

Ellen G. White 1889 Sign Of The Times

March 4, 1889

The Fruits of Faith

[Morning talk at South Lancaster, Mass., January 16, 1889.]

God is not pleased with ignorance. We must become better acquainted with the principles of divine truth, that we may know better how to deal with human minds. We must have a closer connection with Heaven. We must follow the light, and reflect its rays upon the pathway of others. We want to enter right into the work, to go out to minister to souls. We should not be satisfied until the converting power of God attends our labors. To him who "goeth forth and weepeth, bearing precious seed," the promise is given that he shall doubtless come again with rejoicing, bringing his sheaves with him.

Laborers are needed everywhere to reveal Jesus to the people as he is. Those who abide in him will not misrepresent the truth by complaining and murmuring. They will say with Paul, "For 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; for the things which are seen are temporal; but the things which are not seen are eternal." By faith we behold Him who is invisible. Our faith reaches up to lay hold of the realities of the unseen world, and the affliction of the present is esteemed light in comparison with what is reserved in Heaven for us.

The angels of Heaven are looking upon us to see what we are doing to proclaim the truth for this time. Christ has made us ambassadors to make known his salvation to the children of men, and if we are clothed with the righteousness of Christ, and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. The truth will be poured forth from hearts all aglow with the love of God. We shall long to present the attractions of Christ, and the unseen realities of the world to come. We shall reflect the bright beams of the Sun of Righteousness. We are to be partakers of Christ's suffering and his self-denial; and if we suffer with him, we shall also reign with him. If we are partakers of his humiliation, we shall also be partakers of his glory. If we go forth weeping, with the heart broken, with self subdued, there will be no lofty lifting up of self instead of Jesus; but there will be the bearing forth of precious seed, and the certain returning with joy and with precious sheaves for the Master. The quickening influence of the grace of God will be made manifest. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may behold "the Lamb of God which taketh away the sins of the world." We shall want to see the salvation of souls. Our thoughts will be filled with loving zeal for the Master.

There are souls all around us who are starving for the bread of life; and how can we keep it to ourselves? Present truth must be preached to the people with unwavering faith and untiring effort. You must minister to those around you the truth that you have received. Diffuse the light that has fallen upon your heart. Paul's charge to Timothy is just as applicable to us today as it was to the young disciple. He said: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We are to put every talent out to the exchangers, that it may be returned to God with usury. We are to do the work that Christ has committed to his

followers, and preach the gospel to every creature. We do not realize what we shall be able to do when we are truly consecrated.

There are souls on every hand who are crying, "Come over and help us." Solemn responsibilities are resting upon the people of God. I thank God for our schools, where young men and young women may be prepared to labor in the Lord's moral vineyard. I thank God that the Bible is regarded as the most important study of our schools. Why should not the precepts of Jehovah be diligently studied? "The fear of the Lord is the beginning of wisdom." It lies at the foundation of all knowledge and wisdom. When Daniel was in the court of Babylon, what was it that enabled him to stand as a rock amidst all the subtle and overwhelming temptations of the king's court? He had his eyes on the precepts of God, and he was determined to be a loyal subject of Heaven. He purposed in his heart that he would not indulge in the luxuries of the King's table, but that he would keep his faculties in the best order, and his mind in a condition to appreciate eternal and spiritual truths. And when the king inquired of him, he found him ten times wiser than all the astrologers and wise men in his court; for God gave him understanding and wisdom. Let the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any height of attainment. There is no limit to the knowledge that they may reach. You may aspire as you wish, but there will always be an infinity beyond. Take God's word to balance the mind, and you will be led into large fields of fruitful thought. You may be fitted for positions of usefulness and trust in this world, and, in comparison with the wise men of earth, you may be found, as was Daniel, to be men of tenfold greater wisdom than all the astrologers in the realm.

The only means whereby humanity can be reached and saved is through the co-operation of the human with the divine. Humanity can reach humanity. If the angels could have been saviours, it would have been necessary for them to take on them human nature, as did Christ. They would have had to experience the trials and sorrows of humanity, in order that they might know just how to pity and aid men, and to give them moral and divine power. But there was none who could be the saviour of the world but Jesus, the Son of God. Through his merits, men stand before God as candidates for eternal life. We are to be overcomers. We are to gain the victory here and now; we are to obtain a precious experience in the things of God now. If we do not get that experience and victory in this life, we shall never obtain it.

Every day we can teach others precious lessons in forbearance, in love, in compassion. We are to be representatives of Christ in every action of our lives. We do not want an emotional religion, and we have not had it in the meetings at this place. The testimonies have been plain, simple testimonies, declaring that Christ had forgiven sins, and restored the joy of his salvation. As I have heard these testimonies, I have rejoiced; for I knew how angels looked upon the scene. There has been joy in Heaven among the angels of God. There has been among us a heavenly Guest who has been restoring the lost sheep to the fold. Sinners have been reclaimed and reconciled, and I praise God. All Heaven is interested in what has been going on here. You have been abundantly pardoned, and the grace of Christ has been imparted to your souls, and now you are to be Christ's representatives. Every treasure of his goodness is to be given again to others. Every ray of light that has fallen upon your pathway is to be reflected upon some other who is in darkness. You are to speak with this one, to pray with that one, to write a letter to another, and to go about doing good to all men as you have opportunity. You have been made stewards of the manifold grace of God, which you are to dispense to others.

March 11, 1889

Let Your Light Shine

[Morning talk at South Lancaster, Mass., January 16, 1889.]

“No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candle-stick.” Your life is to be set on a candle-stick. It is not to be inclosed in four walls, but is to shine forth unto the world. “Ye are the salt of the earth;” but if the salt has lost its saving quality, of what use is it? You are to exert an influence that shall be as far-reaching as eternity. What is the savor, or saving quality, of the Christian's life?—It is the divine nature of which you are to be a partaker. It is the heavenly light which you are to diffuse to those around you. Society is to be better for your having lived, and eternity will show that your efforts have been blessed to the salvation of souls.

We are to be God's peculiar people, whom he has called out of darkness into his marvelous light to show forth his praise, zealous of good works. This is to be our work; we are to show forth his praise. How many of us have done this in the past? How many have given unbelievers the impression that the religion of Christ is the most desirable thing in the world? Unbelievers have said, “We do not want to be Christians. There is no joy in serving God. Religion is only a dead round of lifeless ceremonies. We want the attractions of the world.” Satan will see that they have these things. But Christ can give them rest and life and fullness of joy. When you see the glory of the Christian's hope, I know what you will do; you who have tasted and seen that the Lord is good, will reveal the praises of God. Have you not realized that Christ can save to the uttermost all who come unto God by him? When this fullness of salvation takes hold of your soul, you will have more and more of the praises of God on your lips, and more and more decided will be your testimony of the goodness of God. It will not be as it has been in the past.

When Satan comes to you to tell you that you are a great sinner, begin to look up to your Redeemer and to talk of his merits; that which will help you is to look to his light. Acknowledge your sin; but who was it that Christ came to save? Tell the enemy that “Jesus Christ came into the world to save sinners,” and that you are saved by his matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a larger sum; but he forgave them both, and he asked Simon which debtor would love him most. He answered, “He to whom he forgave most.” We have been great sinners, but Christ died that we might be forgiven. The merits of his sacrifice are sufficient to present to his Father in our behalf. Those to whom he has forgiven most will love him most, and will stand nearest to his throne to praise him for his great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin, and the fullness of salvation. When we see the length of the chain that was let down for us, and understand something of the merits of that infinite sacrifice that Christ has made for us, the heart is melted with tenderness and contrition.

Why is it that you have not loved the Saviour more?—It is because you have been satisfied with your own goodness. You have been content to appear in the filthy garments of your own righteousness. But when self is crucified, and you come to Christ for his righteousness, your words of self-justification are gone. You speak, melted by the matchless love of your Saviour. You see his attractiveness, and lay hold of him who is the sinner's only hope. Then when you have found him,

you are interested for somebody else. It is everything with us what kind of an influence we are exerting in the world. Shall we gather with Christ? Shall we draw men to the Man of Calvary? Lift him up. Self has been lifted up; but let self be humbled. Let self die. Educate the lips to talk of Jesus, and the heart to praise him, and it will become second nature to speak forth his matchless grace. You will go forth everywhere saying, "Hear what the Lord has done for my soul." The more you tell of his mercy, the more you will have to tell. Let it be your testimony, "The life I now live in the flesh, I live by the faith of the Son of God." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

I love him; for he is my love. I want to talk of him by the way. I want to praise him now and forever. Now will each one of us become a missionary? Shall it be written in the records of Heaven opposite our names, "Missionaries, co-laborers with Jesus Christ"? Do not disappoint our heavenly Father; and may God help you that you may say, "I live, yet not I; but Christ liveth in me."

Christ is coming, and he is coming for his people. He says, "I have graven thee upon the palms of my hands." The marks of the crucifixion are in his palms for us, and when he comes, "he shall see of the travail of his soul, and shall be satisfied." We are to seek to save souls; we are to present his sacrifice to the perishing; for when he comes, we want to enter into the joy of our Lord; and his joy is to see souls in his kingdom for whom he has died. We are to go on from strength to strength, growing more happy in his service, settled, rooted, grounded, in his love. He says: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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." Oh, what exaltation for fallen humanity! We are almost home. Christ is coming in the clouds of heaven, and he knows his sheep by name. He knows every soul who has come to him in faith, just as he knew that woman who touched him with the touch of faith. Jesus asked, "Who touched me?" The disciples were astonished that he should ask this. They answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" When the woman saw that she was not hid, she came and fell at his feet, and told her story, and praised him for his healing power. At the touch of her faith he perceived that virtue had gone out of him. Faith had taken it from him. No one else knew that she had touched him; but he knew it. The crowding multitude had not felt the restoration that she realized. The actual contact of her faith with him had brought the blessing. And this will bring Christ's virtue to us, that we may be prepared for his service and his kingdom.

When he comes, he will say to those who are looking for him, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "Well done"—what have they done? They have built up his kingdom. They have shared in his trials, his sufferings, his labors; and he gives them a place among the blessed. What exaltation, what privilege is ours! We may have the worthiest ambition which Heaven can approve, in saving souls for eternal life through Jesus Christ our Lord.

March 18, 1889

The Substance of Things Hoped For

[Morning talk at South Lancaster, Mass., January 18, 1889.]

The word of the Lord declares that “whatsoever is not of faith is sin.” We desire that everyone should be in a position where he can believe the word of God. How should I feel if my children should be constantly complaining to me, just as though I did not mean well, when my whole life's efforts have been to forward their interests and to give them comfort? Suppose they should doubt my love; my heart would break. I couldn't endure it. How would any of you feel to be thus treated by your children? How can our heavenly Father regard us when we doubt his love, that has led him to give his only begotten Son that we might have life? The apostle writes, “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?” And yet we stand back, distrustful and suspicious, saying, “Well, he doesn't mean this for me. Perhaps he loves others, but he does not love me.”

Why is it so difficult for you to believe in God?—It is because you have been educating your soul in doubt and unbelief all your life long. It makes my heart ache to hear your mournful testimonies, stating that your whole life has been a failure. Have there not been some bright spots in your experience? Have you not had some precious seasons when your heart throbbed in response to the Spirit of God? Dear brethren, for Christ's sake cherish every ray of light, every token of mercy and good, every blessing that God has bestowed upon you. Although you see that you have not given glory to God, that you have not been grateful, let that not be a reason why you should be ungrateful still, and sink down into despondency and discouragement. Have you not praised God in the past when the warm rays of his love fell upon your heart? Have you not sought to do his will as an obedient child? When you look back into the chapters of your experience, do you not find some pleasant pages? Is memory's hall filled only with pictures of neglect and sorrow? Are there only dark, forbidding, and unhappy representations there? Are there not some pleasant pictures, where you can see the providence of God? Confess your ingratitude of the past; but retain every pleasing memory, and every token of God's love that he has given to bind your heart to his great heart of infinite love. Oh, praise him! Let us educate ourselves to speak the language of faith. If Satan has cast his dark shadow across your path, look up in faith, and God will let his light shine upon you and dispel the darkness. Satan would like to have you cherish that shadow. He would like to have you view God through a cloud of his own making; but we are to be in a position of faith and confidence in God, where we can cherish every bright beam of light; having seen a token of God's love, we are to say, “Here is an evidence that God is blessing me. I cherish this as a manifestation of his favor. I will gather up the precious jewels of his truth.” If you do this, you will be full of light. If you have been in the shadow, confess your unbelief, and then claim the promises of God by living faith, and come into the light of your Saviour.

You are not to trust simply in pleasant emotions. Suppose that after you have been filled with joy, you should rise in the morning under a cloud, with the same train of shadowy thoughts as have troubled you in the past. Would that be an evidence that God had left you during the night? Not at all. It would simply be an evidence that your mind has so long been trained in the line of unbelief, that it is from force of habit running in the doubting channel. Dwell on the faith side of the question. Educate your thoughts in the line of God's mercy. Educate your tongue to speak of his goodness. Train the whole mind and soul to act in faith. It is praising Satan when you talk so continuously of your doubts and darkness. You are glorifying the prince of darkness when you give up your thoughts and words to follow in the shadow he casts on your pathway. Let your first morning thought be, “How good is the Lord! He is full of goodness and tender mercy.” Praise him. Say, “Lord, thou

knowest that I love thee." When the darkness of the enemy begins to sweep over you, say, "I do love the Lord. I know that I love him, and I know that the Lord loves me, even me."

A good way to disperse darkness is to talk faith and courage. We are admonished in the word of God to fight the good fight of faith. Suppose that you take your stand under the banner of faith. If you have repented of your sins, and have confessed them to God, you need no longer go on in doubt and despondency. God does not want you to stand under a cloud. He wants you to come into the light, and to have confidence in him, knowing that you have committed your soul unto his keeping, as unto a faithful Creator.

Satan will come to you after you have trusted in God, and will try to steal away the victory that faith has gained. He will present your sins to you; but can you not tell him it is written, "The blood of Jesus Christ, his Son, cleanseth us from all sin"? Can you not tell him that God has promised to remove your transgressions away from you as far as the east is from the west, and that they are to be remembered no more?

I see the necessity every day and every hour of exercising living faith. What is faith? It is "the substance of things hoped for, the evidence of things not seen." There is a wonderful power in faith. It brings eternal things to view, and lays hold of the arm of infinite power. If you have been educating your soul to gather up the dark chapters in your experience, turn over a new leaf and have a new, bright, cheerful experience; put your will wholly on the Lord's side. We must exercise living faith if we would war successfully against the temptations of the enemy.

There are on the walls of this house two mottoes, "Praise the Lord," and, "Thy word is truth." These are good and pleasant words. Suppose that you hang your memory's hall all full of the remembrances of God's goodness, grace, and truth, and let not one dark thought or shadow have a place in that hall. We are not to be so selfish as to simply desire a flight of happy emotions. We are to fix our faith on the promises of God, which are sure and steadfast, and shall endure forever and ever. The joyful feeling will come when we fully trust in God's promises. Jesus has said, "Come unto me, all ye that labor and are heavy laden." This invitation is certainly for those who are burdened with unbelief; and his assurance is, "Ye shall find rest unto your souls." It is not, "May be you shall find rest." Oh, no; it is positive and certain: "Ye shall find rest." Why do we misinterpret our heavenly Father when 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." Take his yoke upon you, and he will bear the heaviest part himself. Is he not good company? do you object to association with him? He says, "I am at thy right hand to help you," "my yoke is easy, and my burden is light."

Why not make up your mind that you will stand in your God-given manhood and womanhood, and, through Christ, be overcomers? Why not say, "God has promised the power, and I will win back the moral image of my Creator and Redeemer"? Do not allow the mind to hold communion with the enemy. Do not talk of his power to discourage you. Talk of Christ, who is able to save to the uttermost all who come unto God by him. We have a whole Saviour, and let us have a whole faith in him who has died for the sins of men, and for my sins. When we take this position, we shall find rest and peace in our Saviour. Come with your burdens, and lay them down at the foot of the cross, put off the yoke of self and sin, and wear the yoke of Him who is meek and lowly of heart. Let every soul come to the fountain, and drink of the waters of life, that will be in him like a well of water springing up unto everlasting life.

When I talk of the subject of faith, my faith grows. I feel as though I could run through the troops of darkness, and rise above all barriers. It seems as though nothing could hinder me. By living faith, I grasp the hand of Jesus, and I am all light in the Lord. I do not look at self, I look to Jesus, my high priest, who presents my case to the Father, offering up the merits of his life and sacrifice. Faith will keep the mind above the low level of earth, and direct the soul to Heaven in contemplation of the spiritual and eternal. Let us lift up Jesus, the Saviour of men. Talk of his love, tell of his power, and the angels of God will be attracted to you. Will you have faith in God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?

March 25, 1889

"Come Ye, Buy and Eat"

[Morning talk at South Lancaster, Mass., January 17, 1889.]

It will do you no good to believe that others may be blessed. Each one must appropriate the blessing to his own soul, or he will not be fed. Each must work for himself. Suppose that a table were spread with every desirable thing, and you were invited to come and eat, but you should make excuse and say, "I am not prepared. Let others eat; it is not for me." You know you would not be nourished by seeing a well-spread table, and by others eating. We would starve if we did not partake of physical nourishment, and we shall lose our spiritual strength and vitality if we do not feed on spiritual bread eating the flesh and drinking the blood of the Son of God, which is, receiving and doing his word.

The invitation has been given, "Let him that is athirst come, and take of the water of life freely." "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The invitation has been given, and the question is, Will we come and eat? Others cannot receive blessings for us; and we have kept the Saviour apart from our lives. Jesus prayed that his disciples might be one with him as he was one with the Father; and if we are one with him, if we are obedient to his word, the Father loves us even as he loves his Son.

When Philip asked the Master to show him the Father, Jesus looked upon him in sorrow, and said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." Our lives can be so connected with God that we can have this oneness with Christ. Our thoughts, inclinations, desires, and appetites may all be on the Lord's side. Then we shall have nothing separate and distinct from Christ. There will be perfect harmony between our hearts and his, so that we shall be one with him as he is one with the Father. And now is the time to come into this union with Christ. We have only today to call our own; tomorrow is not ours. We want today to determine that we will no longer dishonor God by our unbelief, by standing back from the Master when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The table has been spread, and Christ invites you to the feast. Shall we stand back, refusing his bounties, and declaring, "He does not mean this for me"? We used to sing a hymn that described a feast where a happy household gathered to partake of the bounties of the board at a kind father's invitation. While the happy children gathered at the table, there stood a hungry beggar child at the threshold. She was invited to come in; but sadly she turned away, exclaiming, "I have no father there." Will you take this position as Jesus invites you in? Oh! if you have a Father in the courts above, I entreat you to reveal the fact. He wants to make you a partaker of his rich bounties and blessings. All who come with the confiding love of a little child will find a Father there. How could the Lord express his love to us in more tender language than that in which he has expressed it in his precious word? He tells us just what to do in order that we may be saved. How I wish that we might all believe in the promises of God. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Do we really believe this promise? We should comply with the conditions laid down in God's word; for if we do this we shall receive, simply because God has pledged his word. We are not to look into our hearts for a joyful emotion as an evidence of our acceptance with Heaven, but we are to take God's promises, and say, "They are mine. The Lord is letting his Holy Spirit rest upon me. I am receiving the light; for the promise is, 'Believe that ye receive the things ye ask for, and ye shall have them.' By faith I reach within the veil, and lay hold of Christ, my strength. I thank God that I have a Saviour."

Are you doing this? Are you taking God at his word, planting your feet on the eternal Rock that cannot be moved? You should daily be making advancement in the knowledge of our Lord and Saviour. If you have been laboring in your own strength, make a covenant with God that from this time forth you will rely upon Him who is mighty to save to the uttermost all who come unto Him. If you have gone before the people, presenting your own weakness, now say, as did Moses, "I will not go up unless Thou goest with me." When you are imbued with the Spirit of God, self will no longer be cherished. What has been the trouble with your experiences in the past? Why have you not made a success of the Christian life?—It has been because of vain conceit, self-esteem, self-righteousness, and unbelief. May God help us that self may die here. May he help us to humble our souls by repentance and confession until we can come before him clothed in the righteousness of Christ.

Say before Heaven, "I have nothing of my own to bring; I want that righteousness that comes through the merits of the blood of a crucified and risen Saviour. How thankful we should be that we have a whole Saviour, that in him is our complete righteousness and salvation! I want to see a wave of glory from Heaven waft over this congregation, until you see the great truths of redemption in a different light. When you have tasted and seen that the Lord is good, you will have something to tell. Like Philip, when he found the Saviour, you will go forth to invite others into his presence, saying, "I have found Him of whom Moses in the law, and the prophets, did write."

May the blessing of God rest upon his people as never before. May they come up to their high privilege, and open the door of the heart and let Jesus in to sup with them and they with him.

April 1, 1889

Light and Responsibility

[Morning talk at South Lancaster, Mass., January 19, 1889.]

The blessing of God has rested upon us in a wonderful manner at this meeting; we believe that God has forgiven our sins, and we must never go back of this experience to take up the burden of our sins. The light of Heaven has shone upon us here, and our feelings may change, but this does not change God's love toward us. God wants us to make the best use of it by reflecting it upon others. That which has shut away the light from our souls in the past has been the spirit of criticism. Many have watched the course of others, and have condemned their actions instead of keeping their own hearts with all diligence. They have judged the motives of their brethren; but mortal man is not fitted to do this work. The heart knoweth its own bitterness. We all have hereditary and cultivated weaknesses, but we may obtain precious victories every day. When a man climbs upon the judgment-seat to judge his brother, he makes it manifest that Christ is not enthroned in his heart. The Spirit of God will go out of the soul that admits the spirit of criticism.

Suppose that your brother is in error; are you to take a course that will make his case more hopeless? Are you to drive the straying sheep farther from the fold, instead of laboring to bring it back? Says the Good Shepherd, "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven. For the Son of man is come to save that which is lost." Do we expect that those who are lost will be faultless? There was once a sister who wrote to me in regard to adopting a child. She described the character of the child she wanted. She must be affectionate, industrious, truthful, pure, and patient. I wrote to her saying: "You cannot find such a child on earth. If you are looking for that kind of character, you must seek it among the angels of Heaven. You think you are offering to do a work of charity in adopting a child; but your motives are wholly selfish. If you would do something to be approved of Heaven, take a child who needs help, who needs forbearance, and the grace of Christ." We choose associates because we think they will benefit us; but Christ sought associations with those whom he could benefit. True religion will not lead you to do as did the Pharisee, to thank God that you are not as other men are, and congratulate yourself that you have not their faults and weaknesses. It will not lead you to stand off in self-righteousness, and despise and condemn your brethren.

The Son of man came to seek and save that which was lost. He left the ninety and nine, to go into the mountains and deserts for the one sheep that had gone astray. And when he had found it, he rejoiced more over that one sheep than over the ninety and nine that had never left the fold. Jesus said, "It is not the will of your Father which is in Heaven, that one of these little ones should perish." How are we to treat those who are found in fault? The Bible gives directions. "Go and tell him his fault between thee and him alone." Go in the spirit of meekness and love, desiring the salvation of his soul. Oh! when the Spirit of God is in the heart, there is no feeling of variance, no desire to criticise and condemn others. It is Satan that is an accuser of the brethren; but we must work the works of Christ. We must learn how to go out and seek for the perishing. Go to your brother in kindness, get your arm about him, say, "Come, my brother, let us talk over this matter of difference kindly, in the Spirit of Christ. Let us seek the Lord together. Let us love one another." This is the very thing to do. We are not to criticise the erring, pushing them away by our influence; but we are to bring them close to our hearts. Are there those in our neighborhood who are breaking the law of God? Plead with them tenderly. Who has gone in love and kindness to those who are perishing, seeking to save that which was lost? I want you to see that it is not merely to eat the loaf yourselves that constitutes Christianity; you are to offer it to others as well. Did not Christ say, "Feed my sheep"?

There are those among us who have inherited weaknesses, and because of these they have been criticised. When they have started in the path of right, there have been those who have raised the cry, "They will never hold out." And thus they have become discouraged, and have given up the warfare. But to such I would say: "It is not too late to renew the battle. It is not too late to gain the victory." When the father saw his prodigal son, he did not wait for him to come to the door; but when he was a great way off he ran and met him. Are you ready to treat your brother in this way? or must your brother come up to a certain standard before you can feel justified in extending that sympathy and love toward him that Christ has extended toward you? Oh, go to the straying ones while they are yet a great way off! Labor to bring them back to the fold. We have a work to do for our erring brethren for whom Christ died. You are not to report the failures of others, and to make discouraging remarks as to their steadfastness in the way of truth. You are not to prophesy that this one or that one will fall out by the way, and when your disheartening words reach his ears, and work their evil result, and the trembling, tempted soul gives up, you are not to be ready to exclaim, "I told you so! I knew it would be so!" That is just the work that has been done; but we want that it shall be undone by repentance and confession, and that it shall be left undone in the future.

Oh, why not go to the wounded sheep, and bind up their bruises, and lead them to the Healer and the Shepherd of souls? Why not bind these weak ones by the cords of love and sympathy to your hearts, and make it hard for them to fall from their steadfastness, instead of pushing them away from you by evil surmising and evil speaking? Why not be a co-worker with Christ? Why not stand ready to grasp the hand that is stretched out for your help? Here are souls that are to be saved, and how earnestly you should labor for their salvation. This work has been long neglected. Why not do it now in the fear of the Master? Seek the lost, gather in the weak ones, help them by your faith and love, that they may gain victory after victory, and that where they are feeble they may become strong and whole. May God help you that you may be qualified by the Spirit of Heaven to pity and sympathize with the lost! All Heaven rejoices when characters are transformed, and when men work for the glory of God.

The blessing that Heaven showers upon men is not simply that they may be made happy. Those who receive it must work for others. I remember at one time we had a special blessing in the Battle Creek church, and many souls were swept into the faith by the heavenly current of God's love. One brother arose and said, "All this blessing means work. It means responsibility, and am I in a situation to bear this responsibility?" There is tenfold greater responsibility resting upon us now than ever before, because of the measure of grace that we have received. Take it up, brethren, and bear it. As you work for God, the light will break in. Gather up the rays of glory, and they will increase more and more. Oh! when I look on others, and know that they are in darkness, my heart goes out in sympathy for them. I was once in the depths of despair myself. I was struggling in a hopeless way. No one seemed to be able to help me; but Jesus pitied me and brought me out of darkness into light. I look upon others, and I wonder, "Are they as restless, as full of suffering, as I was?" Oh, to have the pitying tenderness of Christ! Are there any who have been driven out of the fold because of our lack of love? Go after them, plead with them, pray for them, and draw them back to the tender Shepherd.

April 8, 1889

The Christian's Calling Honorable

[Sermon at Washington, D.C., January 25, 1889.]

I have heard persons say, "I cannot think of such a thing as becoming a Christian. I would have to give up all my pleasures if I embraced religion." But I want to know what pleasures would have to be renounced to become a follower of Christ?—The poor, fleeting pleasures of the world. How many scores of people have come from places of amusement smitten with death! How many have contracted disease, and have stained their souls with sin in ball-rooms and banquet halls. This is wonderful liberty indeed that men are so reluctant to relinquish for the sake of gaining Heaven.

I have heard others say: "Oh, I can't come down to be a Christian. I would have to sever my connection with my associates. My mind is of too exalted an order to take any pleasure in the simplicity of the religion of Christ. I cannot afford to come down to the humble life that is described in the Bible as necessary to fit one for eternal life." The Lord of Heaven, the Majesty of worlds, he who marshaled the stars in their courses, and called them all by name, he who made the everlasting hills, and put in them their treasures of gold and silver and precious gems, he who clothed the fields with verdure, has invited you to come out from the world, to separate yourself from its sinful pleasure, and he promises that if you will do this he will be a Father unto you, and you shall be his sons and his daughters.

What an honor it is thought to be, to be noticed by a king or queen of earth! I was in London at the time of the queen's jubilee, and I saw the great preparations that were made to do her honor. All the verandas and windows that overlooked the street where her retinue was to pass, were rented for enormous prices by those who desired to catch a glimpse of her majesty as she passed by. What a privilege it was thought to be to touch her hand at the reception. But the King of Heaven has said that we may be his children. He says, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." We may be members of the royal family of Heaven, and bear the royal name.

During the jubilee, the queen's name was on every lip. How I desired that Jesus might be as highly honored, and his name be spoken with as much praise. How I wished that the people might behold the King of glory! The whole city was full of the bustle of preparation for the coming of England's queen; but I wished that the same joy and earnestness might be manifested in preparing for the coming of Christ, the King of glory. Oh, that men might manifest as great eagerness to proclaim their loyalty to the Prince of Heaven as they manifested to proclaim their loyalty to Queen Victoria!

I want to be a Christian, an heir of Heaven. Men talk of the mansions of earth, but I will talk of the mansions of Heaven. Jesus has promised to come again and receive us unto himself, and he will take us to the mansions that he has gone to prepare for his people.

I have respect unto the recompense of reward. I will not dishonor my God, by thinking it is unimportant, or a dishonor, to be a Christian. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold, flowing waters that come from another place be forsaken?" Shall we leave the Fountain of living waters that spring up unto eternal life, for broken cisterns that can hold no water? Shall we turn away from the prospect of Heaven for the fleeting pleasures of earth? I have seen enough of what men call perfection here below. Seekers for pleasure are only drinking at broken cisterns, that can hold no water. The glories of the unseen world attract my soul. The life hid in Christ, the privilege of being one with him as he is one with the Father, of

being loved, if obedient, as God loves his Son,—all these claim the entire service of my life and affection. “Praise God, from whom all blessings flow.” Talk not to me of your blessings outside of Christ. They are empty, worthless.

The servants of God, by an interested effort, have found the field that conceals the treasure. They have found jewel upon jewel, and treasure upon treasure. The simple disciples of Christ have furnished us with examples in wisdom such as the world cannot give. Mighty men of God have digged in the mines of truth, and have brought forth precious gems. Those who prayerfully study God's word will find it infinite, exhaustless.

We are to eat the flesh and drink the blood of the Son of man. Jesus told his disciples that this meant that they were to live upon his word. The more we know of his truth, the more we shall desire to know. There will be an eternity before us, in which to explore the mysteries of God. It will be the delight of our Lord to lead us in green pastures, beside flowing waters, and unfold to the redeemed the mysteries of redemption. Let me be a stranger and a pilgrim here. Let me toil and be weary, but let me know Jesus and his love, and I will not complain. Was not my Lord weary? Was not he a stranger? Did he not say to his disciples, “Come ye yourselves apart into a desert place, and rest a while”? Often his disciples had to take him by force away from his labors lest he should fail because of weariness. At night he sought the mountain, and poured out his supplication with strong crying and tears, not for himself, but for us.

Will you not give yourself to him now? Why do you delay? Is it gold you want? Can you not wait for an immortal inheritance? The streets of the New Jerusalem are paved with gold. Its walls are of jasper and precious stones. Is it honor that you desire? Can you not wait a little? Jesus will crown his children with glory, honor, and immortality. It is enough. My soul feasts on his love.

Consecrate your lives to Christ. Take your children and patiently educate them that they may have pure and holy characters. Tell them the blessed story of the cross of Calvary. This is the great, central theme of all wisdom. Teach them to bear the cross; for in bearing the cross the cross will bear them. It is the pledge to them of the crown of glory that will never fade away. Said the apostle, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Lift up the man of Calvary. Talk of his love, tell of his power. All the universe is watching to see if you prize the gift of eternal life that has been purchased for you at an infinite cost. Everyone that casts himself at the foot of the cross, giving his soul into the keeping of a faithful Creator, testifies his willingness to bear the contempt of the world. But the redeemed soul can say with 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; for the things which are seen are temporal; but the things which are not seen are eternal.” Therefore lift your minds up out of doubt and darkness by contemplation of the spiritual and eternal. Your King is exalted in the highest heavens, and you should exalt him below by reflecting his divine image. Let your faith lay hold upon his merits. Are you a sinner against him? Hear what his promise is to those who repent of their rebellion: “Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Oh, that the veil might be swept aside, and you might get a clear view of the King in his beauty! How the world would pale and fade before you!

I once had the privilege of speaking to twenty thousand people, and oh, how glad I felt that I could honor Jesus before that immense throng! Only a little while longer, and we shall see him as he is, and be made like him. He is coming with clouds and with great glory. A multitude of shining angels, "ten thousand times ten thousand, and thousands of thousands," will escort him on his way. He will not wear that simple, seamless robe, but robes of glory, white, "so as no fuller on earth can white them;" and on his vesture and on his thigh a name will be written, "King of kings, and Lord of lords." He will come to raise the dead, and to change the living saints from glory to glory. Who will be able to stand at that day? Who will be ready to say, "This is our God; we have waited for him, and he will save us"?

Make your peace with him today. Put your case into the hands of the great Advocate, and he will plead for you before the Father. Though you have transgressed the law, and must acknowledge your guilt, Christ will present his blood in your behalf, and through faith and humble obedience you may stand acquitted at last. God will be your friend when the final trump shall sound. Christ has enjoined upon his people the necessity of watching and praying, lest he come unexpectedly and find them unprepared.

The glory of the eternal world has been opened before me. I want to tell you that Heaven is worth winning. It should be the aim of your life to fit yourself for association with the redeemed, with holy angels, and with Jesus, the world's Redeemer. If we could have but one view of the celestial city, we would never wish to dwell on earth again. There are beautiful landscapes on earth, and I enjoy all these prospects of loveliness in nature. I associate them with the Creator. But I know that if I love God, and keep his commandments, there is a far more exceeding and eternal weight of glory reserved in Heaven for me. Beautiful as are the scenes of earth, they can bear no comparison to the glories of the eternal world. Says the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." God desires us to contemplate heavenly things. He desires us to behold the matchless charms of the divine character, and by beholding we shall become changed into the same image, through the power of his transforming grace.

April 15, 1889

The Love of God

[Sermon at Washington, D. C., January 26, 1889.]

"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."

John presents before us the love of the Father toward the children of men. God's love has been manifested to us in the gift of his beloved Son. The apostle cannot find words to describe the greatness and the tenderness of this love; but he calls upon the world to behold it. This is to be our work. We are to call the attention of our fellow-men to the love of God that has been manifested to us by the infinite cost of Calvary. Jesus was one with the Father; he shared his majesty and glory.

God made an infinite sacrifice when he gave his beloved Son to die for the world; but few have any appreciation of this great love that has been expressed toward a fallen race. Those who do have an appreciation of it are not looked upon with favor by the world. The apostle says, "Therefore the world knoweth us not, because it knew him not." He says further: "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."

Those who are sons of God will be constantly purifying themselves, and seeking to fashion their characters after the divine Pattern. Their thoughts will be upon heavenly things. Their conversation will be concerning Jesus, their Saviour. They will be waiting for him to appear in the clouds of heaven, and when he comes escorted by ten thousand times ten thousand and thousands of thousands of angels, those who have looked for him, and who have loved his appearing, will meet him with joy.

We have a great work before us, not only to form characters ourselves for eternal life, but to labor that others may be fitted for the kingdom of Heaven. We must educate our tastes and our habits of life to simplicity. We cannot afford to place our hands in the hands of the world, and follow its customs and fashions. We must be natural, not artificial. And how beautiful is the natural in contrast with the artificial!

We should have hearts overflowing with sympathy for souls for whom Christ died. We should seek to educate our children in the fear of God, teaching them that Christ died for them, and that they may have salvation without money and without price. It will only be a little while before Jesus will come to save his children and to give them the finishing touch of immortality. "This corruptible shall put on incorruption, and this mortal shall put on immortality." The graves will be opened, and the dead will come forth victorious, crying, "O death, where is thy sting? O grave, where is thy victory?" Our loved ones who sleep in Jesus will come forth clothed with immortality. And as the redeemed shall ascend to Heaven, the gates of the city of God will swing back, and those who have kept the truth will enter in. A voice, richer than any music that ever fell on mortal ear, will be heard saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the righteous will receive their reward. Their lives will run parallel with the life of Jehovah. They will cast their crowns at the Redeemer's feet, touch the golden harps, and fill all Heaven with rich music.

Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. Christ came to our world to remove that shadow. He came to represent the Father. He said, "He that hath seen me hath seen the Father." He prayed that his disciples might be one with him, even as he was one with the Father. Men have declared that this oneness with Christ is an impossibility, but Christ has made it possible by bringing us into harmony with himself, through the merits of his life and sacrifice. Why should we doubt the love and power of God? Why should we not place ourselves on the faith side of the question? Do you behold the charms and attractions of Jesus? Then seek to follow in his footsteps. He came to reveal the Father to the world, and he has committed to us the work of representing his love, purity, goodness, and tender sympathy, to the children of men.

We have eternal life to win, and this is worth the loss of everything besides. We should study the Scriptures diligently. The Bible is like a garden where God has placed rich roses, and lilies, and pinks of promise, and they are for us if we will only pluck them.

When Satan casts his shadow athwart your pathway, grasp the precious promises of God, and go through the shadow by living faith, and you will find only light, mercy, goodness, and truth. When the enemy tells you that you are a sinner, tell him that Jesus Christ came into the world to save sinners. Come to the foot of the cross with your burden, and roll it off into the open sepulcher. Our Lord is precious, but we lose sight of his willingness to help and save us, when we dwell in the darkness of unbelief. Lift up the Man of Calvary. There is enough to talk about without talking of the power of the evil one. We have found the field that contains the treasure which is of inestimable value. When God gave his Son he gave us all Heaven in that one gift. Why should we cherish darkness and doubt, and those things that bring despondency and discouragement into our lives?

Why not bring the joy and light and peace of Heaven into our hearts? The religion of Christ never degrades the receiver. The truth of God is the mighty cleaver that has separated us from the world, and now we have been brought into God's workshop to be hewed and squared and polished for the heavenly building. We are to be living stones in the temple of God. We are not to be dull and lifeless stones; but we are to reflect the rays of light that fall from Heaven, so that men may see that the truth has done something for us that the knowledge and wisdom of this world could not do.

Has the reception of the truth made you more cheerful? Have the bright beams of the Sun of Righteousness shone upon your heart in vain? Those who are meeting the conditions on which the promises are based, should be the happiest people in the world, for they have all Heaven at their command. We may have Heaven below. God will put a new song into our hearts, even praise to his name. The enemy may stand ready to cast his shadow upon you, but will you talk of his power, his darkness?

Christians that carry a gloomy countenance are misrepresenting their Lord. They represent the Christian life as one of toil and hardship. They go mourning and groaning as if it were uphill work. Is the gate of Heaven shut? Have they no Father in Heaven? You might think from their attitude that Jesus was in Joseph's new tomb, and a great stone rolled against the door. But Jesus is risen. He has ascended on high, and has led captivity captive, and has given gifts unto men. He has made manifest what he will do. He will break the fetters of the tomb, and bring forth his people from the land of their captivity. We dwell too near to the lowlands of earth. Let us raise our eyes to the open doors of the heavenly sanctuary, where the light of the glory of God shines in the face of Jesus Christ, who "is able also to save them to the uttermost that come unto God by him." Why not talk of the plan of salvation? Why not dig in the mines of truth for the treasures of wisdom, that you may appreciate the promises of God? Why not dwell in the love of Christ, and talk of the plan of redemption? We should study how to overcome appetite, ambition, and the love of the world. Is there not enough for us to do that we have to give so much time to matters of small importance?

When Christ left the world, he committed his work to his followers. He came to represent the character of God to the world, and we are left to represent Christ to the world. We are not to go on in the path of darkness, stumbling on the dark mountains of unbelief. There is a way cast up for the ransomed of the Lord to walk in, and this is where we may walk securely every day. Do not grasp the thistles, gather the roses, the lilies, and the pinks. If we are to understand the rich treasures of God's

word, we must separate our souls from all iniquity, that we may not come under its denunciations. As loyal soldiers we are to march under the banner of Prince Immanuel. We are to study the Bible, that we may know how to meet the assaults of the enemy. When Christ was tempted, how did he overcome?—He met the tempter with, “It is written.” He used the words of God, declaring, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” This is the way that we are to overcome. We must search the Scriptures, and appropriate the promises of God to our souls.

April 22, 1889

Preparation for the Testing-Time

It is of the greatest importance to us that we obtain a knowledge of the Bible. Christ has said, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” He has said again, “He that hath an ear, let him hear what the Spirit saith unto the churches.” He has also warned us to be on our guard against false doctrines. He said, “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.”

Many false doctrines will be presented to us as the teaching of the Bible; but as we compare them with the law and the testimony we shall find that they are dangerous heresies. Our only safety is in becoming personally acquainted with the reasons of our faith. In the book of Revelation, we find warnings, injunctions, and promises given to John for the churches, and we need to understand these instructions more fully, that we may not be found in delusion. We should keep the condition of these churches as described in the Revelation before us, and discern our own spiritual deficiencies by the description of the deficiencies. We should heed the reproofs that are given to us in the counsel of the True Witness.

Christ has declared that “if any man do his will, he shall know of the doctrine, whether it be of God.” The Lord of Heaven has not left his people in darkness. He has revealed to them his truth for this time. While many of the professed followers of Christ have lapsed away into error and apostasy, those who have walked in the light, not only hear, but read and understand, the prophecies of his word. The law of God will be made void in the world; its authority will be despised just as it was in Heaven in the first great rebellion; and God would have us intelligent to note the movement of the nations, so that we may see the signal of danger, and recognize the warnings that he has given us, that we may not be found on the side of the great deceiver in the crisis that is just before us.

God has made full provision in the Scriptures for our equipment against deception, and we shall be without excuse, if, through neglect of God's word, we are unable to resist the errors of the evil one. We need to watch unto prayer. We need daily to search the Scriptures diligently, that we may not be ensnared by some delusive error that seems like truth.

I found in traveling through Europe, that I was not acquainted with some of the minor laws of the country, and I was under the necessity of being informed as to the customs of the people lest I should be found a transgressor. But how particular we should be to understand the law of God, so that we may not be under condemnation as law-breakers. It is the willing and obedient that God will bless. If we are desirous of understanding the law of earthly Governments, how much more should

we desire to know what God requires of us. If we are anxious to understand our duty, he will not leave us to be enshrouded in darkness, but will enlighten our understanding so that we shall know for ourselves what is truth.

We do not want to be found receiving dangerous error as truth. We do not wish to imperil our souls by rejection of God's messages of warning and counsel. Our greatest danger lies in our tendency to refuse increased light, and our only safety is to see and understand for ourselves "what saith the Lord." Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The word of God alone is to be the rule of our faith and doctrine. A great contest is coming in regard to the law of Jehovah in our own day; but we read in Isaiah these words of instruction: "Bind up the testimony, seal the law among my disciples." "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The controversy in regard to the law of God has begun, and we must be prepared to give a reason of the hope that is in us, with meekness and fear. We must know where our feet are standing.

Although the law of God will be almost universally made void in the world, there will be a remnant of the righteous that will be obedient to God's requirements. The wrath of the dragon will be directed against the loyal servants of Heaven. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We can see from this scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God's precepts.

There are many who will tell you that if you keep the law of God you have fallen from grace. They make strong assertions for which they have no foundation, to lead people astray, for they do not know whereof they speak. The prophet says, "Bind up the testimony, seal the law among my disciples." Those who are seeking to destroy the law are not of the class who are sealing the law among the disciples of Christ, but they are of the class who "shall stumble, and fall, and be broken, and be snared, and be taken." The dragon is represented as persecuting those who keep God's commandments. Evil angels conspire with evil men against God and his people. Persons of influence are stirred with a power from beneath; the energies of apostasy are united to deceive or to destroy the champions of truth.

John writes concerning scenes that have to do with our own time. He says, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." That ark contains the tables whereon is engraven the law of God. On the Isle of Patmos, John beheld in prophetic vision the people of God, and saw that at this time the attention of the loyal and true followers of Christ would be attracted to the open door of the most holy place in the heavenly sanctuary. He saw that by faith they would follow Jesus within the veil where he ministers above the ark of God containing his immutable law. The prophet described the faithful ones, saying, "Here are they that keep the commandments of God, and the faith of Jesus." This is the class that excite the wrath of the dragon because they obey God, and are loyal to his commandments.

The winds of doctrine will blow fiercely about us, but we should not be moved by them. God has given us a correct standard of righteousness and truth,—the law and the testimony. There are many

who profess to love God, but when the Scriptures are opened before them, and evidences are presented showing the binding claims of God's law, they manifest the spirit of the dragon. They hate the light, and will not come to it, lest their deeds should be reprov'd. They will not compare their faith and doctrine with the law and the testimony. They turn away their ears from hearing the truth, and impatiently declare that all they want to hear about is faith in Christ. They claim to be guided by the Spirit, and yet their spirit leads them contrary to the law of Heaven. They refuse to acknowledge the fourth commandment, which requires men to keep holy the Sabbath-day. They declare that the Lord has instructed them that they need not keep the Sabbath of his law.

The word of God declares, "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." It is not enough to nominally assent to the truth, we must have its principles interwoven with the life, and wrought into the very character. We may well be afraid of any class who refuse to compare their faith and doctrine with the Scriptures. There is safety alone in taking the Scriptures as our rule of life, and as the test of our doctrines. Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith!" Our work is to hold up the law of God; for Christ has said that "it is easier for heaven and earth to pass, than for one tittle of the law to fail." He has said, "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."

May 6, 1889

Give Glory to God

[Sermon at Pottersville, Mich., December 19, 1888.]

"And it came to pass, as he went to Jerusalem that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests; and it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole."

I am feeble tonight, but if I had ever so much strength, there would be no power in me to insure you a good meeting. If your minds are in a devotional frame, if your hearts are drawn out in prayer to God for his blessing, if there is a yearning of soul to know what is the will of God concerning you, if you are humbling your hearts before him, God will speak to your souls tonight. Oh, that every one of you may hear and understand the voice of the true Shepherd! Oh, that you may be susceptible to the influences of the Holy Spirit! There never was a time in my life when I felt more anxious and more in earnest to know that it was well with my soul. There never was a time when I felt that there was greater importance attached to what I should say and do, than I feel is attached to my words tonight.

I know that we are nearing the Judgment. I know that the angels of God are in this congregation tonight. Evil angels are here also. The Lord is looking upon us, and I know that he is acquainted with each one of us. He knows whether your heart is devoted to him, whether you have religion in your home, whether you have come to this meeting with prayer and intercession that you may receive his blessing. Unless the Lord does meet with us tonight, this meeting will be of no benefit to any of us. But we believe he will meet with us; we depend upon him; for we have no strength of our own. All we can do is to place ourselves in the channel of his mercy.

The question that Jesus put to the leper that returned to give glory to God, we should put to ourselves. We should inquire, "Were there not ten cleansed? but where are the nine?" Has God received that glory and honor which he should have received? Has his praise come not only from our lips, but from our hearts? Have we bowed at the feet of Jesus to give glory to his name for his matchless love in placing salvation within our reach? He inquires, What more could have been done in my vineyard than that I have done? The cross of Calvary represents what God has done for us. In the gift of his only begotten Son he has insured to us eternal life upon condition of our faith and obedience. How few appreciate the matchless love that he has manifested! He proclaims himself as merciful and gracious, forgiving iniquity and transgression and sin. Those who come to him, he pardons abundantly. Shall we be like the heath in the desert, that knoweth not when good cometh? Shall we not from the fullness of our gratitude render praise and glory to God, like the one who returned and bowed in his humility at the feet of Jesus? We do not want to be represented by the nine who went right on their way in indifference, and did not return to glorify Him who had restored them to perfect health.

We are not anxious to have a great excitement at this meeting, but we are anxious that those for whom Christ has done so much should fall at his feet, and glorify and praise him for his matchless love. I feel anxious lest we shall not appreciate the gift of God's grace, lest we shall not appreciate Christ, the believer's hope, his joy, his all in all. Christ is the truth, the hidden treasure in the field of God's word. He is the pearl of great price, which we must gladly sell all we have to obtain. An excitement might be created among the people at this meeting, and just as soon as the feeling should die away, we should find that they were no better, but rather worse than before the revival commenced. We are desirous that there should be a deep, thorough work done in our souls. We want to know how you stand before God. Is it well with your souls? Has Christ cleansed your heart from its defilement? We know not what may be our condition one hour from this time. We know not whether we shall be in active life, or in the silence and inactivity of death.

A letter came to me from my sister a few days ago. She wrote: "A terrible thing has happened. My husband was taking some dishes from the table when I heard him fall. I thought I heard a groan, and I quickly went to him; but when I reached him he was breathing his last." "Oh!" said she. "it is so sudden. I cannot make it seem like a reality that my husband is lying in the next room cold in death."

We are constantly hearing of sudden deaths that come without one moment of warning, and it is a question of vital interest to ask ourselves, "Is it well with my soul?" Christ has paid an infinite price for our redemption. The Lord of glory laid aside his royal robes, and became a man among men. For "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What a wondrous plan is the plan of salvation. Christ clothed his divinity with humanity, suffered in the flesh, died a most cruel death, that he might reach to the very depths of human woe and misery,

and lift men up to a seat upon his throne. Will you be lifted up? Will you be cleansed from the leprosy of sin? Will you, as you partake of the heavenly benefit, give glory to God for the wondrous work he has wrought in you? John exclaims, "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." Mark these words, brethren; it does not say one in one hundred, or one in ten, but every man that hath this hope, purifieth himself.

Is there any reason why defilement should be cherished in your heart? If there is not, why are you not cleansed? Nothing that is vile can dwell in the presence of a holy God. Christ gave himself for us that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We should be like the leper who was cleansed, who returned to give glory to God. There is no reason why our lips should not be trained to the high praises of God. When we hear the words of a cheering discourse, or the earnest exhortation of a brother or sister, why should not a wave of glory and a chorus of "Amens" go up to God from the congregation of his people? Would it not be thus if the fire of God's love were kindled in our hearts? I know it would be so. Coldness, formality, want of faith and love and intense earnestness and devotion, has killed the spirit of warmth and religion out of our services. We need everything,—the gold of love, the white raiment, which is the righteousness of Christ, the eye-slave,—that we may discern the goodness and love of God. When God works for his people, how few return to give him glory? We want a religion that has some consolation in it, that has joy and peace and love in it to recommend it to others. Our religion should be of that heavenly character that will impress the world with the fact that we have been with Jesus and have learned of him.

May 13, 1889

God Requires the Best Use of Our Powers

[Talk at South Lancaster, Mass., January, 1889.]

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

We have presented before us the Christian's privilege; but we have not realized the value of this privilege. We have assumed an attitude of hesitancy and unbelief. Doubt has enshrouded our souls, and we have failed to claim the promises of God's word. What is the reason that these precious utterances are treated with such indifference? Why is it that we are so well satisfied with our present knowledge of Jesus? We are to grow up into Christ, our living head, until we reach the full stature of men and women in Christ. When we fail to advance in the knowledge of God, we rob our Lord of the glory that should flow back to him from those whom he has redeemed with his precious blood.

Said the prophet: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The Son of God has given us abundant evidence of his tender love, of his willingness to do great things for us. Why should we not take him at his word? "Whatsoever is not of faith is sin." In the light reflected from Calvary's cross, we can have no excuse for doubting God's word. We can find no reason for not devoting all our powers to his service. Our reasoning powers, our means, our talents of ability, should be consecrated to him.

The greatest tact and skill are manifested in matters of mere temporal interest. Men cultivate their talent and ability for the service of the world; but how many who profess the name of Christ fail to see the necessity of making the most and the best use of their God-given ability in his service. Body and soul and spirit are to be devoted to God. The servant of God should see that his work is carried forward with fidelity, and wrought with nicety. He should seek to do his work in a manner that will recommend it to God, that he may finally receive the benediction, "Well done, good and faithful servant."

If men expect the best exercise of your skill and ingenuity in temporal matters, how much more should your heavenly Master look to you for the best exercise of your skill and discretion in his work, which is exalted above every earthly consideration?

The first work of the Christian parent is to educate the children properly, that they may know and love Jesus, that they may be able to influence others to love Jesus, to be rich in good works, for there are many who would influence them to take the path of disobedience and transgression. They should be trained to resist everything evil in this degenerate age.

The Lord said concerning Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Wherever the servant of God pitched his tent, he erected close beside it an altar, and there worshiped God. This was the example he gave to his children. If the children are educated to love and fear God, they will be fitted to bear responsibilities in life. Abraham commanded his household after him to keep the way of the Lord. This is what you should do. What are the terms upon which we may have eternal life? This was the inquiry of the lawyer that came to Jesus. He asked, "Master, what shall I do to inherit eternal life?" He only asked this question to entangle Jesus. He did not know that Christ could read his heart as an open book. Jesus left the burden of the answer upon him; he turned to him, and 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 live."

We might ask, What shall we do to inherit eternal life? And the answer would be, Keep the commandments of God. Who is it that lives up to this requirement? Why is there so great mourning all over the land because of the coldness and the worldliness that exist in the church? Everywhere there is a dearth of the Spirit of God. The words of Him who interpreted the law of God, are set

aside. Most Christians act as though they had graduated after they were baptized. They bring no sheaves to Christ. They are not laborers together with God. We are not to inclose ourselves in our houses, and devote our whole attention to our families. This is the height of selfishness. The whole world is lying in iniquity and darkness, and we should not be content to shut away our light from perishing souls.

Christ has given his life for the souls of men, and while God works in us to will and to do of his good-pleasure, we are to work out our own salvation with fear and trembling. While we work on our part, God will work on his part. As Daniel set his heart steadfastly to serve God, he increased in wisdom and understanding. We cannot afford to make a mistake. We cannot afford to be dwarfed in our religious life.

What would we think of apprentices at a trade who learned nothing beyond the first few principles of their art, and never made any further advancement? What can we think of those who profess religion, when they never show any marks of progression in the Christian life? What has religion wrought for him who cannot pray any more intelligently after years of profession of godliness, than he could at first, who cannot testify with any more decision to the goodness of God, and who knows nothing more of the living oracles of his word? The religion of Jesus never degrades the receiver. It reforms his taste, sanctifies his judgment, and fashions his character after the divine model.

The farmer can tell you about his farm, he can describe the quality of the land, and the character of its products. He can speak of what he knows with great freedom and interest. The lawyer, the merchant, the mechanic, all prepare for their pursuits, and experience makes perfect their knowledge, and they can all talk easily and earnestly of the improvements made in their calling; but bring together all those workmen who profess religion in such a meeting as this, and many will speak of their faith with hesitancy, with stammering tongue, and in so low a tone of voice that it is difficult to understand what they say. Why is it that men and women who can speak intelligently about matters of temporal interest, cannot speak decidedly about things of eternal interest? How do the angels look upon our lack of appreciation of the things of God? Why is it that there is such a deficiency in the service we profess to render to God?

We have found it difficult to find persons qualified to fill responsible positions in our institutions; for men have not received an education from their childhood that fitted them for the work of God. They have not labored as though the eye of God was upon them. They were not as Joseph in Egypt, and Daniel in Babylon. God honored these men who honored him, and they were exalted to be leading men in the kingdom. It is of the greatest importance to us that we establish right habits, and develop characters that will be acceptable to Heaven. It is of the greatest importance that parents be able to say, "Behold I and the children whom the Lord hath given me." If this is our privilege, it will be seen that we have done the work committed to our hands; that solid timbers have been used in the character building of our children. It will be seen that they are untainted, unpolluted by the evils of the world; the love and fear of God is in their souls.

One of the greatest influences for good in society is a well-disciplined family. How many lawless households there are. Parents too often take their ease, and indulge in pastime and pleasure, instead of seeking to repress the evil outgrowth of disposition in their children. They do not realize that the development of these evil tendencies in their children will finally result in the destruction of their own peace. Every father and mother should pray earnestly that Jesus may be revealed to their

children as a complete Saviour, and that their characters may be fashioned according to the divine pattern. Oh, that our work may be done for time and for eternity!

May 20, 1889

It Is Best to Be Christians

[Sermon at Washington, D. C., January, 1889.]

A solemn responsibility rests upon every one to engage in the work of saving souls. We cannot afford to fold our hands, and engage in interesting nothings, gratifying our tastes and inclinations. We are to win souls for the Master. We should be constantly growing in the knowledge of God and our Saviour Jesus Christ. If men loved God supremely, they would dedicate themselves unreservedly to his service; they would devote their means and their talents to the upbuilding of his cause; they would train up their children for Heaven.

It brings agony to my heart to see how few know how to deal with their children. Mothers need a great amount of patience and love. The mother who looks with compassion upon her own children, who conscientiously seeks to educate them for God and Heaven, will look with compassion upon the children of others. She will love others because she loves her own. She will be a blessing to her family and to the neighborhood. The same ability that fits her to be a wise mother will fit her to be a wise missionary for God. The greatest missionary work that is done is in the home circle. To educate and develop the best and highest faculties of your children's minds is to do a work that will have a moulding influence upon society. If you have educated one in the fear of the Lord, you may say you have educated one hundred. There is an atmosphere that surrounds every soul, an influence, either conscious or unconscious, that emanates from every person for good or evil; and to discipline a family so that the members shall meet the high claims of Heaven is a work that is counted of highest value in the sight of God.

It is of great importance to know how to keep the affairs of home in running order without friction. The oil of patience must be poured in when things go hard, and our children must be bound to our hearts by the silken cords of love. Parents should know how to sympathize with their children in their little troubles, that look as large to them as older people's trials look to them. We should not neglect our children. It is in the early years that we have the best opportunity for sowing good seed in their hearts. If we neglect to do this work in their childhood, we shall find that Satan will preoccupy the field. Why not preoccupy the field yourself, and before the Evil one has a chance to plant his seeds of evil, fill the mind with that which is good and pure? The angels of God will help you in the work of forming your child's character, if you will work in harmony with the plan of God. Do not let impatience control you. Be patient, be forbearing, and may God help you to realize your accountability to him.

When you become weary, go to Jesus with all your care. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If you are bearing a yoke of your own manufacture, just lay it aside, and take the yoke of Christ, and nothing will disturb your peace, for you will have the peace of Christ that passeth all understanding.

Your children should not be driven off, and shut away from your sympathies. They should be encouraged to make confidants of father and mother. I have known children who had been so trained that even when they were grown men and women they counted it a privilege to counsel with their parents, though they were old and feeble. Is it not best, brethren, to be Christians? Is it not best to bring all the happiness possible into your life here, and prepare yourselves for the eternal world?

Each one of us will have to engage in the battle for good or evil, and we desire that you should battle on the Lord's side, and know how to come off victorious in your own behalf through the merits of a crucified and risen Saviour. Divine power will unite with human effort. God will co-operate with you in your struggle against evil, and when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. We must look to the source of our strength. We cannot afford to lose eternal life. We want to be missionaries for God. We want to know how to minister to the necessities of others. Christ is our example. Let us follow in his steps.

We should know how to direct the mind of friends and neighbors to Christ when they are in trouble. We should know how to lead repentant souls to "the Lamb of God, which taketh away the sin of the world." How many go to human friends to pour out their griefs and sorrows, instead of seeking Christ, who alone can heal the broken in heart. There are many who do not know how to come to Jesus with their burden, and, feeling their need of support, they turn to human hearts for comfort. But they are only leaning on broken props. God is the one to whom the troubled soul should go. Why put man in his place? We should seek to direct souls to the open door of Heaven, where we can see within the veil our Substitute and Surety. In every trial and perplexity, we should look to him; for in him is help for the fallen sons of men. Christ is the star of hope that illumines our darkness. The serpent may bruise the heel of the seed of the woman, but Christ will bruise the serpent's head and take away his power at last.

The plan of salvation was revealed to Adam and Eve in the garden of Eden. They were made to understand how the Son of God would come and bear their sin, and redeem them from the curse of the law. But when Christ came into the world how few recognized his divinity or comprehended the nature of his work! He was not acknowledged as the Prince of life. The earth was the battle-field where the Prince of light and the prince of darkness met to contend for the fallen race. Christ had laid aside his crown and his royal robe, he had stepped down from his throne, and had clothed his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich. He came into a world all marred and scarred by the curse. He took upon him humanity that he might know the infirmities and temptations of humanity, that he might know how to help and save men. The Captain of our salvation was made perfect through suffering. Was he not perfect before?—Yes. But he was made a perfect Saviour, learning obedience by the things which he suffered, that humanity might have a perfect character and be fitted for the society of the angels of Heaven. Man was not able, in his own behalf, to meet and overcome the prince of darkness; but Christ overcame him in man's behalf and broke his power over the human race, so that through his merits they might be overcomers in their own behalf.

May 27, 1889

Love and Obedience

[Sermon at Torre Pellice, Italy, December 11, 1885.]

“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.” It is not enough to profess love for God, Christ asks an evidence that we do love him. Willing obedience to the law of God proves the truth of our profession. We have heard from the pulpits of today that the law is not binding, but this cannot be. Christ says, “This is the love of God, that we keep his commandments; and his commandments are not grievous.” How could we know what sin is, unless we could look into the law of God? John, the beloved disciple, defines sin as the “transgression of the law.” He says, “Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.”

Says the prophet, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” We must search as diligently in the word of God as did the noble Bereans, who “received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.” We should dig as for hid treasure in the mines of truth. Christ has warned us that false prophets would arise and would deceive many. There are many who profess to have great faith. They make great claims to holiness, but do they speak according to the law and the testimony? If they do not, it is because there is no light in them. Men fold the garments of their self-righteousness around them, and claim perfection of character; but they have only measured themselves with a standard of their own creating, and with sacrilegious hands they have torn down the true standard of all righteousness. The law of Jehovah is a discerner of the thoughts and intents of the heart. The sinner wants to get it out of the way because it condemns him. It is thought burdensome by the transgressor, but the obedient can say with David, “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.”

The law of God, so defamed and trampled upon by transgressors, is declared by Paul to be holy, just, and good. David prayed, “It is time for thee, Lord, to work; for they have made void thy law.” If David could make that prayer in his day, how much more should it be our prayer in our day! We see on every hand that the law is trampled under unholy feet. There was never a time when we needed to walk more carefully in the path of righteousness, nor to pray more earnestly, than at the present time. The same spirit of prejudice exists now against the commandments of God that existed when Christ was upon the earth; and if we think that we can keep the commandments without exciting the malice of Satan, we mistake; but we shall never have to suffer one-hundredth part of what our Redeemer suffered.

We should meditate on the sacrifice that Christ has made in our behalf. He left his honor and glory and majesty, to come to our earth, to be a man of sorrows, and acquainted with grief. It seems astonishing that the world did not accept and believe on him whom the Father had sent from Heaven. He said to those he came to save, “Ye will not come to me that ye might have life.” How grieved he must have felt when he entered the cities and found so few who manifested any interest in his mission. Every soul was precious in his sight; but the things of time and sense claimed the

attention of men, and blinded their eyes to the Redeemer's merit. When I think of the many disappointments our Saviour met, I do not wonder that he was a man of sorrows. How sad it makes us feel when we make earnest efforts to bring the truth to those we love, and they will not hear us. Christ felt this sorrow as much more keenly than we can, as his nature was higher and holier than ours. When we think of what the Saviour endured, can we become discouraged in our work? We have a precious truth to bring before the people, and just as long as we have breath, we should lift up our voices and proclaim that the transgression of God's law is sin.

Christ said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Those who have faith in Christ will obey the words of Christ, "for faith without works is dead." If we have genuine faith in Jesus as our Saviour and example, we shall reflect his character, and correctly represent him to the world. We must keep his commandments, even as he kept his Father's commandments. If we do this, we shall find that there is not a precept of the law but that is for the good and happiness of mankind, both in this life, and in the future, immortal life. If we want to be like Christ when he is revealed in his glory, we must purify ourselves, even as he is pure, in this our day of probation. We want living faith, faith that works by love, and purifies the soul. Although everything around us may be dark and trying, yet we must show that we have implicit confidence in our Redeemer. We should cast ourselves upon the promise, "If ye keep my commandments, ye shall abide in my love." Genuine Christians are the happiest people in the world, and they have the assurance that God will enable them to stand as faithful sentinels for the truth.

In the last days there will be a people who will be loyal to God's holy law. Through obedience to his precepts, they will be prepared to stand in the great day of wrath. Trouble and affliction will come upon them, for Satan will come down, having great wrath, because he knoweth that he has but a short time. He will work with all deceivableness of unrighteousness in them that perish; but we need not be deceived by his fatal delusions. We should study the Scriptures for ourselves, so that when the enemy comes in like a flood, we may not be moved from the foundation of eternal truth, but may find that the Lord will raise up a standard against him. Let no soldier of Christ be discouraged. The Captain of your salvation will aid you in your battles with the enemy. If you have done all on your part that you can do, his arm will be stretched forth in time of need, and you will realize that help has been laid upon One that is mighty to save.

Men may talk of the law as a yoke of bondage; but the question of vital interest is, If you are found disobedient to God, can they pay a ransom for your soul? I beg of you, do not take the word of man that the law is abolished, for that law is as immutable as the throne of God. If the law could have been altered to meet man in his fallen condition, Christ need never have died. The cross of Christ is an unanswerable argument demonstrating the changeless character of the law. The very fact that Christ died establishes the law. Says the apostle, "Do we then make void the law through faith? God forbid; yea, we establish the law." Christ died to vindicate the justice of God, and to remove the obstacles that man had placed between himself and eternal happiness. Through the intercession of Christ, man may now lay hold of eternal life. While we see that sin and iniquity abounds, we would say, Pray, pray as you never prayed before. We must walk in humility before God, rendering obedience to his holy law, and by and by we shall receive the reward. When the warfare is ended, Jesus will, with his own right hand, place the crown of immortal glory upon our brows, and we shall

each hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

June 3, 1889

The Work of Reform

When Wesley began his career in England, there were only a few who rallied around his standard. When the Puritans emigrated from England to America, they were like shipwrecked mariners who had barely escaped with their lives. Left without friends or influence, all they had was their precious faith, their strong will, and their earnest devotion to God. They were as sheep without a shepherd. The believers were few. Like the mustard seed, which is the least of all seeds, so seemed the Pilgrims; but their influence became powerful and far-reaching. The faith of the Puritans was as a coal from the altar of God, an inextinguishable light that glorified the land with its radiance. The Puritans were obliged to practice the most rigid economy and self-denial, yet they did not neglect to build houses in which to worship God. They were guided by the providence of God. They realized their need of schools to educate their children in the way of the Lord, for it was necessary to raise barriers on every side against the influence from which they had fled. The establishment of schools under their own control was of great advantage to the maintenance of their faith. Special effort was made to educate their children and fit them for the work of diffusing the light of the gospel, and of upholding the principles of religious liberty. The history of past reform is repeated in the work of today. The people who have the precious truth for these last days are to turn their attention especially to the provisions God has made for them to become intelligent, in order that they may be qualified to meet the coming issues. The truth for these last days has not been supported by large legacies or advanced by worldly influence. God has given us the privilege of becoming partakers with Christ in his sufferings here, and he has provided that we may have a title to an inheritance in the earth made new. The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. The body has been compacted by that which every joint supplieth to the effectual working of every part.

The hearts of our people must move in unison. There must be no holding back by anyone. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. I look back with pleasure and with gratitude to God on the work that has been done by our people in the past. I look at the small beginning both east and west of the Rocky Mountains, and then to the large institutions that have been established, and exclaim, "What hath God wrought!" When I consider the work that has been done, I do not fear to move forward, but I do fear for those who forget the lessons of the past. We have grown from a few believers to a numerous people, and as God has given us great and important truths, we have great and important duties, and weighty responsibilities to bear.

We owe all our prosperity to God, and we should co-operate with him in training our children to become missionaries for home and foreign fields. As a people whom God has highly favored, we should do all that it is possible to do to exercise our God-given powers, to adorn with truth and holiness the cause we profess to love. We must give less attention to fine houses, costly furniture, and changeable suits of apparel. Moral and intellectual training must be provided for the young, and for those newly come to the faith. We must deny self, and plan for increased facilities for the spread

of the truth. Our work is to be extended by missionary effort. We must not only gain new ground, but cultivate the fields where the truth has already entered. We must depend less upon the preacher, and more upon personal effort, opening the Scriptures from house to house.

We are not at liberty to leave our children unprovided for, nor to subject them to influences unfavorable to the truth and to the perfecting of Christian character. We must not wait for every apparent obstruction to be removed from our pathway, but we must be bold, undaunted soldiers of Christ, who are looking forward to the heavenly reward. We are fast hastening to the Judgment, where we must render an account for all our works. We call upon all to do the very utmost of their ability. Let no one feel that this does not mean me. It means every soul that has tasted of the powers of the world to come. You have solemn, earnest work to do for the Master. Put away pride, put away everything hurtful, and come in sincerity to the foot of the cross. Give yourself to Him who has bought you with his own blood. He requires all that there is of you. Not only are the ministers called upon to labor for the salvation of souls, but every individual member of the church should make efforts to enlighten his friends and neighbors. Let us do our work in such a way that when our Lord shall reckon with his servants we may say, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more."

The Lord requires careful thought, and the highest use of the intellect. When he comes to reckon with his servants, he will not inquire how successful you have been in gathering means; he will inquire, What have you done with the talents I have given you? What have you done for me in the person of the poor, the afflicted, the orphan, and the fatherless? I was sick, poor, hungry, and destitute of clothing; what did you do for me with my intrusted means? How was the time I lent you employed? How did you use your pen, your voice, your money, your influence? I made you the depository of a precious trust by opening before you the thrilling truths that heralded my second coming? What have you done with the light and knowledge I gave you to make men wise unto salvation?

Our Lord has gone away to receive his kingdom, but he will prepare mansions for us, and then he will come and take us to himself. In his absence he has given us the privilege of being co-laborers in the work of rescuing souls to enter those mansions of light and glory. We are either building upon the foundation, wood, hay, and stubble, to be consumed in the last great conflagration, and our life-work be lost; or we are building upon the true foundation, gold, silver, and precious stones, which will never perish, but shine the brighter amid the devouring elements that will try every man's work. Any unfaithfulness in spiritual and eternal things will result in loss throughout endless ages. I present these thoughts to the laymen of the church, that they may awaken to a sense of their responsibility. Work for Jesus. Put your entire interest into God's cause. Self-deception may make you feel that you are doing about right; but how does your life compare with the life of Jesus? Christ has done everything for you; he withheld not even himself. Now show zeal and earnestness in putting all your powers to work for him, and you will receive eternal life as your reward.

June 17, 1889

Christ's Comforting Assurance

[Sermon at Washington, D. C., January 25, 1889.]

“Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

This comforting assurance was given to the disciples when their hearts were weighed down by sorrow because Christ had told them that he was soon to leave them. They were filled with distress at the thought of losing the presence of their beloved teacher. Although the Saviour's feet were in the path that led to Calvary, his thoughts were not on himself, nor on the suffering that he was to endure. His sympathy was drawn out to his beloved disciples, who were to bear a severe test. He thought of their disappointment and loneliness, and while he was on the way to Gethsemane, he sought to cheer them, saying, “Let not your heart be troubled.” He tells them that his object in leaving them is to prepare homes, mansions, for them, that he will not always remain away, but will come again, and receive them unto himself. He will not leave them alone to battle with the trials and afflictions of this world, but he will come again and take them to himself, that where he is there they may be also.

After his resurrection he spoke words of encouragement and instruction to them. He said: “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

This promise of the return of the Saviour did not make the disciples feel unhappy and gloomy. They were filled with joy to think that Jesus was coming again. And if the disciples of Christ were filled with joy then, why should not his followers on earth today rejoice that their redemption draweth nigh? Our Lord is coming with clouds and great glory, and all the angels of Heaven will escort him on his way.

When he ascended on high after his resurrection, he led captivity captive, and gave gifts unto men. Those who had transgressed the law of Jehovah had fallen in death. Although they had confessed and forsaken their sins, Satan had claimed them as his lawful subjects and prisoners. He said they were his victims; but when Christ came out of the grave, he led forth from the prison-houses of the enemy a multitude of captives as a sample of the general resurrection. And when he comes again, it will be to break the fetters of the tomb, to call forth the prisoners of hope from their prison-houses, to clothe them with a glorious immortality.

As Christ ascended from the earth, a cloud of angels escorted him on his way to the city of God. As they neared the gates they sang, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in.” Then the sentinel angels inquired, “Who is this king of glory?” and the ascending host rolled back the response, “The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.” As the heavenly train pass within the city, the angelic throng come forth to bow in adoration before him. The Saviour waves them back, he cannot yet receive their homage. He

has a request to present before the Father. He remembers those that he has left in the world alone. He says, "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." Then the Father gives the command to the waiting host, "Let all the angels of God worship him," and they bow in adoration before him, saying, "Worthy, worthy, is the Lamb that was slain, and lives again, a triumphant conqueror."

Satan had not triumphed over Christ, although he had inspired wicked men to take his life. He had gained nothing by his rebellion. Even in the very act of crucifying the Prince of life, he himself had been conquered. Christ had gained the victory in every contest.

The sin of Adam and Eve had divorced earth from Heaven, and finite man from the infinite God, but Christ had passed over the very ground where Adam had failed, and at every step he was a conqueror. Every victory he gained elevated humanity in the scale of moral value before Heaven. It was impossible for man to redeem himself, and this was the reason that Jesus took human nature upon himself, that through humanity his divine nature might reach and lift up humanity.

When Christ came to the world, he found that Satan had almost everything under his own control. Christ announced his mission at Nazareth. He said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to teach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." This was his work. He went about doing good, and healing all those who were oppressed of the devil. There were whole villages where there was not a moan of sickness in any house, for he had passed through them and healed all their sick. His work gave evidence of his divine anointing. He had come to represent his Father to the world; and love, mercy, and compassion were displayed in every act of his life. His heart went out in tender sympathy to the children of men. This was his work in our world, to elevate humanity by combining divinity with humanity. He took man's nature that he might reach man's wants. With his human arm he encircled the race, and with his divine arm he grasped the throne of the Infinite, and united finite man with the infinite God, and earth with Heaven. Here was man, plunged in degradation, sin, and ruin, and Christ was willing to resign all his glory in order to offer to man the cup of salvation. Astonishment filled Heaven to see man's indifference, to see man so lacking in appreciation of the things that would make for his peace.

When the Son of God received baptism in the river Jordan, "the Holy Ghost descended in a bodily shape like a dove upon him," and a voice, richer than any music that ever fell on mortal ear, came from the excellent glory declaring, "This is my beloved Son, in whom I am well pleased." Did the voice of God come alone for the sake of Christ?—No; it came in behalf of the humanity that he represented. It came to assure man that he could be accepted in the beloved. Heaven was opened by the prayer of Christ, and it was opened for all who would come unto God by him. Thus divine power is given that it may be combined with human effort.

How often we have read over the description of Christ's baptism with no thought that there was any particular significance in it for us. But it means everything to us. It means that there can be no excuse for our living in alienation from God. You may claim much leniency because of your human nature, of your temptations and trials, and seek to excuse yourself for sin because of inherited tendencies, but Christ gave himself in behalf of humanity, and there is no reason for failure. Christ

bore temptations such as you will never be called upon to bear. He suffered as you will never suffer. He knew all your griefs, he has carried your sorrows. He has made it possible for you to be an overcomer. Do not say it is impossible for you to overcome. Do not say, "It is my nature to do thus and so, and I cannot do otherwise. I have inherited weaknesses that make me powerless before temptation." We know you cannot overcome in your own strength; but help has been laid upon One who is mighty to save. When God gave his only begotten Son, he provided everything essential to your salvation. And "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?" The resources of Heaven are open to us. We should believe this precious truth. And when the enemy comes in like a flood to discourage and to dishearten, the Spirit of the Lord will raise up a standard against him. When sorrows press you, cling closer to the Mighty One. Instead of faltering and losing faith, praise God that Jesus has died for you. A brother came into meeting at one time and related his difficulties, and trials, and sorrows. I said to him, "Brother, haven't you anything to praise God for? has not Jesus died that you might live? Is there any reason that you should be discouraged?" How does Heaven look upon our doubts and discouragements, when God has given his beloved Son to die on Calvary's cross, that we might have peace in this life, and everlasting joy in the life to come? How does Heaven regard us when we speak and act as though it were a very difficult path through which God was leading us? How must it seem to the angels when we act as though we doubted whether it would pay to be a Christian? All Heaven was poured out to us in Christ, and he that spared not his own Son will not withhold any good thing from those who walk uprightly.

June 24, 1889

Looking for That Blessed Hope

[Sermon at Washington, D. C., January 26, 1889.]

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This scripture teaches a very different lesson from that which is presented in the words of many who profess to believe the gospel. We are exhorted to live soberly, righteously, and godly in this present world, and to look for the glorious appearing of the great God and our Saviour Jesus Christ. Some have made an objection to my work, because I teach that it is our duty to be looking for Christ's personal appearing in the clouds of Heaven. They have said, "You would think that the day of the Lord was right upon us to hear Mrs. White speak in reference to the coming of Christ; and she has been preaching on that same subject for the last forty years, and the Lord has not yet come." This very objection might have been brought against the words of Christ himself. He said by the mouth of the beloved disciple, "Behold, I come quickly," and John responds, "Even so, come, Lord Jesus," Jesus spoke these words as words of warning and encouragement to his people; and why should we not heed them? The Lord has said that it is the faithful who will be found watching and waiting for him. It was the unfaithful servant who said, "My Lord delayeth his coming," and began to smite his fellow-servants, and to eat and drink with the drunken.

The exact time of Christ's second coming is not revealed. Jesus said, "No man knoweth the day nor the hour," But he also gave signs of his coming, and said, "When ye shall see all these things, know that it is near, even at the door." He bade them, as the signs of his coming should appear, "Look up, and lift up your heads; for your redemption draweth nigh." And in view of these things the apostle wrote: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Since we know not the hour of Christ's coming, we must live soberly and godly in this present world, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Christ gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. His people are to preserve their peculiar character as his representatives. There is work for every one of them to do. The rich should bring their means, the honored their influence, the learned their wisdom, the poor their virtue, if they would be effective workers with God. They are to bring themselves into right relation with God, that they may reflect the light of the glory of God that shines in the face of Jesus Christ. We read of a class who put far off the day of the coming of Jesus; but upon such his coming will be as a thief in the night, and they will be suddenly overtaken with destruction. How many there are who are willing to be rocked to sleep in the cradle of carnal security; but it is time for us to wake out of sleep. Says the apostle, "We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

We should be awake to discern the signs of the times, and to give warning to the people. There are many in the world who seek to quiet the alarm of the people, who say, "Peace, peace; when there is no peace;" but we should take an opposite course from this. There are many who say to the aroused people, "Do not disturb yourselves, go on in godlessness, go on glorifying yourselves, and living in pleasure. The day of the Lord is not at hand." Did not Christ have an object in view when he said, "Behold, I come quickly"? Did he not see that his church would need to keep this solemn event in mind? Shall we say with the last-day scoffers, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation"? I do not mean to be with this class. I mean to arouse men with the message of Christ's near coming.

Those who have a knowledge of present truth are under a great responsibility before the world. They are to warn men of the coming judgments. They are to represent Christ to the people. They are not to go about deploring their condition, talking of their darkness, and murmuring and complaining of the hardness of the way; they are to lift up their minds to God, open the door of their hearts to Jesus, and let him come in and abide with them. We must have Christ enthroned in the heart, that the soul-temple may be cleansed from every defilement. The soon coming of our Saviour must be a living reality to us. The question of all importance for this time is, "How is it with my soul? Am I seeking to reiterate the words of Christ? Am I teaching my children that they have souls to save; that peace and holiness must be a part of their life? Am I teaching them to place their hands in the hands of Christ, that he may guide them?"

We have most earnest work to do, and we have no time to waste in drinking at empty cisterns that can hold no water. We should come to Christ without delay for the water of life. We should diligently study the Bible. The study of the Bible is of the greatest importance to us. The Scriptures are able to make men wise unto salvation, yet how few find time to search the word of God! Men

are all absorbed in the things of this perishing earth. They are building their hopes upon worthless foundations, and writing their names in the sand. Even those who profess to be followers of Christ do not heed his injunction. They are like the fig-tree whose leaves were abundant, but upon which the Master, seeking fruit, found nothing but leaves. The command will go forth at last concerning the fruitless tree, "Cut it down. Why cumbereth it the ground?"

God gives us his rich blessings to enjoy, and he expects us to bring forth fruit to his glory; but many neglect his work. They do not make a full surrender to his will. There are many who seem to feel that to think of God and heavenly things tends to make men gloomy and desponding; that it is detrimental to health to permit the mind to dwell upon religious subjects.

When in my youth God opened the Scriptures to my mind, giving me light upon the truths of his word, I went forth to proclaim to others the precious news of salvation. My brother wrote to me, and said, "I beg of you do not disgrace the family. I will do anything for you if you will not go out as a preacher." "Disgrace the family!" I replied, "can it disgrace the family for me to preach Christ and him crucified! If you would give me all the gold your house could hold, I would not cease giving my testimony for God. I have respect unto the recompense of the reward. I will not keep silent, for when God imparts his light to me, he means that I shall diffuse it to others, according to my ability."

Did not the priests and rulers come to the disciples, and command them to cease preaching in the name of Christ? They shut the faithful men in prison, but the angel of the Lord came to them and released them that they might speak the words of life to the people. This is our work. "Ye are my witnesses, saith the Lord," and we must pursue that work with faithfulness. How many are there who fulfill the mission of Christ? After their baptism there are many who act as though they had graduated, as though there was nothing more to learn or to do; but baptism is only the beginning of our work. We are to go on to perfection, reflecting the light of Christ more and more, and bringing all that it is possible of the spirit and power of Heaven into our lives. We are to seek the salvation of souls around us.

We are to present the truth as it is in Jesus. Christ came into the world to save sinners. For thirty years he lived our example. He endured insult, ignominy, reproach, rejection, and death; yet he lives. He is a living Saviour. He has ascended on high to make intercession for us. Just before his crucifixion, he prayed that his disciples might be one with him, as he was one with the Father. Is it indeed a possibility that sinful, fallen man may be brought into such exalted relationship with Christ? Such a union with Christ will bring light and peace and comfort to our souls. When he went to Heaven, he told his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Who would not have the Comforter in times of trial? There are many who refuse the service of God; but let sickness or sorrow overtake them, let death come into the family, and they will realize the weakness of earthly dependence, and they will then want a God to lean upon.

The Lord is coming, and when he shall appear we shall be like him, because we shall see him as he is. And "every man that hath this hope in him purifieth himself, even as He is pure." We must have our treasures transferred to Heaven, for where the treasure is, there will the heart be also. Let the light of the Sun of Righteousness into your hearts, and peace will rest upon you. I want you to enjoy the blessing of God. I want to direct your mind to heavenly things. Jesus has promised, "Lo, I am with you alway, even unto the end of the world."

Tell of the love of Christ, talk of his power, and you may have a heaven in this world to go to Heaven in. Respond to the light of God, and you will be like a watered garden; your health will spring forth speedily; your light will rise in obscurity, and the glory of the Lord will be your reward.

July 1, 1889

Christ the Living Fountain

[Morning talk at Chicago, April 9, 1889.]

Brethren and sisters, I do hope that this precious opportunity of drawing near to God may not pass without improvement. I hope you will all have an assurance of the blessing of God. You should seek to retain every ray of light and knowledge that has shone upon you here; but you cannot do this unless you walk in the light, accepting and acting upon it. The Lord desires to give us his rich blessing. It is not his will that anyone should labor in his cause without his help and favor. He does not require his children to go in feebleness of heart to win souls for eternal life. There is fullness in him, and it is our privilege to come and obtain that fullness, to receive richly of his Spirit.

This morning my attention was drawn to the story of the woman who came to the well to draw water, and found Jesus, weary and thirsty, resting at the well while his disciples went into the village to buy bread. When she had drawn the water, Jesus said to the woman, "Give me to drink." She was surprised that he should ask this favor of her, and inquired, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, 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." Jesus referred in these words to the divine grace which he alone can bestow, and which is as living water, purifying, refreshing, and invigorating the soul.

Jesus had said to the woman, "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." The woman of Samaria was in ignorance of the divine Son of God; but we know today who has spoken these gracious words. It is necessary that we have a knowledge of Christ, that we have an acquaintance with him, so that we may know his willingness to bless. In him is all fullness of divine grace, and he says, "Ask, and ye shall receive." God giveth to all men liberally, and upbraideth not; "but," says the apostle, giving instruction to him who feels his lack of wisdom, "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 anything of the Lord."

It would not be for our good if the Lord should give us what we ask for without faith. We would not render gratitude to the Giver if we received a gift that we did not attribute to his agency. Jesus wants to give us his light, and we should educate our souls to grasp the promises of God by living faith. He will give us the gift of salvation. We may have his richest blessing, and we should earnestly seek for the favor of God. The reason why we are not rejoicing in the freedom of the sons of God, is because we have piled up rubbish and barred the door of our hearts. Let us sweep it away, open the door, and let the Saviour in.

We cannot afford to keep Jesus outside. We cannot afford to let him pass by. We cannot afford to be without the knowledge of Christ. Says Jesus, "This is life eternal, that they might know thee the only

true God, and Jesus Christ, whom thou hast sent." We want Jesus to abide in our families and in our churches. We should give ourselves, soul and body, to his work, and submit ourselves to the training process that is to fit us for Heaven.

Many of us have idols in our hearts. But you will fail to find satisfaction in the things of this life. Jesus says, "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." What is the meaning of these words? They mean that when your mind is attracted by heavenly things, when you dwell upon Christ, then your idols are crucified, and you are satisfied with the love of God. But how little are thoughts of Christ brought into our lives! How few talk of Jesus! How little he is lifted up!

There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, "You don't dress as you should." They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of his love and compassion, present his example and sacrifice, reveal his Spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return.

In order to teach men and women the worthlessness of earthly things, you must lead them to the living Fountain, and get them to drink of Christ, until their hearts are filled with the love of God, and Christ is in them, a well of water springing up into everlasting life. Language cannot describe the peace and fullness of the joy of the true Christian. Let us seek to drink of the Fountain of life.

Do not come at your brethren to pick at their faults, to make a drive at their peculiar traits of character. Educate them to better habits, and better traits, by the power of your own example. If you make it evident that you have come to correct them, you will only arouse their combativeness, and do more harm than if you had not come at all. Reveal Jesus to them, that they may behold him and become like him. If you cultivate fault-finding, and take it upon yourself to correct your brethren, you will soon have no other religion save that of picking flaws and finding defects. You cannot benefit the sinner by coming to him in your own way and in your own strength. Christ alone can save him.

Let us press forward to the mark for the prize of our high calling which is in Christ Jesus. Press forward to the perfection of Christian character; be not satisfied with anything less than the fullness of God. You may attain unto the heights of character that Christ has made every provision for you to reach through his divine grace, growing up unto the full stature of men and women in Christ. Temptation will come upon you every day, but you must lay hold of the strength of Christ. Christ is our righteousness. We are not to depend on feeling, but by faith rest in the arms of his love, and claim to be the sons and daughters of God. He will make his strength perfect in our weakness. He will take the poor earthen vessels, make them vessels unto honor, and glorify himself through them; and through his love we shall love others, as he has loved us.

July 8, 1889

Christ's Yoke Is Easy

[Sermon at Chicago, April 10, 1889.]

“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.”

These are very precious words that are spoken to us. In them is revealed the love of Jesus, and this love seems to flow out in tender longing that the sinner may come unto Christ and find rest. The invitation is extended to all that labor, to all that are heavy laden. Christ makes no exception. All may come who are toiling under their burdens. He does not specify that only those who have peculiar difficulties may be relieved. His invitation is to the whole world. He says, “Come, all ye that labor.”

Whatever may be the character of your troubles or wants, you need not go for help to those around you, for Jesus says, Come unto me, and I will give you rest. You need not keep away from me. You who have been seeking for relief and comfort and hope, come unto me. I am the source of your strength and help.

When Christ came to this world, men did not recognize his divine character, or realize the nature of his mission. If he had come with pomp and ceremony, to reign as a temporal prince on the throne of Jerusalem, the whole Jewish nation would have acknowledged him as the Messiah. But the prophets did not say that he was to come in this way. They did not tell the people that he was to break the Romish yoke. He was to come as a man of sorrows, to bear the infirmities of humanity. He came as a humble toiler, and worked at the carpenter's trade. The people saw him toiling up and down the hills. They were acquainted with his brothers and sisters, and knew his life and labors. They saw him develop from childhood to youth, and from youth to manhood, and although he left a spotless example of obedience and meekness, they could not realize that he was the promised Messiah. I am glad we have such an example.

He chose his disciples from the humble fishermen. He did not go to the learned, for it would have been impossible to give them the right mould. The education they had received tended to exalt self, and he chose those whom he could teach his precepts, and bade them follow him. In following him, in listening to his words, in associating with him, they found the greatest teacher the world has ever known. He opened before them the beauties of nature, and taught them of the enduring realities of the world to come. He educated them to become fishers of men. From the swaying fisherman's boat, he uttered truths whose influence is as far-reaching as eternity.

Jesus had come to earth to do the very work that the Jewish nation had left undone. In a synagogue in Nazareth, he opened the word of God, and read the words of Isaiah that described his mission to men. He read, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.” He healed the sick, cleansed the lepers, raised the dead, and preached the gospel to the poor. His words were simple and direct, and no one need look in the dictionary to ascertain his

meaning. A child could comprehend his teaching. And as he did his work, so are we to do ours, following his example.

He preached the gospel to the poor, and offered men the gift of God without money and without price. He invited the weary and heavy-laden to come and find rest. The only condition was to come; for in coming, men made it manifest that they felt their want, and realized their need of Christ. Jesus wants us to come today He wants us to believe in him as the source of all light and peace. Whoever comes will be able to testify that he is light, and that in him they have found rest.

Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I ask you who have borne Christ's yoke, Have you found it hard and grievous? For fifty years I have borne Christ's yoke, and I can testify that his yoke is easy, and his burden is light. I have never found any difficulty except when I manufactured a yoke of my own, and laid aside the yoke of Christ. I feel grateful that every one of you may find relief from all your troubles. Come to Christ in full faith, and find rest unto your souls.

Many profess to come to him, but they do not really come; for they are still in trouble, still under the load of their burdens. You are to follow on in the path of obedience, and submit your will to the moulding of God's will. If you are in trouble, it is because you are learning lessons of him who was once an exalted angel of Heaven, but who fell from his high position through rebellion against God. Those who murmur against God, are learning from the evil one how to press their wills in opposition to the will of God.

Jesus invites us to come unto him; but how many go to every one else but him. We need not seek for help from those who are as weak as we are ourselves. He says, "Learn of me; for I am meek and lowly in heart." Men do not esteem lowliness of mind as they should. Intellect is highly exalted and extolled among men. My husband used to say that it was hard for him not to worship intellect; whenever he met a person possessed of a superior mind, he felt like paying homage to his intellectual powers. It is right that we highly esteem the powers of mind that God has given to men; we want an intellectual religion; but we should have all our powers of mind and body consecrated to God. We should have sanctified judgment and reason, devoted to the service of our heavenly Father. We should realize what our work is, and do it to the extent of our ability. The greater our ability, the greater will be our responsibility. There is danger of worshiping intellect; but if we bring our talents to God and devote them to his work, he will give us grace not to think more highly of our powers of mind than we should.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." When they were called to give an account as to how they had employed their lord's talents, he who had the five had doubled his talents, and he who had two had doubled his; but he who had received but one came to his lord and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to put my money to the exchangers, and then at my coming I should have received mine own with usury." The

lord rewarded those who had increased their talents, but he condemned him who had buried his lord's money.

(Concluded next week.)

July 15, 1889

Christ's Yoke is Easy

[Sermon at Chicago, April 10, 1889.]

(Concluded.)

There are many who seem to be afraid that if they come to Jesus the Lord will get some of their means. They manage somehow to bury it all in the world. If the Lord has given you the talent of means, it is that it may be given out to the exchangers, that at his coming he may receive his own with usury. The ability God gives us, is not to be used for self, to gratify selfish ambition and pride. We are to employ our talents that we may be co-workers with Christ in winning souls for eternal life. We are not to despise small opportunities, but to improve them as they come to us.

In England a minister went to his church to preach one rainy morning, and found that he only had one man for audience. But he would not disappoint his hearer, and he preached to him with earnestness and interest. As a result the man was converted, and became a missionary, and through his efforts thousands heard the good news of salvation. One discourse did the work for him, and he gathered abundantly for the Master.

While in Valence, France, I spoke at one time to a congregation of six with as much interest as I speak to this congregation today. That discourse resulted in much good. An intelligent man who had given up the truth, again took his stand on the Lord's side, and he has devoted his talents to doing the Lord's work. We must sow beside all waters, not knowing which shall prosper, this or that. We must put out our talents to the exchangers whenever there is opportunity.

I am glad that we have a Saviour who understands all our woes. It is true we manufacture half of our trouble, and suffer grief that is imaginary and unnecessary. There is much trouble in our families that might be avoided by manifesting courtesy and love. Jesus wants us to have religion in the home. He wants us to reveal his Spirit to those around us. We need to cultivate love. There are some who think that it is an evidence of weakness to show affection, to speak words of kindness. There are persons hungry for affection who seldom receive anything but bitter, unkind words. But if you manifest a harsh, unsympathetic spirit, you will see the same spirit reflected in those around you. All need tenderness and compassion. You should not make it harder for those who have difficulties and sorrows by speaking unkindly and harshly.

Why should we not constantly cultivate a Christlike, kind and compassionate and loving spirit? Why should we allow Satan to make us his agents in the family circle, to cast a shadow when we may reflect light? You cannot afford to speak these harsh words; they will meet you again in the day of Judgment. We must put on the whole armor of God, and get a right hold from above.

Christ invites all the weary and heavy laden to come to him. He wants you to make him your friend and confidant. You have sought for human friendship and have revealed to others matters that

belong only to husband and wife. You have brought in a third party to make mischief by betraying your secrets to those who should know nothing of them; but if you make Christ your familiar friend, he will never betray your confidence. Jesus will take no advantage of your confidence. He will listen patiently. He will know just what counsel to give, just what you should do, and he will adjust every difficulty for your own good. He will be a safe counselor, and will understand the motives which have prompted you to action.

When you come to Jesus, leave your burden with him. Do not carry away your load to torture some other soul with it. Leave it with him who alone can understand it all. The religion of Jesus elevates, ennobles, and refines the character. If we are learners in his school, he will put his mould upon us, and enable us to stand with moral power against the temptations of the evil one.

When Jesus bowed on the banks of Jordan at his baptism, Heaven was opened to his prayer in behalf of humanity. The Spirit, in the form of a dove of burnished gold encircled his head, and a voice from Heaven said, "This is my beloved Son, in whom I am well pleased." What does this say to us? It says to every poor tempted soul, Heaven is opened to the prayers of humanity. Christ has encircled the fallen race with his human arm, and with his divine arm he has grasped the throne of the Infinite. Through the merit of Christ, Heaven is opened to man. "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." The gates are open, and the glory of God in the face of Jesus Christ shines to man. The light of Heaven may shine upon you, as it shone upon him.

Mothers, the invitation is for you, in your annoyances and perplexities, to come and find rest at the feet of Jesus. You must obtain his grace in dealing with your children. I never allowed my children to see mother out of patience. I did not try to correct them until I knew that I had perfect control over all my feelings of impatience. When I approached them with voice and spirit subdued, I gained their confidence. We are to learn meekness of spirit from the divine Master.

The children should be regarded as younger members of Christ's family. We should never utter a word that we would not be willing to hear repeated by our children. We are to learn of Christ while we are teaching them. When parents are patient and forbearing, and children kind and obedient, Heaven looks down with joy upon your households. Do you remember what Christ said to Peter? He not only said, "Feed my sheep," but also, "Feed my lambs." The lambs must be fed. Ministers should give more attention to the lambs of the flock. These young, tempted souls who have to contend with inherited and cultivated tendencies to evil, need your sympathy and patience, and love. You should speak words of encouragement to them. They are members of Christ's family. They should be bound to your hearts by the silken cord of love. They must be instructed to come to Christ, and find rest in all their temptations and burdens. They should be brought to him who is meek and lowly in heart, that they may learn of him, and bear his yoke, and they will find that his yoke is easy and his burden is light.

July 22, 1889

Home Training

[Afternoon talk at Chicago, April 11, 1889.]

The mother is a teacher, and to a great extent she moulds the character of her children. But how few are the mothers who realize the responsibility that is placed upon them! Many mothers spend their time in doing needless nothings. They give their whole attention to the things of time and sense, and do not pause to think of the things of eternal interest. How many neglect their children, and the little ones grow up coarse, rough, and uncultivated. Mothers may have acquired knowledge of many things, but they have not acquired the essential knowledge unless they have a knowledge of Christ as a personal Saviour. If Christ is in the home, if mothers have made him their counselor, they will educate their children from their very babyhood in the principles of true religion. They will teach them obedience and submission. They will not allow them to disobey their commands.

When children are permitted to take their own way in opposition to the will of their parents, they lose respect for father and mother, and learn to despise even the authority of God. They are indulged in manifesting passion in the home, and when they are brought into the church, they exhibit the same defects of character there, as they exhibit in the home. If they are ever converted, they will have to learn at the foot of the cross lessons which they might have learned at their mother's knee. They are marked by the defects of the father and mother. The parents did not go to Christ for the grace of patience and forbearance. The mother did not feel the importance of being Christ-like, of manifesting love and gentleness.

When Christ comes in the clouds of heaven, every man will be rewarded according as his work has been. Every father and mother will have to give an account of how they have employed their talents, and how they have borne their responsibilities.

A well-disciplined family is a great power for good in the world. To bring up your children in such a manner as will fit them to stand against temptation to evil, so that they will not be corrupted by iniquity, is one of the most important kinds of missionary work. Why is it that there is so much corruption among the youth of today? To a great degree it is because parents neglect their God-given work, and sin lies at their door. Before it shall be too late, I urge you to take up your neglected duties, and arouse to a realization of your responsibilities. You will need the grace of Christ in your work, and he says not only to mothers, but to fathers and children, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mothers, when you yield to impatience, and deal harshly with your children, you are not learning of Christ, but of another master. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When you find your work hard, when you complain of difficulties and trials, when you say that you have no strength to withstand temptation, that you cannot overcome impatience, and that the Christian life is up-hill work, be sure that you are not bearing the yoke of Christ; you are bearing the yoke of another master. But for Christ's sake, for the truth's sake, I entreat you to repent and be converted. Do not dishonor the name of religion by an inconsistent course.

You should begin to seek God where you are. You must be born again. There must be a renovation, a new life created within you, that you may not serve sin, or the lusts of the flesh. Your children must be converted. You have a solemn work to do.

You cannot afford to spend time in trifling conversation, or in entertaining fashionable visitors. You should take time to talk and pray with your little ones, and you should allow nothing to interrupt

that season of communion with God, and with your children. You can say to your visitors, "God has given me a work to do, and I have no time for gossiping." You should feel that you have a work to do for time and for eternity. You owe your first duty to your children.

The father should not excuse himself from his part in the work of educating his children for life and immortality. He must share in the responsibility. There is obligation for both father and mother. There must be love and respect manifested by the parents for one another, if they would see these qualities developed in their children.

Those parents who manifest wisdom in the home will bring into the church the same tact and ability they exercise at home, and the church will be benefited by their influence. They will be interested for the children of their neighbors, and will influence others to be true and loyal to God.

When Christ bowed on the banks of Jordan after his baptism, and offered up prayer in behalf of humanity, the heavens were opened, and the Spirit of God, like a dove of burnished gold, encircled the form of the Saviour, and a voice came from Heaven which said, "This is my beloved Son, in whom I am well pleased."

What significance does this have for you? It says that Heaven is open to your prayers. It says that you are accepted in the Beloved. The gates are open for every mother who would lay her burden at the Saviour's feet. It says that Christ has encircled the race with his human arm, and with his divine arm he has grasped the throne of the Infinite, and united man with God, and earth with Heaven.

Praise God for this. If there is any people who should praise God, it is those who have had these wonderful evidences of his love! I point you to Calvary, and to the suffering Redeemer. O that we may know his love that passeth understanding! If parents have the love of God in their hearts, they will be able to bind their children to them by the tender ties of affection. It is in this way that you may be missionaries for God, you may be home missionaries. You have a work to do that Satan shall not gain the control of your children, and take them away from you before they are out of your arms. Mothers, you should see to it that the powers of darkness do not control your little ones. You should set your will that the enemy shall not raise his banner of darkness in your home. You should be determined to take your children with you to the kingdom of heaven. Your children are worth something; they have been purchased at an infinite price, and eternal life to them is worth more than anything that earth can afford. A pure and holy character is of more value than silver and gold. If you have instructed them in the principles of truth, if you have reproved them when they indulged in evil, if you have manifested the Spirit of Christ, you have done a work that Heaven will approve.

Eli did not reprove his sons when they transgressed his commands. He indulged them in their evil ways, and they became more and more corrupt, until the judgment of God fell upon the house of Eli. The Lord said, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

How different was the case of Abraham. God could bless him, for he said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." God's law was the rule in the tent of Abraham. Wherever he camped, he built an altar unto the Lord, and offered up sacrifice with supplication and praise.

Parents must be converted; they must arouse from the lethargy that has come upon them, and seek God for a realization of the solemn responsibility that has been placed upon them. I entreat you to awake, and take up your neglected work before you are weighed in the balance and found wanting. Every one has a work to do for the Master, and no one can accomplish his God-given work unless he is born again; but the soul in which Christ is abiding, will be able to meet the mind of God, and will receive the approbation of Heaven.

July 29, 1889

There is Help in God

[Sermon at Washington, D.C., January, 1889.]

"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."

When Christ came to the world, appetite and passion exercised almost unlimited control, and it seemed that the world was about to be swept away under its disastrous power. Men were debased, diseased, dwarfed and crippled through the baneful effects of selfish indulgence in evil. But never can the power of appetite be fully understood until the significance of Christ's temptation and his long fast in the wilderness is comprehended. When Christ was fainting for food, Satan came to him and sought to overpower him with temptation.

He did not appear to Christ as he is often falsely represented, as an imp with bat's wings and iron hoofs. The Scripture plainly states that he transforms himself into an angel of light. It was as a Heavenly angel that he accosted the Son of God. He told the Redeemer that he need fast no longer, that his long abstinence was accepted by the Father, that he had gone far enough, and that he was at liberty to work a miracle in his own behalf. The tempter said, "If thou be the Son of God, command that these stones be made bread." And Jesus answered him, saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Oh, if man had but heeded this truth, the race would never have fallen.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But again Jesus met him with the Scripture, saying, "It is written again, Thou shalt not tempt the Lord thy God."

"Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." He did not present the kingdoms of the world as they now appear, but in all the glory and attraction in which it is possible to present them. He desired that Christ should

acknowledge him as his superior, and on this condition promised to give the world into his hands. But could Jesus admit that the world belonged to Satan? Could he acknowledge him as his superior, when there was but One to whom he owed homage? "Then saith Jesus unto him, Get thee hence, Satan; for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve."

There are many in this world who would concede the principles of right for some worldly advantage. There are many who would forsake their rectitude for gold, or position, or power. But of what advantage is it to sacrifice your hopes of Heaven for earthly wealth and honor? You cannot take your treasure with you to the grave. Only a while at the longest, and life will be passed, and "what shall it profit a man if he gain the whole world, and lose his own soul?" We would fix our eyes on something more enduring. The home of the saints is more worthy of our toil and affection; for it is an inheritance incorruptible, undefiled, and that fadeth not away.

Appetite exerts a controlling influence in the world. Unlawful indulgence in appetite and passion paralyzes the brain power, and deadens all the moral sensibilities and perceptions. We have all been bought with a price, even with the precious blood of the Son of God, and we have no right to abuse our powers by selfish gratification of lust. We should keep ourselves in a condition to render to God the most perfect service possible. With an eye single to the glory of God, we should seek to live in harmony with the laws of our being.

Daniel refused to eat at the king's table, or to drink of the king's wine. Why did he do this? Because he knew that indulgence in wine-drinking and luxurious food would enfeeble the powers of mind and body. He desired to keep his mind in a condition to appreciate the inspired word of God. Those who indulge in forbidden things work directly against their own interests and hopes. Selfish motives lead to self-indulgence, and animal appetites and passions bear sway, and dominate over mind and soul. Those who are thus controlled cannot comprehend the truth of divine origin, or appreciate the value of heavenly things. They are ruled by appetite, and the brain power is benumbed. The very foundation of the physical being is undermined. We have no right to destroy the habitation that God has given us. We have been purchased at an infinite cost.

It was by a failure to resist the inclinations of appetite that Adam fell in the garden of Eden. But Christ came to take up the battle in behalf of man. He met and contended with the powers of darkness, and at every point where Adam fell, Christ won precious victories. He wrought out a way by which we may be saved. However depraved, however sinful, as men seek for forgiveness of their transgressions, they will find pardon and peace through the merit of Christ. Divinity co-operates with humanity in the work of elevating and purifying the character. When the converting power of God takes hold of the soul, it will work a radical change. Those who have formerly abused their families and friends, will begin to labor earnestly for their salvation. Jesus came to save the lost, to take them out of their fallen condition, to make them more than conquerors, and to give them a seat upon his throne. O that the soul temple might be cleansed of every defilement. O that we might not offer to God a diseased, defiled offering. An infinite price has been paid to bring us into connection with Christ. Self-indulgence must cease. We must come into right relations with God, and we must be cleansed from all iniquity, and walk worthy of the vocation whereunto we are called.

When Jacob journeyed to the house of Laban, he lay down to rest in the wilderness, with a stone for a pillow. He was a discouraged, disappointed man. It seemed to him that he was forsaken of friends, and forgotten of God. His own brother was seeking him, that he might take his life. While he slept he

had a vision. There appeared before him a ladder, whose base rested on the earth and whose top reached into the highest heavens. God was above the ladder, and his glory shone through the open heaven and lighted up every round of the ladder. The angels were ascending and descending upon it. The plan of salvation was open to Jacob's mind in this dream.

When Jacob awoke, he said, "Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." Christ was the ladder that Jacob saw. Christ is the link that binds earth to Heaven, and connects finite man with the infinite God. This ladder reaches from the lowest degradation of earth and humanity to the highest heavens. We are to ascend the ladder that Jacob saw, but not by our own strength alone. It is the goodness of God that leads to repentance and reformation. We are not left to struggle on alone.

Those who have fallen by sin and iniquity may receive the pardoning love of God. By repentance and faith, the transgressors of his law may come to God through Christ. And when we have come to Christ, and have taken the steps requisite in conversion, we are to seek those things that are above, where Christ sitteth on the right hand of God. When we are burdened with care and sorrow why do we not go right to our Saviour, and claim his promises, and find him a very present help in every time of trouble? We are not left to be the sport of Satan's temptations. God has given us precious promises by which we are to become partakers of the divine nature. In Christ is our help. When we come with repentance and faith, however polluted and sinful, we shall find him the sinner's Saviour. He has said, "I am not come to call the righteous, but sinners to repentance." The sinner may carry his load to Calvary, and lay it down at the foot of the cross. It is the privilege of every one to leave sin and transgression, and to become a loyal subject of the God of Heaven. We may be clothed with the righteousness of Christ, but his righteousness will not be a covering for the least iniquity. "Wash you, make you clean." There has been a fountain opened for Judah and Jerusalem, and every stain may be cleansed away.

Do not wait to make yourselves better. How many there are who think that they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." But there is help for us in God. We are prisoners of hope. God has power in reserve for us. Those who are reaching out for help, exercising faith in Jesus, will receive it.

Divine power will co-operate with human effort. Brethren, the gates are open, and the glory of God is shining for every soul who looks to Heaven in times of trial and perplexity. How many go to human friends when they are in trouble. But how vain is the help that man can give. Human aid is only as a broken reed. Christ has been manifested to the world as the One who can bind up the broken in heart, and comfort those that mourn. Heaven was open to man through the sacrifice of the Son of God. "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." He came into the world that he might understand all the needs of fallen humanity. He bore the griefs and sorrows of men. He was made a perfect Saviour through the sufferings that he bore in man's behalf, and we through his grace may become perfected, and be heirs of God, and joint heirs with Christ in the everlasting kingdom.

August 5, 1889

The Gospel for Both Jews and Gentiles

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he promised afore by his prophets in the Holy Scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations for his name; among whom are ye also called of Jesus Christ.... I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Romans 1.

Paul declares that as an apostle he is called to do a special work. The truth had been revealed to him that he might preach the gospel of God, not only to the Jews, but also to the Gentiles. He was not, as were the false prophets, without a divine commission to devote himself to the work of preaching Jesus and him crucified. Christ himself had called him to the work by a heavenly revelation of himself.

He was to call men's attention to the gospel, which God had promised by the word of the prophets. He was to unfold the divine revelations of the Old Testament, and to show how the gospel shed a light into the old dispensation. He was to demonstrate the fact that both prophets and apostles were witnesses of Christ as the Messiah. In his divine nature Jesus was declared to be the Son of God, but the divinity of Christ was the fact that was constantly opposed by the Pharisees. The great argument that substantiated the divinity of Christ was his resurrection from the dead. Overwhelming testimony came to those that believed on him, for he had been seen among them, and those who would not receive the great array of evidence that could be presented, would not have been convinced by any amount of proof.

The first offer of the good news of salvation was made to the lost sheep of the house of Israel; but they refused the precious gift of God, and Paul said: “Ye judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles.” Both Jews and Gentiles were without Christ, and in darkness. It was a most unwelcome thought to the Jews that they needed salvation. They had been the peculiar people of God, and had looked upon the Gentiles with contempt. Christ was not only presented as the hope and glory of Israel, but also as a light to lighten the Gentiles. This was wholly contrary to their prejudices.

The righteousness of God was revealed in the gospel. In it was made known the method by which man was to be reconciled to God. Notwithstanding the justice of God, and the guilt of the transgressor of his holy law, a way was devised whereby satisfaction could be made to the law by the infinite sacrifice of the Son of God. The typical offerings of the old dispensation pointed men forward to the Lamb of God that should die on Calvary's cross, when type would meet antitype in the death of God's dear Son. From Adam's time through successive generations the sacrificial offerings were pointing forward to Christ, and men's faith was fixed on an offering of infinite value. By faith, patriarchs and prophets depended upon God, who was dealing with them through Christ.

“God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.” He so loved the world that he consented to give the just for the unjust. The greatness and depth of this love was revealed to Paul to make known to all nations. The plan of salvation was opened to his mind, and he preached, both publicly and from house to house, repentance toward God, and faith toward our Lord Jesus Christ. The law condemns, but it cannot pardon the transgressor. The penitent, believing soul does not look to the law for justification, but to Christ, the atoning sacrifice, who is able to impart his righteousness to the sinner, and make his efforts acceptable before God. When we take Christ for our Saviour, we are enabled to become obedient children, keeping all the commandments of God.

It is faith that engrafts us into the parent stalk of the living vine. Faith that depends on Christ, derives virtue from him as the branch draws sap from the root. Says the prophet, “The just shall live by faith,” and this truth, woven into the religious experience of every Christian, should be that by which the righteous shall live. True faith grows to a greater faith, increasing in strength. It is persevering in its operation. The apostle says, “For herein is the righteousness of God revealed from faith to faith.”

The Gentiles had no light upon the law of God, and had not followed after righteousness, but those who believed in Christ attained unto righteousness through faith in him. They accepted God's law as the rule of character. The unbelieving Jews had not attained to the righteous requirements of the law, because they refused the only virtue that could avail to make them righteous and acceptable before God. “For they being ignorant of God's righteousness, and going about to establish their own righteousness [which is of the law], have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth.” Christ is the end, or purpose, of the law. The law condemns the sinner, and thus drives him to Christ for righteousness.

The Jews professed to believe the prophets, and to acknowledge the authority of God's law. But with by far the greater part of the nation, this was a merely nominal faith. Christ declared to the Jewish teachers: “Had ye believed Moses, ye would have believed me; for he wrote of me.” Those who really did believe the law and the prophets, were led by this faith to accept Jesus of Nazareth as the Saviour of men. The Gentiles, on the other hand, were first led to turn from their idolatry to accept of Christ, and through Christ they were brought to a knowledge of the law and the prophets.

First, man is to see the righteousness of the law in condemning sin, then he is to behold the righteousness of God in the merits of Christ, providing pardon for sin. “For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Men may have a knowledge of the truth, and yet fail to be sanctified through the truth.

(Concluded next week.)

August 12, 1889

The Gospel for Both Jews and Gentiles

(Concluded.)

The people of Israel had been taken out of idolatry, to become the depositaries of sacred, ever-living truth. The knowledge of the one true God was given to them. They were greatly blessed with divine

revelations, enshrouded in symbols and ceremonies, until type met antitype in the death of Christ. Everything in both their private and their public life was connected with a revealed religion. The law of God was given by Christ, and specified so plainly the duties of private, social, and public life, that none needed to err. One God, the Creator of the heavens and the earth, was brought to view in the fourth commandment, and his will was to be their will. Those who worshiped the one true God were strengthened in moral power, and developed strong and symmetrical characters, while those who worshiped other gods grew more and more debased, because they exalted human passions and sanctioned vice in their religious services.

The religion of Israel was a living light from Heaven, that flashed its rays into all the broad ways and byways of life. Says the psalmist: "He showed his word unto Jacob, his statutes and ordinances unto Israel. He dealt not so with any nation, neither had the heathen knowledge of his laws." They were taught not only that the Lord was to be worshiped, and his holy law obeyed, that its principles were to govern them both in private and public life, but that their religious services were in anticipation of a better service. Their faith was directed to Him who was to come. By faith their hearts reached forward to the great antitype. They were constantly looking forward for the appearance of the Messiah foretold in prophecy.

Satan was not inactive during the Mosaic dispensation. He continually tempted God's people and led them into idolatry. At the foot of the very mount where the glory of God had been displayed in wonderful majesty, he led them to worship the golden calf, and again and again they fell into the grossest idolatry, because they cherished an evil heart of unbelief. Pride, love of display, love of pomp and pleasure, had a controlling influence upon them.

When Christ came into the world, Satan had so filled the minds of men with falsehood in regard to the object of his coming, that those who had been so thoroughly instructed in regard to the long-promised Messiah did not recognize the Son of God as the divine Saviour. He did not come as their proud hearts had imagined he would come. Their superiority to other nations consisted in the light which Heaven had given them; but when they refused to walk in it, they were no better, but rather worse than other nations. Their own selfish ambitions and disregard of God's commandments dragged them down from the spiritual eminence on which God had set them. They fell into envy, jealousy, hatred of all that was pure and holy in character. They despised the divine One who stood among them, who was able to save to the uttermost, or destroy utterly. But their crime reached its height when Jesus was rejected and crucified.

In the days of Paul there were men who professed the truth and who held it in unrighteousness. There were those who claimed to be keeping the law when they were transgressors of the commandments of God, and thus, by precept and example, they made of none effect the holy precepts of Heaven. The apostle points out the iniquity of those who despised the Gentiles because they had no knowledge of the law, when they themselves, who had been blessed with so much light, were ungodly, and insensible of the mercies of God. They departed from the known precepts of the law, and their foolish hearts were so darkened by the practice of iniquity that they did not realize their own inconsistency. Professing themselves to be wise, they became so self-sufficient, and so corrupt of heart that God gave them up to their own foolish imaginations.

Those who have a knowledge of the law of God, and become proud of that knowledge, despising others who are more ignorant, are not doers of the law. While the apostle admits that the Gentiles

were as dark and sinful as the Jews represented them, still he urges home upon the Jews their own defects of character. He says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things." Those who acknowledged God, and condemned the practices of the Gentiles, thereby condemned themselves, as they were guilty of similar practices. He asks, "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 long-suffering; not knowing that the goodness of God leadeth thee to repentance?"

The Gentiles are to be judged according to the light that is given them, according to the impressions they had received of their Creator in nature. They have reasoning powers, and can distinguish God in his created works. God speaks to all men through his providence in nature. He makes known to all that he is the living God. The Gentiles could reason that the things that are made could not have fallen into exact order, and worked out a designed purpose, without a God who has originated all. They could reason from cause to effect, that it must be that there was a first cause, an intelligent agent, that could be no other than the eternal God. The light of God in nature is shining continually into the darkness of heathenism, but many who see this light do not glorify the Lord as God. They do not permit reason to lead them to acknowledge their creator. They refuse the Lord, and set up senseless idols to adore. They make images which represent God and worship his created works as a partial acknowledgment of him, but they dishonor him in their hearts.

God bestows upon them favors and blessings constantly. They are partakers of the rich bounties of Heaven, yet they are not thankful for the mercies and blessings that speak to them of God. They do not appreciate the knowledge and grace and forbearance of their heavenly Father. They do not try to establish themselves in truth, and their sinful imaginations lead them away into paths of darkness. When truth is forsaken, the mind fastens upon error, the foolish heart is darkened, and men, professing themselves to be wise in not acknowledging God, become fools, and worship the images of beasts and creeping things, and the works of their own hands.

August 19, 1889

Intercourse With Evil Spirits Forbidden

The Lord has purchased his people for himself, and has manifested his love toward them by the greatest possible evidence, even by shedding his blood and yielding his life on Calvary. He came down to our world to redeem us, to betroth and marry us to himself by an eternal covenant. The marriage union is taken as a symbol of the sacred and enduring character of the relation that exists between Christ and his church. He says, "I will betroth thee unto me forever;" and again, "I am married unto you;" and Paul employs the same figure in the New Testament when he declares, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

With untold love our God has loved us, and our love awakens toward him as we comprehend more of the length and depth and height and breadth of this love that passeth knowledge. But when we turn aside to another master, we break our vows to him, and make void the covenant; and we become adulterers, choosing the friendship and favor of others, and proving untrue to him who has

died for us. We declare by this act of separation, that we have found his service hard and his love unsatisfying; and thus we dishonor him, and bring his name into reproach before the world.

The Lord, infinite in power and wisdom, has declared, "Thy Maker is thine husband." Everything that will serve for the best good and the highest interest of the people of God will be provided; and although the world seeks to entice them from their allegiance, although they are brought into difficult places, and experience affliction, they are not to seek the counsel of man, but to put their whole trust in God, casting all their care upon him. Christ proves the sincerity of the faith and love of his church by trial and sorrow; and he will bring those who are faithful out of the furnace, refined and purified.

There are many who do not bear the testing of their fidelity. When affliction comes upon them, and they are perplexed by circumstances, and cannot discover the purpose of God's providence, they become impatient and distrustful. They cast away their confidence, forgetful of the tender mercies of the past, and their hearts are filled with unrest and repining. They neglect prayer, and refuse the comfort and instruction of the Bible. They seek for counselors among the children of men, questioning the dealing of God, and striving to know what he has wisely concealed.

The Lord, who knows all, will make known the very things that are for the best interests of his children; and if he sees fit to veil the events of the future, it is only because he loves us, and would work out our highest good. Should he permit us to see the future mapped out before us, some of us would be distracted by anticipating coming sorrows, and others would be self-confident and daring, and the very good that our heavenly Father intended to bring about by his all-wise providences, would be thwarted and frustrated.

We have an enemy who is ever seeking whom he may devour; and it is his purpose to draw away men's confidence in God, to make them dissatisfied with their condition in life, and to lead them to seek to know what God has veiled from them, and to despise what he has revealed in his holy word. He controls the minds of evil men, and the spirits of devils become the counselors of those who reject the wisdom of God. But shall we who have a holy God, infinite in wisdom, go unto wizards, whose knowledge comes from a close intimacy with the enemy of our Lord? Shall we be among those who turn "after such as have familiar spirits, and after wizards, to go a whoring after them," and thus prove false to our best friend until his face be set against us?

We are living in an age of peril, in an age of apostasy; evil men and seducers are waxing worse and worse, Satan is working with all "deceivableness of unrighteousness," and the servants of God must make no concessions to the enemy, nor listen to his suggestions to doubt God. There are many who become restless when they cannot see the definite outcome of affairs. They cannot endure uncertainty, and in their impatience they refuse to wait to see the salvation of God. Apprehended evils drive them nearly distracted. They give way to their rebellious feelings, and run hither and thither in passionate grief, seeking intelligence concerning that which God has not revealed.

If they would but trust in God and watch unto prayer, they would find divine consolation. Their spirit would be calmed by communion with God. The weary and the heavy laden would find rest unto their souls, if they would only go to Jesus; but when they neglect the means that God has ordained for their comfort, and rush off to other sources for information, hoping to learn what God has withheld, they commit the error of Eve, and thereby gain only a knowledge of evil. God is not pleased with this

course, and has expressed it in the most explicit terms. This impatient haste to tear away the veil from the future, reveals a lack of unfaltering trust in God, and leaves the soul open to the suggestions of the master-deceiver. Satan can lead the mind to seek unto those that have familiar spirits, and through the agency of his mediums he can reveal extraordinary views of the future. Through his knowledge of the past he inspires confidence, and he has the poor, misguided soul in his power to lead captive at his will; but the Lord says, "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 his people."

August 26, 1889

Spiritualism the Masterpiece of Deception

Spiritualism is the masterpiece of deception. It is Satan's most successful and fascinating delusion,—one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over them, and communicating with them. These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the word of God. Thus men and women are led to reject the truth, and give "heed to seducing spirits."

The word of God declares in positive terms that "the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." This plain scripture directly contradicts the teaching of Spiritualism, and if it were heeded would save souls from the snare of the enemy.

Many are investigating Spiritualism simply from curiosity. They have no real faith in it, and would start back horrified at the idea of becoming mediums; but they are venturing on forbidden and dangerous ground. When they are fast in the toils of the deceiver, they find they are in the power of him who makes the most abject slaves of his servants, and nothing can deliver them but the power of God. The only safety for us is in trusting implicitly and following faithfully the instruction of the word of God. The Bible is the only chart that marks out the narrow path which shuns the pitfalls of destruction.

It was God's purpose to deliver Israel from the abominations that wrought havoc in the idolatrous nations around them. They were not to sacrifice to Moloch, nor to make their sons or their daughters pass through the fire, nor to seek unto wizards, nor defile themselves by communion with those who had familiar spirits. The instruction of God to his ancient people is profitable to us today. "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God, and ye shall keep my statutes, and do them; I am the Lord which sanctifieth you."

The Lord presented before his people the results of holding communion with evil spirits, in the abominations of the Canaanites; they were without natural affection, idolaters, adulterers, murderers, and abominable by every corrupt thought and revolting practice. Says the apostle Paul, the "things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that

ye should have fellowship with devils." Sodom had been consumed for the same crime that existed in Canaan; but could it be that the people who had been privileged to behold the glory and power of Jehovah, had need to be warned by these examples, lest they fall into the same errors and die under similar judgments? Men do not know their own hearts, for "the heart is deceitful above all things, and desperately wicked;" but God understands the tendencies of the depraved nature of man.

Satan was watching for an opportunity to lead the people of God into conditions favorable to the development of rebellion and transgression, that they might make themselves as abhorrent to God as were the Canaanites. The adversary of souls is ever on the alert to open channels for the unrestrained flow of evil in our nature, that we have not overcome; for he desires that we may be ruined, and be condemned before God.

The condition of society today is the same as when God presented before Israel the abominations of the heathen; and the same warnings are necessary to the remnant people. Spiritualism is advancing through the land in triumph. "The spirits of devils working miracles" are going "forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Men are seeking unto them that have familiar spirits; but the people of God cannot in any sense follow the practices of the world. They must keep the commandments of the Lord. The line of separation must be distinctly marked between the obedient and the disobedient. There must be open and avowed enmity between the church and the serpent, between her seed and his seed.

Satan was determined to keep his hold on the land of Canaan, and when it was made the habitation of the children of Israel, and the law of God was made the law of the land, he hated Israel with a cruel and malignant hatred, and plotted their destruction. Strange gods were introduced through the agency of evil spirits; and because of transgression the chosen people were finally scattered from the land of promise.

The same experience is repeating in the history of God's people. God is leading them out from the abominations of the world to keep his law in the land of the enemy, and the rage of "the accuser of the brethren" knows no bounds. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The antitypical land of promise is just before us,—a land where no strange god shall ever come, no evil spirit enter; and Satan desires to destroy the people of God, and cut them off from their inheritance.

It is time to heed the Saviour's injunction as never before: "Watch and pray, lest ye enter into temptation." Trust in God, however perplexing may be your situation. Seek his counsel, and turn not after them that have familiar spirits to be defiled by them. He who has died to redeem you, has promised to guide you, and clothe you with his own righteousness, if you will but loathe sin, and purge yourself from evil by washing your robes of character, and making them white in the blood of the Lamb.

What love, what wonderful love, that God bears with the perversity of his people, and sends help to every soul that desires to do his will, and forsake sin! If man will but co-operate with the agencies of Heaven, he may come off more than conqueror. Fallen creatures as we are, capable of the most revolting crimes, yet we may become victors, through the power of the grace of Christ, and have a place in his everlasting kingdom, to reign with him forevermore.

September 2, 1889

The Christian's Commission

“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.”

I wish to call your attention especially to the commission which Christ gave to his disciples. He said, “Ye shall be witnesses unto me ... unto the uttermost parts of the earth.” But they were not fitted to present the gospel of Jesus to the world until they received the gift of the Holy Spirit. The commission Christ gave his disciples then, is our commission today. We are to be witnesses of him to the world; but we cannot impart Heaven's light, unless we have received it. We cannot reveal a Saviour of whom we have no knowledge.

There are many who have a legal, casual faith. They have nominally accepted Christ as the Saviour of the world, but they have no evidence in their hearts that he is their personal Saviour, that he has forgiven their sins, that they have a living connection with God, the source of all light. You cannot teach others of Jesus and his righteousness, you cannot portray his matchless love, and the fullness of his grace, you cannot picture him as the Christian's all in all, as the comforter and guide of man, unless your own heart is filled with his love. You will not be able to present God as a God of compassion and love unless you can say, “I have tasted and know that the Lord is good.”

The fact that others receive blessings will not benefit your soul; unless you exercise faith in Christ on your own behalf, you will be unblessed. That others partake of food will not serve to nourish your physical strength, neither will it nourish your spiritual strength to see others rejoicing in God and his love. You yourselves must partake of the feast which your Saviour has provided. Every one of you must wash and be clean. But you say, How can I do this? Have you not told us we have no power of ourselves to cleanse our souls from one spot or stain of sin? Yes, I have told you this, and yet I say unto you, “Wash you, make you clean.” God has provided a way of salvation at an infinite cost to Heaven. A fountain for sin and uncleanness has been opened for Judah and Jerusalem.

The Father “gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” There are many who act as though Christ was the friend of men, but that the Father was their enemy. If this were so, would God have delivered his Son to death that man might have life? Jesus says, “I and my Father are one,” Philip said to Christ, “Show us the Father, and it sufficeth us.” Jesus turned to him and said, “Have I been so long time with you, and yet thou hast not known me Philip? He that hath seen me hath seen the Father.”

Christ came into the world to do a special work. He did not come to originate truth. It was already originated. He did not come to set aside what patriarchs and prophets had spoken; for he himself had spoken through these representative men. He himself was the originator of truth. Every jewel of truth came from Christ. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Christ came to take them out of the false settings of error and to put them into the framework of truth. He came from Heaven to give the world a correct representation of the Father. Through Satan's suggestions and temptations, the Father had been represented as a being of a stern and unforgiving nature. The Christian life had been represented altogether too much as a life of hardship

and sorrow. God was pictured as a being who was watching with jealous eyes, spying the mistakes and errors of men that he might delight himself in punishing them by the severest discipline, and that there could be no peace or joy in his service, Satan clothed the Father in his own forbidding attributes of character. All this was a false representation, and Christ came to reveal the character of God, and the nature of his service.

Christians misrepresent their heavenly Father when they go mourning and groaning, as though they were burdened with an enormous load, when their countenances are expressive of gloom and despondency, and the shadow encompasses their souls. But let them not think they are serving God in so doing; they are doing Satan's work in misrepresenting God and his service. They should go before the Father, and plead with him for a view of his goodness. They have lost sight of Jesus and his love. Let them go to Christ and study his character, for he came to represent the Father. Shall we receive Satan's misrepresentations of our God, and go on in discouragement, lacking peace and joy in the Holy Ghost? Shall we go on mistrusting our heavenly Father's love and doubting his goodness? What greater injury could we do to our children and our friends than to give them such false impressions of Christian life? It was at an infinite cost to the Father that man's salvation was purchased. The Father suffered with the Son to bring salvation within our reach. It is not his will that one soul should perish, but that all should come to repentance and receive eternal life. He has done all that it is possible to do to save fallen man. There was no other way by which man could be brought into harmony with his unchangeable law, save by the death of Christ. Christ became our surety, our sacrifice, Saviour, and example, and when all Heaven has been poured out to us in this gift of God, how shall he not with him freely give us all things?

How much we lose by doubting the love of God! Why do we not come boldly to a throne of grace, and by living faith lay hold of the merits of the blood of a crucified and risen Saviour? This must be an individual work. I cannot be saved by another's faith, nor can another be saved by my faith. Every soul must be saved by his own righteousness. Can we manufacture this righteousness? No. But Jesus has furnished it for us. When the sinner comes to him he takes his load of sin, and gives him his righteousness. The vilest sinner may claim all that was provided in the plan of salvation through the merits of Christ. He may have the attributes of the Saviour. He may go forth to tell of a living Saviour, and to win men to the truth; for he knows what it is to lay hold of Christ by living faith. He has taken the requisite steps in repentance, confession, and restitution, and he can teach others the way of salvation. He can present Christ as one who left his royal throne, who clothed his divinity with humanity that he might save fallen man. He can present him as one who was rich and yet for our sakes became poor, that we through his poverty might be made rich. He can go without the camp, bearing his reproach. He is willing to deny self that others may be saved.

Suppose that Christ had always remained in Heaven, there would have been no salvation for man; but he came from Heaven to represent the Father, to tell us of the glory and riches of eternity, and to save sinners by the sacrifice of himself. He died that we might live; that we might lay hold of his righteousness, and by faith claim his merits. Have you an experimental religion? Are you laborers together with God? Have you received the endowment of the Holy Spirit? Those who have received a knowledge of Christ cannot hold their peace. It is those who have not tasted the love of Jesus that can fold their hands in carnal security, and have no burdens for souls. It is those who are not laborers together with God.

Those who are living branches of the True Vine, will seek to fulfill the commission of Christ, to be witnesses of him unto the uttermost parts of the earth. Jesus has said, "Ye are the light of the world." Has God given you intellect? You should use it to his glory. You should connect yourself with him who is the source of all light, if you are to be a light in the world. Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." When we come into straitened places, he will be with us. He will be at our right hand to uphold us. Those who keep a connection with God, may be as was Nehemiah in the king's court. One day the king asked him a question that involved consequences of the greatest importance to God's people, and Nehemiah felt his weakness and he darted up a prayer to Heaven. Help came to him in a moment. The very answer that was appropriate for the occasion was on his lips. It will be so with those who follow Christ. In a time of great need they will not be left to themselves. They can send up a prayer to Heaven, and God will provide the needed grace and wisdom. If we are to be laborers together with God, if we are to fulfill Christ's commission, we must come to the fountain of life. We must drink of the well of salvation ourselves, if we would refresh others. Brethren, let us open our hearts to Heaven's light, that we may be able to flash its bright rays on the pathway of others. Let us kindle our tapers at the divine altar, that we may be light-bearers in a world of spiritual darkness.

September 9, 1889

The Simplicity of Faith

[Afternoon talk at Chicago, April 6, 1889.]

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7:7, 8.

There are many who do not understand the simplicity of faith. They make great efforts to understand how to exercise faith, and think they must have a transporting emotion, a joyful flight of feeling, or they have not faith. But if they had what they desire, it would not prove that they had faith. What is faith? It is simply taking God at his word; it is believing that God will do just as he has promised. We should be a far greater power of good than we now are, if we would comply with the conditions that God has laid down in his word, and trust him implicitly. It is our unbelief that brings us under the description the Spirit of God has given of the Laodicean church in its condition of lukewarmness. There is nothing more disgusting to our taste than tepid water, and from the use of this figure in describing our condition, we can understand how our want of faith and love, and our indifference, is regarded by the Lord.

All Heaven is looking upon us; we are a spectacle to the world,—to angels and to men. The angels expect a great deal more of us than we give, in view of what God has done for us. They have seen with amazement the infinite sacrifice that has been made by Christ to rescue us from the bondage of sin, and make it possible to elevate us through his own righteousness to a seat upon his throne. He has brought divine power within our reach through the merits of his blood. We may become partakers of the divine nature, and why should not Heaven look upon us with sorrow and disappointment to see that we are lukewarm in the service of God? We give our attention to the trivial affairs of earth, while the salvation of our souls is treated as a thing of secondary importance. God has given us power and ability to improve to the best account in his service. He has made it

possible for us to lay hold of the arm of infinite power that we may be strong in his might. But with all these great gifts and superior privileges within our reach, why are we content to be inefficient in his service. We cannot work out our salvation unless we increase in faith and love.

A person will manifest all the faith he has. If he believes that we are really living in the last days, he will devote his time and talents to the service of God. He will not be satisfied to bury his capabilities in the earth, employing them to further the perishing interests of time. He will be seeking the power that God alone can give; and the matter of most importance to him will be to see that he has a living connection with Heaven, that he may do his duty to his fellow-men, and to his God. Day by day, and hour by hour, he will realize that he is to be a laborer together with God, a co-laborer with Jesus Christ.

All our powers are the gift of God. He has endowed us with reason, and he intends that we shall use this power that we may understand our situation and glorify him. If we use our abilities simply for the glorification of self, we are not fulfilling the will of God. God gave Nebuchadnezzar his reason, but the king used his ability to exalt himself. He walked about in the great city, and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" He forgot the honor of God, and God removed his reason, and he was sent out to dwell with the beasts of the field, to eat grass as an ox. The relation of this experience of Nebuchadnezzar is to show us what a man will become if God removes his precious endowment of reason. God can take away the powers of the mind, and leave nothing in the breast of a man but the instinct of a beast of the field.

The Lord desires that we should do our best. He desires us to so exert the powers of mind that he has given us that we may reach the high standard of the law of God. He wants us to keep his law as the apple of our eye. Heaven is interested in every individual soul, because each one of us has been purchased by the precious blood of Christ. We are Christ's property. Says the apostle: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Heaven is doing all that is possible to do, that we may obtain the victory, and work out our salvation while God is working in us to will and to do of his good pleasure. It is our privilege so to live that we may be elevated to the throne of God, that Christ may look upon the redeemed, and see of the travail of his soul and be satisfied.

Will the talents that God has given you here, glorify him in the world to come? It rests with you to decide. God has stated the conditions upon which you may be saved in his kingdom. Says the Saviour: "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." If you fulfill these conditions through the grace of Christ, you will behold the matchless charms of the King in his beauty, you will see the attractions of heaven, you will realize at last what is "the far more exceeding and eternal weight of glory" that will be given to the overcomer. Will you have the eternal riches that are reserved in heaven for those who are kept by the power of God through faith? This is the question that each one will have to decide for himself.

If we come to God, feeling our nothingness, feeling that we are helpless without Christ, feeling that we must have the power that God alone can give, we shall not be disappointed. Will God give us a stone if we ask for bread? No; he will satisfy our wants from his abundant fullness. Jesus has brought within our reach the power of earth and heaven. He has clothed his divinity with humanity. He came to our earth as a man of sorrows, acquainted with grief, that we might know the blessing of endless joy in his everlasting kingdom. Ought we not to give to God all that he requires of us? If you have tasted the blessedness of peace and joy in believing, do your best to bring others to the fountain of living waters from which you have drunk. Lift up Jesus. His blood has bought us. He pleads in our behalf. It is Christ who will clothe us with his righteousness.

September 16, 1889

Christ's Burden is Light

[Sermon at Chicago, ILL., April 6, 1889.]

“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. And 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? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, 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. And the angel of the Lord stood by.” Zechariah 3:1-5.

Satan is ever ready to offer resistance to the work that Christ is willing to do for the souls of men. Jesus asks, “Is not this a brand plucked out of the fire?” Have I not chosen this people for myself? Although they have transgressed, the command is given, “Take away the filthy garments.” This will be said concerning every soul that truly repents of sin, and believes in Christ. The righteousness of Christ will be imparted unto him. Christ came to bring divine power to man, to clothe him in his righteousness. He says, “I have graven thee upon the palms of my hands.” He knows us by name. He knows all our trials and sorrows. He has wept and prayed, and he knows how to succor everyone who mourns. Satan will tell you that you cannot hope in God's mercy; that you are too great a sinner to be saved. But you should tell him that Jesus has said, “I came not to call the righteous, but sinners to repentance.”

When Christ bowed on the banks of Jordan, he offered up a prayer in behalf of humanity, and heaven was opened unto him, and the Spirit of God descended in the form of a dove of burnished gold, and encircled his form, and a voice came from heaven which said, “This is my beloved Son, in whom I am well pleased.” What did this mean? It meant that heaven was opened to the petitions of humanity. When Jesus died on Calvary, the Father accepted the sacrifice, and humanity was exalted in the scale of moral worth with God, because Christ had become a partaker of humanity, and had undertaken its redemption.

The proclamation of Christ on the cross, “It is finished,” tells you that you are prisoners of hope. There are many who idolize feeling. But your hope is not founded upon feeling; it is founded on the word of God. Has not God given you abundant evidences of his love? I point you to Calvary. The light

of the cross should dispel every doubt from your mind. God loves you, and he wants to save you. You should cling to the Mighty One, and lay hold on the merit of a crucified and risen Saviour. He is your perfection. He has brought you his righteousness at an infinite cost. Will you accept it?

We should talk faith, and educate the soul to praise God. Says the apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." While you appreciate the love of God, you will have living faith. You must climb up by Christ; he is the ladder. We could not scale the battlements of heaven were it not for the fact that Christ is the ladder. The base of the ladder rests upon the earth, and the top reaches into the highest heavens. The base of this divine ladder touches the earth. If it had stopped one inch short of that, humanity could never have reached the first round; but it is the goodness of God that leadeth you to repentance, and the grace and mercy of God shines down on every round, for God is above the ladder. Its topmost round reaches into the heaven of heavens. The light of God's love brightens the whole length of the ladder, and every step upward is a step toward him. When we are mounting this ladder, we are on our way to the mansions which Christ has gone to prepare for those that love him. Says the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

We should weave faith into all our religious experience. We should lift up our souls, and talk of the glory of God. How many there are who get into a strain of sadness, and talk in a hopeless way. What is the matter?—Satan has been misrepresenting the character of God to them. He has cast his shadow athwart their pathway, and, instead of talking faith, they have talked doubt. They have magnified the power of the enemy, and have become discouraged. When you feel darkness coming upon you, why not talk of the power of him who is the mighty God, the everlasting Father, and the Prince of peace? Why not say, "I have a mighty Saviour. My faith is fixed on him; it is entwined about Christ. He is my hope and righteousness;" and if you do this, it will not be long before your lips will speak forth the praises of God.

We should seek to understand the truth of heavenly origin. Christ is the author of truth, and he intends that we shall understand its principles. But how many say, We have read the Bible, and we cannot understand this or that, and therefore we reject the whole of it. Why is it that they cannot understand some part of the truth?—It is because they seek to interpret the word of God according to their own preconceived opinions. There are others who read the Bible only to prove their own position, and to bend everything according to their own way of thinking. He who cherishes error, has no one to blame but himself; for he who seeks diligently for truth will find it, and be sanctified through it. We should desire to know the truth in every point. The understanding is to be sanctified through the knowledge of the truth. We should desire to see its beauty, and to have its precious light shining upon our pathway.

Satan would have our minds belittled by contact with trivial things. The mind that feeds upon common thoughts, will be a common mind; but if it is carried up to the height of eternal things, the things of eternity will become full of interest, and the mind will be elevated and ennobled. Our physical being is composed of what we eat, and our spiritual nature is also composed of what it feeds upon. If you allow the mind to dwell upon common things, it will be of a common order. If you are here as pilgrims and strangers, you will talk of the country to which you are traveling. You will act as though you expected to dwell there. The mine of truth has been left to us to explore, and how

shall we know what are its hidden treasures unless we dig in its depths? We must search as a miner searches for gems in the earth. There is nothing that can give us greater breadth of mind than the daily study of God's word. We should wrestle with the difficult problems of the Scriptures. The divine Teacher will help you in the study of truth. The angels will be at your side to aid you to understand its principles and appropriate its promises.

Let us fill memory's hall with beautiful pictures of divine things. Why is it that we talk so much of the commonplace affairs of life? We should have a more elevated conversation. Says the apostle, "Be ye holy in all manner of conversation." If we should obey this injunction, it would place us on vantage ground. Let us talk of the hope of immortality, and seek to win others to Christ. We should not act as though we were bearing a grievous yoke when we seek to fulfill the requirements of God. Jesus says, "My yoke is easy, and my burden is light." Our Saviour is not in Joseph's new tomb. He is risen, and has ascended up on high, where he ever liveth to make intercession for us.

Let us talk of the blessed eternal inheritance that is reserved in heaven for us who are kept by the power of God through faith unto salvation. As you dwell upon heavenly things, you will become assimilated to the divine. Shall we not honor God? Shall we not seek to educate all within the sphere of our influence to honor him? If we ever join the song of the redeemed above, we must begin to sing the song here. If we would fill the vault of heaven with rich music, we must learn the notes of praise below. Talk not to me of earth; for my eyes have looked upon the King in his beauty, and it is the greatest and most glorious work to honor God. Let me be little and unknown, but let my name have a place in the Lamb's book of life, and be immortalized among the heavenly host. I want to praise God with an immortal tongue. No mortal language can describe the glory of Heaven. We should let the theme of God's love absorb the whole mind and attention. We should make a life-long effort to seek by patient continuance in well-doing, for immortality and eternal glory. I want to receive a crown of glory that fadeth not away, when the faithful people of God receive their crowns of life. When we catch a little glimpse of the glory of God, our hearts are filled with inexpressible joy. We must look away from self to Jesus, for he has provided that we may have joy and peace in the Holy Ghost; and as we behold the matchless charms of Christ, we shall be changed into the same image.

September 23, 1889

The Unchangeable Character of the Law

[Sermon at Chicago, ILL., April 9, 1889.]

When Christ cried out from the cross, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men; but the holy angels were horror-stricken that one of their number could fall so far as to be capable of such cruelty as had been manifested toward the Son of God on Calvary. Every sentiment of pity and sympathy which they had ever felt for Satan in his exile was quenched in their hearts. That his envy should be manifested in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had with unprecedented self-denial and love for the creatures formed in his image, come from heaven and assumed their fallen nature, was such a heinous crime

against Heaven that it caused the angels to shudder with horror, and severed the last tie of sympathy existing between Satan and the heavenly world.

When Christ died on Calvary's cross, he exclaimed in his expiring agony, "It is finished;" and Satan knew that he had been defeated in his purpose to overthrow the plan of salvation. When the Son of God came forth from Joseph's sepulcher, a triumphant conqueror over death, and broke the fetters of the tomb, he led forth the captives that Satan had bound in the grave. He presented to the world a sample of the great resurrection day, when all who have fallen asleep in Jesus shall be raised to a glorious immortality. They shall come forth from their graves at the trump of God, and shall ascend to the city of God, and see the King in his beauty.

When Christ cried, "It is finished," the great sacrifice was complete. Satan and his angels were uprooted from the affection of the universe. Satan had taken such a course of deception that the angels of heaven had been in doubt of his real character. God moves in a straightforward course. It was impossible for God to lie; but Satan was as crooked as a serpent. All Heaven rejoiced when Christ rose from the dead. He had power to bind the strong man, and to despoil him of his goods.

We should behold Christ and his matchless charms. We should accept him as our righteousness. He came to exalt the law of God. He took upon him our nature that he might reach man in his fallen condition. His death exalts the law of God, and presents to the universe and to the world the law of God as changeless in its character. The transgression of the law could be forgiven only through the sacrifice of the Son of God. There are many who claim to believe that the death of Christ releases men from the obligation of obeying the divine precepts; but this is Satan's masterpiece of falsehood. One time when I was traveling to Oregon on a steamer, a number of persons collected upon the hurricane deck, just outside of my state-room, the door of my room being open. A Baptist minister was talking to them concerning the law. After a while he said: "Mrs. White is on board, and she is a great stickler for the law. She says that no one can be saved except through keeping the law. She places all our salvation on the perfect keeping of the law." After he had misrepresented me and the Seventh-day Adventists for some time, I went to him and said: "Elder B., Mrs. White is here to speak for herself. I have listened to your words, and will assure you that Mrs. White believes no such thing. There is no quality in law to save the transgressor. It was because the law was broken, and there was nothing but death before the sinner, that He who was equal with the Father, came to earth and took upon him the garb of humanity. It was because of man's sin that Christ stepped down from the royal throne, laid aside his royal robe, and clothed his divinity with humanity. He came to bring to man moral power, to unite the fallen race with himself, that through faith in Jesus Christ we may become partakers of the divine nature, and escape the corruptions that are in the world through lust. Says the apostle, 'Sin is the transgression of the law.' But Christ was manifested to take away sin, to save his people from their sins. The soul that believes in Christ may be cleansed from all defilement, and, through the grace of Christ, may be restored to divine favor.

"The law points to Christ, and every transgression of the law can be atoned for only by the blood of the Son of God. The law is like a mirror, to reveal to man his defects of character, but there is nothing in the law that will remedy the defects it points out. Paul declares: 'I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.' Why did he preach repentance toward God?—Because man had broken the law of

God, and therefore was not in harmony with God. Why did he preach faith toward our Lord Jesus Christ?—Because Christ had died on Calvary, and had opened a fountain for sin and uncleanness for Judah and Jerusalem to wash in, and be cleansed.

“But while Jesus died for the sins of men, he did not abolish one tittle of the law. He said in the 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 fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise 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.’”

“We are saved through the merit of the blood of Christ, but Christ's righteousness does not cover the sin of transgressing God's law, without repentance. We must do all in our power to keep the commandments of God, and then he will impute unto us his righteousness, because we believe in Christ and seek to obey the divine law. This is the reason that Christ came to this world, that he might bring his righteousness to man, that man might lay hold of his strength, and make peace with God. God accepts the efforts of man to keep the law, because Christ imputes his righteousness to him. We could not keep the law in our own strength.

“The death of Christ is an unanswerable argument that demonstrates the unchangeable character of the law of God. If God could have changed one precept of his law, then Christ need not have died.”

I said to the minister, “Did you ever hear me speak?” He answered that he had not. “In the thousands of pages I have written, have you ever read anything to the effect that I believe the law will save us?” He answered, “No.” “Then why have you made the statements which you have? I hope you will not repeat them again.”

After this talk, the minister took his party to the other side of the boat, but what I had said did not influence him to discontinue his false statements.

The apostle John says, “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.” We need not expect to be highly esteemed by the world, for the world did not esteem Christ. But the fact that we are not esteemed by the world is no reason why we should drape memory's hall with mourning, and fill it with dark pictures. Let us remember constantly that Christ gave his life for us; that although the world knoweth us not, he loves us with infinite love. We should talk of his matchless love. Let us not have any doleful tales to tell. The Bible is full of the rich promises of God. Let us behold the Saviour; for by beholding, we shall become changed.

If we look at the disagreeable side, if we gather up doubts, we shall have doubts, we shall sow doubts, and reap a harvest of darkness. We should lie low at the foot of the cross. Let us not utter one word of unbelief. The enemy may bring about a train of circumstances that will influence our feelings, but we should not let this discourage us; we must live by faith. “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; for the things which are seen are temporal, but the things which are not seen are eternal.” We are to look away from earth, to breathe in the atmosphere of heaven. If we continually dwell in the atmosphere of earth's cares, we shall find our spiritual life dying out;

but if we uplift our thoughts to heaven and heavenly things, we shall realize that our spiritual life is renewing and growing stronger day by day. If we follow on to know the Lord, we shall know that his goings forth are prepared as the morning.

September 30, 1889

How to Glorify God

[Sermon at Chicago, ILL., April 8, 1889.]

Through all our trials we should think of the plan of salvation, we should educate the soul to exercise faith in Christ and to render praise to God. Christ suffered reproach. He was reviled and rejected of men. They even said that he had a devil, but he did not shrink from the cross of suffering, and we should not murmur at the self-sacrificing part of religion. All Heaven is interested in the trying of our souls, the whole universe is interested to see how we shall bear the cross and endure the shame. You are to 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. God does not work with man without his co-operation. Divine power will combine with human effort, and enable you to successfully meet the enemy of your souls. In Christ you must meet every difficulty; and if others do not sympathize with your ideas, you must not wound them by enmity, but press close to the bleeding side of your Saviour.

If you have doubts, you should not gratify the evil one by telling others concerning them. If you trust in Christ, as surely as he died on Calvary's cross, you will obtain the victory. It was living faith that caused the woman who had suffered under disease for years to touch the hem of Christ's garment. This is the faith that we must have, and then we shall not speak of our trials and conflicts; for through them all, we shall have joy unspeakable and full of glory. Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." We should unfurl the banner of the Prince of Peace, and in perplexity and sorrow we must not lose sight of Him who is mighty to save.

Jesus came to this earth, marred and seared by the curse, for the purpose of bringing moral power to men. He fought the battle in man's behalf in the wilderness of temptation, and it was the same battle that everyone of us must fight till the close of time. Christ was not overcome in this conflict. He who worked miracles for others, worked none for himself. He had clothed his divinity with humanity, and he had come to bring divine power to man. He met the enemy at every step with "It is written." He used the word of God to thwart the temptations of the evil one. This is where our safety lies. We should study the word of God, and be so filled with it, that we can meet the enemy of our souls with "It is written," as did our example. Then we could hope for the grace that God has promised, to enable us to be overcomers. You should be full of hope in the work of the Lord. A discouraged man cannot glorify God. Whatever you do, you should not lose your hope and faith. When you become discouraged it is an evidence that you have allowed the enemy to come in between your soul and God. You must lay hold of the hope set before you, and you will come off victorious, and be ready to sing the praises of God.

When Christ came to this world, he found that Satan had everything as he wanted it. The adversary of God and man thought that he was indeed the prince of the earth, but Jesus laid hold of the world to take it out of the power of Satan. He came to redeem it from the curse of sin and the penalty of transgression, that the transgressor might be forgiven. He planted the cross between earth and

heaven, and between divinity and humanity; and as the Father beheld the cross, he was satisfied. He said, "It is enough, the offering is complete." God and man may be reconciled. Those who have lived in rebellion against God, may become reconciled, if as they see the cross, they become repentant, and accept the great propitiation that Christ has made for their sins. In the cross they see that "mercy and truth have met together; righteousness and peace have kissed each other."

We do not appreciate the love of God as we should. When God gave his Son to die for the sins of men, he gave all Heaven in that one gift. There was nothing that God could withhold from humanity after giving up his beloved Son; for Christ himself had assumed humanity. He was made a child that he might understand the temptations of childhood, and know its weaknesses and be able to help the children to be overcomers. He passed from youth to manhood, and carried our griefs and bore our sorrows. He was tempted in all points like as we are, yet without sin. When we come to him in sincerity pleading for pardon, he forgives. We need not wait to make ourselves acceptable; for we can never. We cannot do works that will commend us to God when we have sinned. We must come to the cross, and lay our burden of sin upon Jesus Christ, and believe that we are pardoned for Christ's sake who died for us. When we acknowledge our sin, and seek pardon through Christ, the law is exalted. It is the moral standard of God, and tells us what sin is. Says John, "Sin is the transgression of the law." Those who have sinned must hang their helpless souls on Christ.

You should place your will on the side of God's will. You cannot be overcome of the enemy unless you press positive resistance against God's will. We can be more than conquerors through faith in him who has loved us and given himself for us. When you come to God, you must come with confidence. When Satan presses upon your soul his temptations to doubt that God will have mercy in your case, you should press back his suggestions with the promises of God. Our heavenly Father has expressed his love for us individually in the cross of Calvary. The Father loves us, he is full of compassion and tender mercy.

Jesus came to this earth to represent the character of the Father to the world. He said, "He that hath seen me, hath seen the Father." Satan had misrepresented the character of God, and placed him in a false light. But Jesus came to reveal the Father's love and compassion toward the fallen children of men. When those who profess to be the servants of God draw down their countenances in gloom, and are ever complaining, they misrepresent their heavenly Father. They are confirming the impression that Satan has made concerning his character. They say to the world, "The service of God is a hard service. It is bondage to keep the law of God." This is all false. What is it that puts the shackles on men's wrists? Is it obedience to law? No, indeed. Those who keep the laws walk at liberty. It is the transgressor that is in bondage. The curse of the law is not upon those who are striving to fulfill God's holy precepts through faith in the Redeemer. They are covered with his righteousness. They are at peace with God through our Lord Jesus Christ.

How wrong it is for those who profess to be engaged in the service of God, to dishonor God by misrepresenting his service. The Lord has proclaimed himself as "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." Will we believe this declaration of his character? He says again, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God; for he will abundantly pardon."

How long we have resisted the pleading of the Spirit of God! How long he has borne with us! We would not bear such resistance as we have made against him. But he says, "My thoughts are not your thoughts, neither are your ways my ways." "As the heaven is high above the earth, so great is his mercy toward them that fear him." It is because the Lord is not like one of us that he can forgive sins when we come to him with repentance. Satan tries to discourage every soul that seeks to come to God. He will tell you that you are a sinner, unworthy of the love of God. And you can tell him that you know it, but that you have repented of your transgressions and by faith you depend upon the merits of the blood of Christ, and the mercy of God is for you. Reach over the doubts that he suggests to your mind, and grasp the promise of God. Tell your enemy that "the blood of Jesus Christ his Son cleanseth us from all sin."

The followers of Jesus should be living stones in the temple of God, so that they may emit light to those around them. They should work with a cheerful heart to show forth the praises of Him who has called them out of darkness into his marvelous light. They should seek to unfold to men the glories of the law of liberty. If they go forth to labor for God with a gloomy countenance, and despondent heart, they will not accomplish anything that will glorify their Redeemer; for their attitude of doubt will destroy the effect of their words. The conflict is coming on the law of God in the world. Satan carries on the same warfare from age to age against the precepts of Jehovah. The sinner hates the law because it points out his shortcoming, and he tramples upon it in derision.

Those who profess to love God should search the Scriptures diligently, for they cannot afford to be found transgressors of the law. The time is coming when no one will be able to render an excuse to God for disobedience to his law. There are those who say now that they cannot keep the commandments of God. They excuse themselves from obedience to the fourth commandment because of business, or their family, or social relations. But these excuses will not be found to avail in the day of God. They will not stand the test of the judgment.

Christ left the royal throne, he stepped down from his high command in the heavenly courts, and for our sakes became poor, that we through his poverty, might be made rich; and what answer can be framed before him for trampling on the holy law of God? When God gave his Son, he made provision in him for every emergency connected with man's salvation; and in the day of reward and meeting out the penalty for transgression, every mouth will be stopped, and all the world will become guilty before God. But of those who have obeyed the precepts of heaven, Jesus says, "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." Do you want to enter into the city of God? Christ has stated the condition upon which you may enter. It may seem to you now that commandment-keepers are in the minority; but it will not seem so when the gates of the heavenly city swing back on their glittering hinges. God is on the side of those who obey him. God is a majority. Christ is on their side, the angels of heaven are on their side, and all the good are on their side. The doers of the law of God are in the majority. They have access to the power that the world cannot give or take away. Let us not exalt Satan by dwelling upon his power. Let us talk of the power of God. Let us think of the King in his beauty. Let us behold Christ, and by beholding, become changed into his divine image.

October 14, 1889

The Work of God's People

[Sermon at Chicago, April 9, 1889.]

“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.”

We should take heed that we do not make a mistake in this life that can never be remedied either here or in eternity. It is the purpose of your heavenly Father that his servants should carry the truth to all nations, but it is the design of the enemy to fasten their affection on the things of this life, and so thwart the purpose of God. There was a great work to be done after the ascension of Christ, but the disciples did not comprehend this fact. After the crucifixion they were placed in a situation of peculiar sorrow and trial. They had lost their Master, and were in despair, unable to understand why he should be taken from them.

While two of the disciples were journeying toward Emmaus, talking sadly of what had occurred, a stranger drew near and joined them as they toiled up and down the hills from Jerusalem to their place of abode. The stranger asked, “What manner of communications are these that ye have one to another, as ye walk, and are sad?” They were surprised that he should ask such a question, and said, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.”

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.” The disciples were not able to believe the testimony of the women at the sepulchre. Their hearts were filled with unbelief and disappointment. Though Jesus had told them while he was yet with them that he would suffer these very things, all his words were forgotten in the hour of trial; but when this stranger showed from the prophecies the relation of these events to the Sacred Word, they were filled with new hope. Light began to break upon their minds, and when they came to their journey's end, they insisted that the stranger should abide with them. He entered their dwelling at their urgent invitation, and as they sat at meat, as he lifted up his hands, they saw the print of the nails, and recognized their risen Lord. As they rose to greet him, he vanished from their sight.

Then they began to talk of their experience as he talked with them by the way, and they said, “Did not our heart burn within us?” But the disciples were not content to enjoy this great blessing alone. They felt that they must hasten back over the rough way to communicate the good news to those who were bowed down in sorrow and disappointment. How is it with us? Do we feel this interest in others? When we have found some precious jewel in the mine of truth, are we content to keep it to ourselves? We cannot do this, if Christ is with us. If we have found the field that contains the treasure, we shall want everybody to rejoice with us.

The disciples went back the way they had come, but the distance did not seem long as they talked of their hope. They hastened through the streets of Jerusalem to the upper chamber where the disciples were wont to gather. They knew just where to find them. They had also heard the reports of the women, but they did not believe them to be true, and now these two others come to add their testimony to the certainty of Christ's resurrection. The disciples from Emmaus told over all the circumstances of their meeting with Jesus, and how he was known to them in the breaking of bread. They declared that though their hopes had been buried with Christ, they now believed that he would indeed reign on the throne of David. And while they were uttering these words of faith, Jesus himself stood among them, and said, "Peace be unto you." Those hands that were uplifted in blessing, were the same hands that had been pierced upon the cross. He unfolded to their minds the prophecies concerning his life and death and resurrection. He took up the Old Testament and confirmed it by the facts that are now recorded in the New Testament. He proved to the disciples that he was indeed the Messiah, the Saviour of the world.

Christ did on this occasion just as he desires us to do now. We are to show that the specifications of prophecy have been fulfilled in the history of the world. In the light of the prophetic word the disciples did not have the least reason for unbelief, for all had come to pass according to the Scriptures. We should take the Old Testament to explain the New Testament, and the New Testament to reflect light into the Old. The typical service pointed forward to Christ, and in him type met antitype. The disciples were to carry on this very work, for they were to go forth to teach all nations that the Messiah had come.

When Jesus spoke to them of the work that they must do, and how the Holy Ghost should come upon them, they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" He told them that a great work was to be accomplished before he should reign on the throne of David. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The disciples were to begin their work where he had sown the seeds of truth. Multitudes had heard his words, and believed them, but they did not have the moral courage to acknowledge him as their Saviour, lest they should be turned out of the synagogue. When the Holy Ghost was poured out, the seed that Christ had sowed blossomed and ripened into fruit. Courage and hope inspired the disciples, and they were ready to go to the uttermost part of the earth to proclaim a risen Saviour. The early disciples accomplished their work, and from age to age, men have been raised up to carry forward the gospel. Advanced light has shone upon every succeeding generation, and today we are nearer the great white throne, we are nearer the consummation of the Christian's hope, than ever a people were before. We have more distinct views of Jesus than any have had before.

Is it not appropriate to read this text at this time, "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal"? How many are laying up their treasures upon the earth. I have known those who professed to love God, and yet who would add field to field and place to place, and the more they accumulated, the less willing they were to give to the cause of Christ. I dare not ask for property. I do not know how I would bear the test. I do not want anything here on which to place my heart. I want my treasure in heaven. I once knew a woman whose husband was a drunkard, and she was obliged to wash for a living. She used to wish that she had riches so that she could help the cause. And the Lord tested her with riches, but she did not remember the cause of God. She built a fine house, and furnished it with every luxury.

She added land to land, and kept promising herself that she would give to the cause as soon as she had accomplished this or that. I visited her.

One of her sons was intemperate and wild. I said, "You should give your means to God while you can. You do not know what may happen. Don't wait. It will prove a perfect loss to you if you do, for you will be tested again with poverty, if you cling to your earthly possessions." She promised that she would give to the cause. She said she meant to do it, but she never gave anything. She became a poor woman, poorer even than she had been in the beginning. When she died, she had nothing to leave to the cause of Christ. It is much safer to be tested with poverty than with wealth; but if God gives you riches, he intends that you shall use them for his glory, to save souls for whom Christ has died. God has given us all that we have, and we should not consider that it is ours at all. All we enjoy is ours, only because of the righteousness of Christ. We should say, "All things come of thee, O Lord, and of thine own do we give unto thee." We should not rob God, but let his means flow into the treasury.

Says the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If we have robbed God, we should repent and make restitution as far as it lies in our power. If we had faith in God, we should see that we are only stewards of his means. You should mix faith with your prayers, and come up to God's requirement, that he may open the windows of heaven, and pour you out a blessing that you shall not be able to receive. As soon as you humble your heart before God, he will fill you with his Spirit and power. How do you expect sinners to be converted unless you do something to place the light of truth before them? You are to "lay up for yourselves treasure in heaven." You should put your treasure in an unfailing bank, into bags that wax not old.

We read of disciples who, although they were poor, sent a contribution by the hand of Paul to distribute for the necessity of the poor saints at Jerusalem. Oh, that selfishness might all go out of our hearts! We should let our sympathies go out to the precious souls for whom Christ has died. I would not be deprived of doing something in the work of salvation, for all this world can afford. Christ left the royal throne, he clothed his divinity with humanity, he came to a world all marred and [scarred] by the curse, to rescue lost humanity, to rescue you and me. Oh, I want my heart exercised to carry on the work that he has left for me to do. I want to see the gospel preached to perishing souls. I want an interest in everything that is started for the advancement of the cause of Christ. Every one of us can do something, and we must come up to the responsibility that has been placed upon us. If we do this, we shall see every soul melted into tenderness and humility before God.

October 21, 1889

The Service of Love

[Morning talk at Stockholm, Sweden, June 27, 1886.]

"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.”

Those who are looking and waiting for the coming of Christ in the clouds of heaven, will purify their hearts. They will realize that they must make continual progress in the divine life, that they must have a daily increasing faith, so as to be able to overcome.

We have no right to study our own pleasure and convenience; for we have been bought with a price, even with the life of the Son of God, therefore we should glorify God in our bodies, and in our spirits, which are his. Our Saviour has given to every man his work, and it is for each one to do his work to the very best of his ability. It is not for us to overlook the duties that lie directly in our pathway; but in the fear and love of God we must take them up in order, and the blessing of God will abide upon us. You should let your light shine before those who are in darkness. How carefully you should walk before those who do not have a knowledge of the truth, that you may recommend it to them. Our work does not end in simply living an exemplary life in a passive way; we are to work aggressively, and follow up our work with prayer, that God may prosper our efforts. If we do this we shall be as lights in the world. We need living faith, that we may take God at his word; for there is a battle for every soul to fight and it must be fought manfully, or we shall never see the city of God. Lack of faith has been manifested by the professed people of God in every age, and even at the present time the same want of faith is apparent.

When God sought to lead the children of Israel out of the land of Egypt, they manifested lack of faith by fearing the result of leaving the bondage of Pharaoh. When they came up to the Red Sea, with mountains on either side, and the armies of their enemies in their rear, they forgot how God had wrought for them with mighty signs and wonders, and they allowed unbelief to control their minds. They began to accuse the Lord, and to blame Moses for bringing them out of Egypt into the wilderness; but God commanded them to go forward, and when their feet touched the waters in obedience to his word, the sea opened before them and they passed through it on dry land. Our greatest need today is an increase of faith. We may be bound about by circumstances that make it seem impossible to advance, but if we do the best we can, the Lord will open the way before us.

The Lord does not propose to do that which we can do ourselves. He will educate us to do his work, and as we go forth to his service, he will work mightily with our efforts. God claims our talents, he requires that they shall be employed in his service. A portion of our substance is the Lord's also, and if we render him his just dues, he will recognize the offering and commend our course. He does not estimate the value of our gifts to his cause by their amount in money, he looks upon our motives. It is the heart service that makes the gift valuable. When we fulfill our obligations in faith, we shall not rob God even in little things, but we shall bear every responsibility that he places upon us to his glory.

When the Majesty of Heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift; but when she brought her two doves to the altar, they were received as an acceptable offering to the Lord. She could not offer the rare treasure that the wise men came to Bethlehem to lay before the Son of God, and yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made her offering sweet.

Everyone who will do his best, to the utmost of his ability, will find that God will open ways before him. Everyone who will put his talents out to the exchangers will find that they will increase. We should ever remember that Christ for our sake became poor, that we through his poverty might become rich, and in faith and love we should act well our part. Let us show by our actions that we believe that we are responsible to God for the best use of our talents. In return for his mercies and blessings, let us render to him all he claims, and his favor will rest upon us.

I love Jesus, and I must plead with him that I may have more of his Spirit. God is willing to bless us, and he wants us to have a part in his kingdom. As we go out to labor for souls, our hearts should go up to God in gratitude and love for his rich blessing which he has so bountifully bestowed upon us. Let us all make it a principle that we will serve God through all time. Let us not neglect secret prayer. Let us meditate much on the goodness of our God, and on that love that has been manifested toward us in the gift of Christ. In our association with one another in public or in private life, may we ever seek to breathe an influence that will tell on the side of truth. We should grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Let us show by our works how much we value the truth and the souls of our fellowmen. Let us be diligent, sincere, and faithful. Let us trade with the talents that God has bestowed upon us, and intrusted to us as his stewards, and if we work with disinterested, self-sacrificing effort, the Lord will bless us, and by and by we shall have a glorious reward, even eternal life.

October 28, 1889

A Peculiar People

[Sermon in Copenhagen, October 12, 1885.]

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

In these words is presented before us the work that is required of every follower of Christ. Through the grace of Christ we are to perfect a Christian character. We must not think that we can wait until Christ comes, and that he will then give us the necessary virtue and grace. It is in this life that we are to represent Christ. He gave himself for us that he might cleanse us from all unrighteousness, and purify unto himself a peculiar people, zealous of good works.

We are not to continue in sin that grace may abound; we are to cease from transgression. The love of Christ manifested in the infinite sacrifice which he has made in Calvary, is without a parallel. It is sincere, devoted, measureless, and meets the emergency of the sinner's case, awakening in the heart of those who receive it, respect and reverence for the holy law of God. In the light reflected from Calvary, the law is seen to be holy, just, and good. It cost the life of the Son of God to pay the debt of transgression which the sinner had incurred. It is when the sinner has a realization of the offensive character of sin, a realization to some extent of what it cost the Son of God to redeem him, to give him another trial and probation, that his heart is filled with love and gratitude, and an earnest faith awakens that works by love and purifies the soul. This faith and love will be seen in the

soul of him who is truly converted to God; and he who experiences the love of God, will ever feel humiliation and repentance for past transgression. If Christ had to make so great a sacrifice, if he had to endure such sufferings because of my sin, shall I not bow in humility, and regret that I have inflicted such grief upon his divine soul? Shall I not fear lest I shall crucify the Son of God afresh, and put him to an open shame? The soul who appreciates the precious gift of salvation will ever behold Christ dying upon the cross, and the language of that soul will be the language of unselfish sorrow that he has ever committed sin to so wound the Son of God. I shall always grieve that I have sinned, and have cost the Man of Calvary so great anguish. I look upon him whom I have pierced, and I mourn that I have transgressed the law of God. When we have a proper appreciation of the sacrifice that has been made in our behalf, we shall not plead for the privilege of continuing in transgression. We shall put away sin, and our hard hearts will melt under the amazing love of Christ for our souls.

With correct views of Jesus, we cannot allow our affections to be placed upon earth and earthly things, but we shall center them upon heaven and heavenly things. The hours of probation that are granted us here, are very precious hours; and we are to take heed unto ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and the day of God come upon us unawares. If Christ is formed within, the hope of glory, we shall ever keep in view the fact that he is soon coming; and when we consider the infinite sacrifice that has been made in our behalf, we shall have respect unto the recompense of reward.

If we are thinking soberly, if we are living righteously, we shall have a good influence over those that are associated with us; for we shall be breathing in the atmosphere of heaven. And we should think soberly; for we are not here to bless ourselves only, but as sinners and debtors to God, we are to work out our salvation with fear and trembling, and help others that they, too, may be saved. If we would have the Lord purify us unto himself, we must do on our part all that we can that iniquity may be removed from us. We must have a living experience with Christ; and if we love God, we shall want to talk of him to others, and lead them to the fountain of life.

It may look like a discouraging task to seek to present the truth in a large city like this, when there are so few to engage in the work. But if there is only one to lift up the banner of truth, a great work may be done. Isn't it something that there is one scattering the divine rays of truth? If there is only one to go to work, let him begin, and let his light shine; and if he walks in the light, he will leave a bright track heavenward. God has given us our intellect that we may use it for him. With all our powers of mind, we should exalt the standard of holiness, exemplifying the truth by our own piety and integrity, and thus we shall teach others how to glorify God.

There are many who desire to forget God; but these will not inherit eternal life. It will be those who walk in harmony with his divine precepts, that God will save in his kingdom. They will often have to endure trial and suffer affliction, but they must remember Jesus, the Lord of Glory, who was supreme over all. He was self-sacrificing. He suffered the loss of all things, that he might bring eternal life within our reach. And he has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

The lawyer who came to Jesus, asked: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live."

Here are stated the conditions of eternal life; but if you are setting your affections on the things of this life, if you are not loving God with all the heart and your neighbor as yourself, you are not fulfilling these conditions, and cannot expect that you will be saved unless you repent and turn to God with all the soul.

I have spent the last forty years of my life in the service of God, and my only regret is that I have not given every hour of my life to his work. I feel that it is my duty to have every power of my being devoted to him. I often wish that the curtain which separates heaven from earth could be swept back, and that we might behold the glories of the eternal world, and have a more vivid sense of the great sacrifice made for man; that we might understand more fully what high claims heaven has upon us. Says the apostle, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

(Concluded next week.)

November 4, 1889

A Peculiar People

[Sermon in Copenhagen, October 12, 1885.]

(Concluded.)

All Heaven is interested in our salvation, and I would that our minds were spiritualized, that we might fully realize this great fact. Although Christians will experience trials and difficulties, they should be the happiest people on the earth; for if they are obedient children, they can address God as their Father and Friend. "As a father pitieth his children so the Lord pitieth them that fear him." God has a deep interest in those who are striving to obey his precepts.

Although the children of God may at times be placed in situations that are trying and full of sorrow, they need not imagine that the Lord has forsaken them. Joseph was cast into prison without any provocation, and it seemed that God had forgotten him; but Joseph trusted in the Lord. He had been true to the Lord under temptation, declaring, "How then can I do this great wickedness, and sin against God?"

And the Lord did not forsake him. Heaven gave him wisdom to answer the tempter, and a firm purpose to resist evil. If one of us were called to go through such trial as Joseph endured, would we have borne without complaint and murmuring? He forgot his own trials, and sought to help others. Even in the prison he made himself a necessity and a blessing.

Look at the case of Daniel in Babylon. He was surrounded with all the luxury of the king's court, but he refused to participate in the banquets of extravagance. He would not defile himself with a portion of the king's meat, or take of his wine. When men have the principle that will enable them to stand amid temptation, as did Daniel, the God of heaven will look upon them with approval, and will send them needed help and strength at the moment of their trial. If Daniel had weakly yielded to temptation to indulge appetite, he would have placed himself in a position where he could not have

received the wisdom and grace the Lord had for him. He would have brought upon himself physical and mental weakness.

God does not take any man into connection with himself, to give him wisdom and grace, unless he places himself in right relation to the precepts and principles of truth. Man has a work to do to close the door against temptation. He must build a wall around himself, and then God will train his powers for the highest use. It is not possible for us to tell what a man may become, and what he may achieve through the power and grace of Christ. The reason why we are so weak in moral power, is that we are continually venturing on Satan's ground. We should be careful where we go, and see to it that we take no backward steps. For when professed Christians do not live up to the light that God gives them, they can do more harm than open sinners.

When Daniel had been exalted in the court of Babylon, he was not free from trial and temptation. The wise men of the court were filled with envy, and plotted for his destruction.

How earnestly the enemies of Daniel watched for an opportunity to accuse him before the king, but they decided that they could find nothing against him, except in his fidelity to his God. They induced the king to frame a decree, according to the custom of the Medes and Persians, that could not be changed, to the effect that if any man for thirty days offered prayer to anyone except the king, he should be thrown into the den of lions. The king was flattered by this proposition, and as he did not understand the motive that prompted it, he signed the desired decree, and made it a law. Did these men think because they had deceived Darius that they had deceived the Lord also? Daniel knew all about the decree, but when the time came for prayer, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

The report was quickly carried to the king, and too late he saw that the decree had been proposed and carried into effect through the envy and jealousy of his court. Daniel had determined that he would be true to God. He would let the world know that no king, prince, or power, had a right to come between his soul and God. God did not forsake him, for though he was cast into the den of lions, the angels of heaven were with him, and he suffered no harm. The king, filled with sorrow, spent a restless night in his chamber, and at early light he came to the den, and cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then Daniel said to the king, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Daniel was soon delivered from the den of lions, and his enemies who had plotted his ruin were themselves destroyed.

Through the trial that was permitted to come upon Daniel, great good resulted to the nation; for it gave opportunity to call the attention of great and small to the fact that God was able and willing to save him who trusted in him. Daniel showed to the nation that Jehovah was a living God. He brought out chapters in his experience showing that God had manifested himself to his servant in a remarkable manner. He told them how he had stood before them as a prophet of the Most High God, and that no earthly power had the right to interfere with a man's personal relation to his God.

Thus God was manifested above every king, emperor, or statesman, as the one to be honored and obeyed.

Daniel was counted peculiar, and every man who makes God his counselor, and who seeks him in simplicity of heart, will be counted peculiar by the world. But this is the faith we need, this is the experience that we must have; for Christ has died to redeem us from all iniquity and to purify unto himself a peculiar people, zealous of good works. We should live with an eye single to his glory, and then we shall be able to gain the victory over the world. We must come out from the world and be separate, if we would be the sons of God, the heirs of heaven. If we do this, we shall enter in through the gates into the city, we shall have a right to the tree of life, and we shall see the King in his beauty.

November 11, 1889

Have Light in Yourselves

[Morning talk at Minneapolis, Minn., October 19, 1888.]

We have most precious promises in the word of God, which ought to give us courage and confidence. They should enable us to come out of uncertainty and darkness, to come where we may know that the Spirit beareth witness with our spirit that we are the children of God. There is nothing wanting in the store-house of our God.

Jesus has said, "Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." The disciples of Christ are to do greater works than Jesus himself has done. He says further: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye ask anything in my name, I will do it." Christ spoke these words for the comfort of all who should have faith in him, and it is our privilege to believe that God will do just as he has said he would.

It is not enough to say, "I believe;" we must exercise the living faith that claims the promises of God as our own, knowing that they are sure and steadfast. The enemy of our souls would be glad to steal away these precious promises from us, and cast darkness before our eyes, so that we should not be able to appropriate the good things that God means that we shall have. God is waiting to do great things for us as soon as we come into a right relation with him; but if we hold ourselves in doubt and unbelief, the enemy can keep the control of our minds, and intercept the promises of God. Unbelief always results in a great loss to our souls. It was said concerning one place where Christ visited, "He did not many mighty works there because of their unbelief." Christ cannot work in our behalf if we do not manifest faith in him. We should train our souls to have faith in God. But instead of this, how many there are who educate themselves to doubt. I have heard testimony after testimony in meeting in which there did not seem to be one word of genuine faith, but which cast a shadow over the whole congregation. It is not God's will that we should be in this position. Brethren and sisters, it is our privilege to walk in the light, as Christ is in the light. He is at our right hand to strengthen us, and he tells us that greater works than he has done shall we do, because he goes to the Father. He is ready to impart unto us the rich blessing and grace of God.

How shall we encourage you to have faith in God? You say, "How can I talk faith, how can I have faith, when clouds and darkness and despondency come over my mind? I do not feel as though I could talk faith; I do not feel that I have any faith to talk." But why do you feel in this way?—It is because you have permitted Satan to cast his dark shadow across your pathway, and you cannot see the light that Jesus sheds upon your pathway. But another says: "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?—No; God wants us to educate ourselves so that we shall speak right words,—words that will be a blessing to others, that will shed rays of light upon their souls.

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle, and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions.

Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Brethren, can you explain why we are not more efficient in ministering to others, and why we are not better able to help the church, than we were ten years ago? There is no reason why we should not be growing in efficiency and power to do the work of God. The Lord wants us to use every iota of the ability he has given us, and, if we do this, we shall have improved and increased ability to employ. God desires that we shall have a thorough understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should not be moved by circumstances. You should refuse to listen to the suggestions of Satan, that he may not paralyze your efforts to do good.

What we need is Bible religion; for if Christ is abiding in us, and we in him, we shall be continually advancing in the divine life. If we are connected with the source of all wisdom and power, we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come we shall not go to complaining, as did the children of Israel, and forget the source of our strength. We must gather up the divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus. In this way we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a character that we will not shrink from having our Saviour look upon them. Christ is here this morning; angels are here, and they are measuring the temple of God and those who worship therein. The history of this meeting will be carried up to God; for a record of every meeting is made; the spirit manifested, the words spoken, and the actions performed, are noted in the books of heaven. Everything is transferred to the records as faithfully as are our features to the polished plate of the artist.

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to discourage us by telling us that we are unworthy of the

grace of God, and need not expect to receive this or that favor because we are sinners. These suggestions should not cut off our confidence; for it is written: "Jesus Christ came into the world to save sinners, of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more and more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions.

We should have more wisdom and confidence today than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of his strength. But he will not let his power drop upon you without effort on your part. You must co-operate with God in the work of salvation.

We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shepherd of the flock place himself on the judgment-seat, to criticise others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that he will put his Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison.

From the light that God has given me, I can say that not half of those who profess to believe the present truth have a thorough understanding of the Third Angel's Message. Many believe the truth because they have heard it preached by someone in whom they had confidence. When our people search the word of God for themselves, we shall hear less murmuring than we hear today. We need that faith that will lead us to study the Bible for ourselves, and take God at his word.

Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Brethren, you must take advanced steps. God wants every one of you to turn from your iniquity, and connect with him, the source of all wisdom and truth, that when you open your lips the words of Christ may flow forth. Shall we not let the Spirit of God come among us, and flow from heart to heart? The Spirit of God is here this morning, and the Lord knows how you will receive the words that I have addressed to you on this occasion.

November 18, 1889

The Love of God

[Sermon at Chicago, ILL., April 9, 1889.]

“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.”

The love of God toward fallen man is incomprehensible. The apostle cannot find words to describe it, but he calls upon the world to “behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” The love of the infinite God for his rebellious children is the most wonderful thing that the universe knows, and it will be constantly unfolding throughout the ceaseless ages of eternity.

I feel an intense interest that all should comprehend, as far as possible, the love of God. We cannot afford to draw away our attention from this subject, for in it is contained the mystery of God,—the plan of salvation. We may put to the stretch every power of our mind, and yet we shall not be fully able to comprehend the heights and depths of the love of God; for the human mind is not capable of understanding its full significance. It is our privilege, however, to obtain clearer and more distinct views of the plan of salvation. We should not be content with a superficial knowledge of this wonderful plan, but we should seek to behold it in all its greatness, that as far as possible we may understand the love of God.

It is our privilege to grow in grace and in the knowledge of the truth. We should become better and better acquainted with the things of God. It is Satan's design to engage the attention of men with matters of worldly interest, so that they shall have no desire to contemplate the wonders of the love of God.

When our first parents transgressed the holy law of God, the Lord promised that the seed of the woman should bruise the serpent's head; the serpent was to bruise the heel of the seed of the woman. But he was to have no power to touch the head. Humanity was lost, and Christ appeared as the world's Redeemer, the seed to whom the promises were made. He died to redeem mankind. Those who believed in him excited the wrath of the evil one, for Satan claimed man as his property. Satan persecuted the people of God. He tortured them, and put them to death; but in dying they became conquerors. They revealed in this steadfast faith a mightier one than Satan. Satan could torture and kill the body, but he could not touch the life that was hid with Christ in God. He could incarcerate in prison walls, but he could not bind the spirit. Living faith connected the people of God with Him who only hath immortality. They could look beyond the gloom to the glory that was to be revealed at the appearing of Jesus. Paul suffered much. He was persecuted from city to city, in perils oft, in prison, in scourging, in bonds, in fastings, in wearinesses and painful watchings, but he looked beyond the sufferings of the present time to glory beyond, and said: “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” This is what God would have his people do. He would have us reckon and consider the rich reward of the eternal world, that we may appreciate the privileges that are brought within our reach through the plan of salvation.

Christ came to our world to become our sacrifice. He came to discover to our eyes the gems of truth, to place them in a new setting,—the frame-work of truth. He brought out of the treasure-house of

God things new and old, that we might be able to trace down the links in the great plan of salvation. Through the sacrificial offerings of the Jewish dispensation, we are pointed forward to Christ, the Lamb of God which taketh away the sin of the world. When Christ came, it was to engage in the conflict with the enemy of God and man, on this earth, in the sight of the universe of heaven. But why was it necessary to wage the warfare in the sight of other worlds?—It was because Satan had been an exalted angel, and when he fell, he induced many angels to join him in his revolt against God's government. He worked in the minds of the angels as he works in the minds of men today. He made a pretension of loyalty to God, and yet he argued that angels should not be under law. He inculcated his ideas, his rebellion and enmity, and hatred of God's law originated in the minds of the angels in heaven through his influence. He caused the fall of man through the same temptations with which he had caused the fall of angels; and in the world where he proposed to work out his principles of rebellion, the battle had to be fought, that all might behold the real nature and results of disobedience to God's great moral standard. He represented God in a false light, clothing him with his own attributes. Christ came to represent the Father in his true character. He showed that he was not an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and punishing them for their evil deeds. The Lord proclaimed his character to Moses in the mount. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, 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."

This was the description that God gave of his own character. Jesus came to represent the goodness and mercy and love of the Father, and Satan was filled with enmity toward the Son of God, and strove from his very birth to destroy him. He worked through wicked Herod to accomplish his design, but the Lord preserved the life of the young child Jesus, and thwarted the design of the evil one. Repeatedly the life of Christ was in peril. Many times even after the people had listened to his gracious words, and had seen the manifestation of his power in healing the sick and blessing those around him, they were ready to destroy him. He hated sin with a perfect hatred. It was the pure, spotless life of Jesus that stirred up the hatred of Satan and a profligate nation; for Christ did no sin, neither was guile found in his mouth. The Jewish nation was filled with doubt and prejudice, and this led them to hate the Son of God. Because of their unbelief, they were on the enemy's side, under the control of the evil one.

(Concluded next week.)

November 25, 1889

The Love of God

[Sermon at Chicago, ILL., April 9, 1889.]

(Concluded.)

Jesus was hunted from place to place during his ministry. Priests and rulers were on his track. They misrepresented his mission and labor. He came unto his own and his own received him not. Angels watched the conflict at every step. They saw the spirit and work of the enemy. They looked with amazement upon the devices of Satan against the divine Son of God. They saw that he who had only

been second to Jesus in power and glory had fallen so low that he could influence men to hunt the steps of Christ from city to city. When Christ sought the garden of Gethsemane, the enemy pressed darkness upon his soul. Even his disciples did not watch with him through that hour of trial. They heard the agony of prayer that came from his pale and quivering lips, but they soon allowed sleep to overcome them, and left their suffering Master to wrestle with the powers of darkness alone.

It was in the garden of Gethsemane that the mysterious cup trembled in his hand. Would he drink of the bitter portion and save a lost world? or would he forbear and let it perish? The destiny of the fallen race trembled in the balance. If he drank of the cup of suffering, he must open his breast to the griefs and woes and sins of humanity. He prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." He had said to his disciples, "My soul is exceeding sorrowful, even unto death." His suffering almost extinguished his life. The drops of blood beaded his forehead, and dewed the sod of Gethsemane. "His visage was so marred more than any man, and his form more than the sons of men." When he fainted as in death, an angel came to the divine Sufferer, and offered him the cup of consolation to strengthen him for the conflict.

The Saviour of the world arose, and for the third time sought his disciples, and found them sleeping. He looked sorrowfully upon them, and his words aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead, and was closely followed by the murderous throng. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer.

He suffered himself to be taken by the murderous throng, and was dragged from one tribunal to another. Although Isaiah had written, "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," yet he was now mocked, derided, spit upon, scourged, and maltreated. Was he innocent?—Yes; but innocence does not save men from persecution when the evil one controls the minds of their tormentors. Jesus is our pattern. He has given us an example that we should follow in his steps. Many will have to pass through scenes similar to those through which Jesus passed. After he was judged, he was brought forth to the people, and Pilate declared, "I find no fault in this man," but the people cried, "Crucify him, crucify him." "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

Christ was the Son of God, equal with the Father; and yet he was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. The Father suffered with the Son. When the Son of God hung upon Calvary, the darkness gathered like the pall of death about the cross. All nature sympathized with its dying Author. There were thunderings and lightnings, and a mighty earthquake, but the hearts of men were so hardened that they could quarrel at the foot of the cross upon which hung the world's Redeemer, about the dividing of his vesture. Their hearts seemed to be wholly under the control of

the powers of darkness. Angels looked upon the scene with sorrow and amazement. As man's substitute and surety, the iniquity of men was laid upon Christ; he was counted a transgressor that he might redeem them from the curse of the law. The guilt of every descendant of Adam was pressing upon his heart; and the wrath of God, and the terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. The withdrawal of the divine countenance from the Saviour, in this hour of supreme anguish, pierced his heart with a sorrow that can never be fully understood by man. Sin, so hateful to his sight, was heaped upon him till he groaned beneath its weight. The despairing agony of the Son of God was so much greater than his physical pain, that the latter was hardly felt by him. The hosts of Heaven veiled their faces from the fearful sight. They heard his despairing cry, "My God, my God, why hast thou forsaken me?" they saw the divine Sufferer die beneath the sins of the world.

Jesus was laid in the tomb. He went into the darkness of the grave, and tasted death for every man. But he did not long remain under the power of the enemy. A mighty angel came from heaven and rolled back the stone from the sepulcher, and for fear of him the keepers did fear and quake, and became as dead men. Christ came forth from the tomb a triumphant conqueror, and led forth from their graves a multitude of captives.

The Roman guard hastened to tell the rulers what had occurred, and they were bribed to testify that his disciples had stolen his body away by night. When the women who had followed Jesus came to the sepulcher, the angel said unto them: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."

We have a risen Saviour; he has ascended up on high, and ever liveth to make intercession for us. Through him those who believe in him shall be crowned with glory, honor, and immortality; for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

December 16, 1889

"Pray Without Ceasing"

"Finally, my brethren, be strong in the Lord, and in the power of his might.... Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

We are not always so situated that we can enter into our closets to seek God in prayer, but there is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can hinder us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before the king Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in our souls.

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure atmosphere of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God, will walk in a holier atmosphere than that of earth, and will have constant communion with God. But those who reserve their thoughts of God, their earnest soul longings for purity and grace, for certain times, and places, and occasions, will be overcome by temptation. The thoughts will be impure, the promptings of the natural heart will be fulfilled, and the man will be worsted in the conflict; for he will be drawn away of his own lust and enticed. The injunction of the Saviour is, "Pray without ceasing." The heart is to be continually going out in desire for the presence and grace of Jesus, that the soul may have divine enlightenment and heavenly wisdom.

We need to have more distinct views of Jesus, and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the hearts of God's people, and that this may be accomplished, we should seek for divine disclosures of heavenly things. Brethren, we should pray in all places, and under all circumstances. Our petitions may be only broken ejaculations, or they may be but secret thoughts of the heart, but whatever we have opportunity for, let the soul be drawn out and upward, that God may grant us a breath of his heavenly atmosphere. Let the spirit groan after God, and mingle faith with fervent desire. We should encourage gratitude and praise, and always be found warring against every unholy impulse, crushing out of the soul every unclean lust. This is the warfare that must be accomplished. We may keep so near to God that in every unexpected trial our thoughts may turn to God as naturally as the flower turns to the sun. The sunflower keeps its face sunward. If it is turned from the light, it will twist itself on the stem, until it lifts up its petals to the bright beams of the sun. So let everyone who has given his heart to God, turn to the Sun of Righteousness, and eagerly look up to receive the bright beams of the glory that shine in the face of Jesus. Thus we may educate the soul to press its way out of the corrupted moral atmosphere of the world, of sin and selfishness, into the atmosphere that is divine and health-giving.

We are to pray in the Spirit, with the understanding also, and God will prompt the longings of the soul, and satisfy the desires of the heart. We must become intelligent as to the conditions upon which God will hear and answer prayer. There are many useless, meaningless words employed in prayer, but these heartless petitions are not acceptable, and cannot prevail with God. If the soul is stained with impurity, if iniquity is cherished in the heart, the offering of prayer is an abomination to God.

The psalmist says: "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Says the prophet Isaiah: "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."

The psalmist says again: "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." "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off."

The Lord is under no obligation to grant us his favors, yet he has pledged his word that if we will comply with the conditions stated in the Scriptures, he will fulfill his part of the contract. Men often make promises, but do not live up to them. Often we have found that in trusting to men we have leaned upon broken reeds; but the Lord will never disappoint the soul that believes in him. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." He still speaks to the soul, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee."

(Concluded next week.)

December 23, 1889

"Pray Without Ceasing"

(Concluded.)

God condescends to meet man in his human weakness. The Lord has pledged us his word, so that there need be no occasion for questioning and doubt. The Scripture says: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

How gracious and merciful is our God to thus meet the thoughts of human minds! Surely God could do no more for his people than he has done. These precious promises are not given to a few talented ones, but to all, high or low, free or bond, rich or poor, who have endeavored to comply with his requirements.

Those who, through faith in the merits of the blood of Christ, have clean hands and a pure heart, will receive the white robe, the crown of righteousness, and the life that will run parallel with the life of God. There is no limit to the blessings that we may receive in answer to sincere, fervent prayer. The love of God to fallen man is measureless, and if our Father sees that we will not be lifted up with the blessings he has power to bestow upon us, but will receive them with humble and grateful hearts, he will abundantly grant unto us our requests. He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The prayer that ascends from a broken and contrite heart, though it should come from the lips of the lowliest saint, is never disregarded. It is as sweet music in the ears of our heavenly Father; for he waits to bestow upon us the fullness of his blessing. It is not in our power to estimate the supplies that are provided by the Lord to meet our demands. What power might attend the church did we but call frequently and in faith for the abundant treasure of the store-house of God. We have only begun to taste of the richness of the divine promises. It is our privilege to drink largely of the

fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of God think of poor, helpless, human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, and he is ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God, they love to be near him. They regard intercourse with God as their highest joy, and yet the children of earth, who need so much help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence.

The darkness of the evil one incloses those who fail to pray to God. The whispered temptations of the enemy entice them to sin, and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's store-house, where are the boundless resources of Omnipotence? Without unceasing prayer, without diligent watching, we are in danger of growing careless, and of deviating from the right path. Our backsliding may be so gradual that we may fancy ourselves in a good spiritual condition when we are surely on the enemy's ground. The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain supplies of grace and power to resist temptation.

There is so much cowardice and helplessness, and so much dependence upon others, that we are inefficient to do the great work which has been committed to us. God's work cannot be done without a spirit of independence. Every man is to know by personal experience that he can lean upon God alone, and find in him a support and helper. Every man must learn to say humbly and firmly, "Looking unto Jesus, I dare to stand alone; for the Father is with me." This was the attitude of Jesus. He said to his followers before his hour of trial: "Ye shall leave me alone; and yet I am not alone, because the Father is with me."

December 30, 1889

What Was Secured by the Death of Christ

It became Him for whom are all things, and by whom are all things, in the redemption of the world to save sinners by the blood of the Lamb. The great sacrifice of the Son of God was neither too great nor too small to accomplish the work. In the wisdom of God it was complete; and the atonement made testifies to every son and daughter of Adam the immutability of God's law. The value of the law of Jehovah is to be estimated by the immense price that was paid in the death of the Son of God to maintain its sacredness.

The law of God is a transcript of his character; it portrays the nature of God. As in Christ we behold the brightness of his glory, the express image of his person, so also in the law the attributes of the Father are unfolded. Although the law is unchangeable, his having provided a means of salvation for the law-breaker does not in the least detract from the dignity of the character of God, since the penalty of man's transgression was borne by a divine Substitute. The Father himself suffered with the Son; for "God was in Christ, reconciling the world unto himself." Man, with his human, finite judgment, cannot safely question the wisdom of God. Hence it is unbecoming for him to criticise the

plan of salvation. Before the theme of redemption, let man lay his wisdom in the dust, and accept the plans of Him whose wisdom is infinite.

God grants men a probation in this world, that their principles may become firmly established in the right, thus precluding the possibility of sin in the future life, and so assuring the happiness and security of all. Through the atonement of the Son of God alone could power be given to man to establish him in righteousness, and make him a fit subject for heaven. The blood of Christ is the eternal antidote for sin. The offensive character of sin is seen in what it cost the Son of God in humiliation, in suffering and death. All the worlds behold in him a living testimony to the malignity of sin, for in his divine form he bears the marks of the curse. He is in the midst of the throne as a Lamb that hath been slain. The redeemed will ever be vividly impressed with the hateful character of sin, as they behold Him who died for their transgressions. The preciousness of the Offering will be more fully realized as the blood-washed throng more fully comprehend how God has made a new and living way for the salvation of men, through the union of the human and the divine in Christ.

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in his beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of his law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of his shed blood, and they would be cleansed and saved from sin. There are many who will be lost, because they depend on legal religion, or mere repentance for sin. But repentance for sin alone cannot work the salvation of any soul. Man cannot be saved by his own works. Without Christ it is impossible for him to render perfect obedience to the law of God; and heaven can never be gained by an imperfect obedience; for this would place all heaven in jeopardy, and make possible a second rebellion.

God saves man through the blood of Christ alone, and man's belief in, and allegiance to, Christ is salvation. It is no marvel to angels that the infinite sacrifice made by the Son of God was ample enough to bring salvation to a fallen race, but that this atoning sacrifice should have been made is a

wonder to the universe. It is a mystery which angels desire to look into. The angels are amazed at the indifference and coldness manifested by those for whom so great a salvation has been provided. They look with grief and holy indignation upon those who do not seek to appreciate the unspeakable gift of God. Instead of offering adoration to God, finite men think themselves capable, without divine unction, of determining what is worthy of praise or blame in their fellow-men. But to be glorified by man is no glory. We should learn to value the praise of man at what it is worth. The Lord says, "Them that honor me I will honor." Let every breath of praise, every word of exaltation, flow to him who is worthy, flow to Jesus, the Prince of life, the Lamb of God that taketh away the sin of the world. Elevate the cross of Christ. Elevate the Mediator. Lift up Jesus. In him is everything noble. Contemplate God in Christ. He is surrounded with angels, cherubim and seraphim continually behold him. Angelic voices day and night cry before him: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.... Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee." But although God only is holy and worthy to be praised, human tongues are perverted to praise and glorify man rather than God.

The greatest gift that God could bestow upon men was bestowed in the gift of his beloved Son. The apostle says, "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?" There was nothing held in reserve. No second probation will ever be provided. If the unspeakable gift of God does not lead man to repentance, there is nothing that ever will move his heart. There is no power held in reserve to act upon his mind, and arouse his sensibilities. The whole character of God was revealed in his Son, the whole range of the possibilities of heaven is displayed for the acceptance of man in the Son of the Infinite One. The way for man's return to God and heaven has no barriers. The matchless depths of the Saviour's love have been demonstrated; and if this manifestation of God's love for the children of men does not prevail to draw men to himself, there is nothing that ever will.

Those who will be saved in the kingdom of God will be those who have washed their robes and made them white in the blood of the Lamb. The image of Christ will be perfected in every soul who accepts the gift of his grace, and those who are perfected through his grace, will stand before God equal in elevation, in power and purity, to the angels, and will be honored with them before the eternal throne. The angels of heaven will love those whom Christ has loved, and has bought with his own precious blood.

The attention of all the inhabitants of all worlds will be directed to the cross of Christ, around which will cluster the exceeding and eternal weight of glory. The imagination becomes exhausted in its stretch to comprehend the wonderful work of redemption. The plan of salvation is too high to be fully reached by human thought. It is too grand to be fully embraced by finite comprehension. The apostle says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Can we wonder that Heaven is amazed because men act as though the gift of God were valueless? What will be the eternal loss of those who reject so great a salvation, offered freely through the merits of God's only-begotten and well-beloved Son!

