

Ellen G. White 1895 Manuscripts

Ms 1, 1895

Diary/The Australian Camp Meeting

Ashfield, Australia

January 14, 1895 [typed]

The Australian camp meeting of Seventh-day Adventists was held this year in a pleasant grove at Ashfield, a very attractive suburb of Sydney. The weather was fine throughout the camp meeting, and we thoroughly enjoyed our sojourn in the tents. They were arranged in regular village-like order, with streets named after the reformers, in the manner of our American camps, and called forth much interested and favorable comment from the thousands of strangers who visited us from the city and vicinity. This manner of gathering is entirely novel to the people, and they expressed great surprise that tents could be made so comfortable and look so pretty. Some of the campers brought their cook stoves and had their tents so arranged that in passing by, one could see the neatly and bountifully set tables, the white beds, and attractive sitting rooms.

Those who tented upon the ground were certainly comfortable in their tents, but visitors were not forgotten. Provision was also made for the entertainment of those who came upon the ground, and many expressed their appreciation of the reception tent and the dining tent, at which they could be served with palatable meals. The culinary arrangements were under the supervision of Brother and Sister Semmons, who have lately arrived here from the Sanitarium. The tables were very neat, covered with white oilcloth, and set with china, crockery, and glassware. The cleanliness, order, and taste of the arrangements added relish to the good meals served. The book tent displayed the usual assortment of our publications and attracted much attention. The large meeting pavilion was rarely commodious enough to accommodate the people who thronged the services. They were assured of welcome by a large sign over the gate, on which was printed, "Whosoever will, let him come." [See Revelation 22:17.] On Saturday and Sunday, and during the evenings of the week, the grounds were thronged with interested spectators. The people listened in rapt attention to discourses on the coming of Christ, spiritualism, theosophy, the third angel's message, the love of God, temperance, practical Godliness, and themes especially related to our time. The principal speakers were Pastors Corliss, Daniells, Cole, Colcord, Hare, Baker, and Mrs. E. G. White.

Another attractive feature of the camp was the children's meetings. The lessons were conducted by Brother Teasdale, and Sisters Goodey and Bolton. The morning study was devoted to characters in the Old Testament; in the afternoon the life of Christ was the theme of consideration. These lessons were illustrated by a blackboard, maps, and object lessons. The children were taught songs in harmony with the lessons, which they seemed thoroughly to enjoy, and the Spirit of the Lord touched many of their hearts. Between the forenoon and the afternoon meetings they were taken out to the woods nearby and given lessons from nature. It was a pretty sight to see the children quietly marching to and from the woods. There was a large attendance of children from outside who came regularly to the meetings, and

many parents expressed their pleasure that their children were so thoroughly interested and profited by the meetings. On Sabbath the adult members of the tent met in classes in the large pavilion to study their Sabbath school lessons, while the children were accommodated in the children's tent, as far as possible, and the overflow were taken to three other tents prepared for the purpose. The infant division was made the more interesting by the use of kindergarten object lessons.

There were revival services held during the last two Sabbaths of the camp, and while many adults went forward for prayers, the number of children who went forward far exceeded them. There were over fifty children who gave evidence of earnestness and sincerity in seeking Christ. The interest the people manifested was very gratifying, and many requested that the services should not close with the close of the camp meeting. On account of the interest, the large tent was pitched in a pleasant location nearer the center of the town, and Brethren Corliss and McCullagh, with a corps of workers, have been ministering to the people since the camp meeting. About twenty have signed the covenant, and the interest is still increasing. There has been much opposition manifested by the ministers of the various churches in the place, and several have preached strongly against us. On a challenge by a Mr. Picton, a Campbellite minister, a debate was conducted for six nights between himself and Elder Corliss. During the debate it was evident that the majority of those in attendance could see on which side truth was. It is also evident from the attitude of our opponents that they still think there is a battle to fight; for the ministers are still preaching against us. In spite of their efforts we hope that the Lord will raise up a good church in this place, and give victory to the truth.

Ms 2, 1895

A Work For Each Individual

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 1895

The Lord has a work for each individual to do, which he or she cannot be excused in neglecting; but I am pained when I see that many do not take in the circumstances and situation of others. The school in Australia is largely a missionary enterprise, and yet some who have been connected with it in responsible positions have not appreciated the necessities of some of those in attendance. In the providence of God each one of us has been placed in a position to aid those who are striving to obtain an education. But have all who were able to assist them been faithful in carrying out their responsibilities?

There have been those who have been able to expend means in providing apparel for themselves who have not enquired as to the needs of others who were fully as precious in the sight of God as they themselves. There were persons in the school who had not respectable clothing, who were entrusted with missionary work, and regarded as precious children of God, and yet the very ones who commended them took no burden to relieve their needs. It was impossible for them to provide themselves with clothing unless they had help from some source.

The Lord has been proving and trying those who are connected with the school, and with the churches in Melbourne, to see whether or not they would interest themselves in those who apparently had nothing with which to supply their necessities. Their neglect of those who needed help is registered in the books of heaven as a neglect of Christ in the person of His saints. It is inconsistent on the part of those who call themselves Christians to set persons to work in missionary lines, and yet neglect to provide them with modest, respectable apparel. Would not our sisters, who have multiplied their own garments as their taste dictated, have received a blessing if they had denied some of their supposed wants and provided for those who had no means of providing themselves with clothing to meet their dire necessities?

Some of the Lord's precious ones came to camp meeting and were set to work in various missionary lines when they were not provided with suitable clothing, and this fact is a testimony against persons in Melbourne who had the oversight of them and who could have provided for their needs. There were those who knew the real state of those cases, and they could have changed the order of things; but they acted in a similar manner to that of the priest and the Levite who passed by on the other side.

Those sisters were of as much value in the sight of God as were those who provided so abundantly for themselves and did not show sisterly consideration toward those who were needy, in providing garments for them of a modest and becoming character. They should have done this even if they had to deny themselves in purchasing things to gratify their taste. How is it that so many could be so blind as not to see the necessities of their sister-workers? How could they allow their neglect of Christ in the person of His saints to testify against them before God, before heaven, and before men? The root of selfishness must have been allowed to take deep hold, where such neglect could exist.

I have asked again and again, How is it that those who profess to love God could so manifestly neglect their duty? How could they make no effort to relieve those who were right at their own door? How would this manner of conduct represent our school? I have been shown that it is because of neglect of manifest duties that many are weak and spiritless. The managers of the school have been willing to lay a burden of missionary work upon these sisters, and have been glad to use their ability, but they have not realized that as stewards of the Lord's means, it devolves upon them to care for those who are doing the Lord's work. It is their place to see that God's workers are not left destitute of clothing, and of those things necessary to make a respectable appearance.

There were some who came from Melbourne who remarked that Martha Brown was one of their best workers, but that they did wish she would dress differently—show more care and taste in the arrangement of her clothing. But instead of criticizing, why did not those who had the ability relieve her necessities? Why did they permit her and others to come from the school in a destitute condition? All heaven is looking upon those who profess to be Christians to see how they are representing Him who for our sakes became poor, that we through His poverty might be made rich.

Could not some of our sisters have given up some indulgence in dress, that those who were more needy might have been supplied? Did they not have some money that could have been invested in relieving the positive necessities of those sisters who were laborers together with God? Should they not have

expressed love, as Christ has enjoined, toward their neighbors, loving them as themselves? I am pained over these things. I write this because God has revealed to me that it is because of this manifest neglect that many have not a richer experience in the things of God. They have lessons to learn in the school of Christ. They need to learn His meekness and lowliness of heart, His love and tender compassion. Self-exaltation, pride, and self-esteem separate souls from the love of God.

Persons who neglected their duty to others were filling certain positions in the service of God and receiving remuneration for their services, and yet they manifested no interest in supplying the positive necessities of those who were also engaged in the service of God. These workers should have been recipients of means which would have been sufficient to supply their needs, and to make them happy because they realized that others had a tender care over them. Positive duties have been shamefully neglected, and there has been a decided lack of interest in others. I write this now in order that there may be no more of this kind of work done. It must not be done if you as Christians would have the favor of God. It is care for others that must be brought into your experience. The manifestation of selfishness on the part of ministers and people deprives them of the richest blessing.

When it was thought best that Brother Rose should have a change of labor, you solicited help from Sydney where there are few believers, and where such deep poverty abounds that there is a constant demand for food and clothing. It was plainly your duty to meet the necessities of this case. I could not feel that it was my duty to supply your lack in making donations in this case. I knew it belonged to you to look after your own poor and to supply their necessities.

Those who solicited aid from Sydney did not consider the fact that we have been carrying a very heavy load since we came to this poverty stricken region. You did not consider the fact that we had enough to do in clothing the destitute in our own field, but you permitted those in your midst to be destitute and did nothing to relieve their manifest wants, and when these cases came to our knowledge, we felt that it was our privilege to supply your lack, and do the very thing you could and should have done. When you sent here to obtain help for Brother Rose, I felt that I could not conscientiously do the work which I knew you were able to do, if only you had it in your heart to do it.

The converting power of God is greatly needed in order that this state of affairs may be changed. Let us all consider the fact that we cannot live to please ourselves. We have God-given responsibilities to bear in denying self for Christ's sake, and in showing the tenderness and compassion that he manifested. I want the Australian Conference to acknowledge the work that has been done for Christ, and to award to the workers who are in positive necessity the very money that is brought into the treasury by the tithes and offerings of the people. Work with equity, and show the wisdom of God in dealing with those who would do His work. Let every minister wear neat clothing, but let him avoid unnecessary expense; for it is not clothing that gives influence and success, but virtue received by personal contact with Christ. This is what gives value to the man or the woman.

But I can write no more at present. By practicing economy with God's blessing, you may, from your abundance, supply the necessities of the poor.

Ms 2a, 1895

A Statement Regarding Mr. Walling

Cooranbong, N. S. W., Australia

January 16, 1895

I wish to make a brief statement in regard to the suit which Mr. Walling has instituted against me. Some time since, I proposed to make a settlement with him for a sum of money. This I did for the sake of his children; I did not want them compelled to appear in court against their own father. Mr. Walling proposed to settle the matter for fifteen hundred dollars, on condition that I sign a paper making certain statements. This paper I cannot sign, for in so doing I should perjure myself. I can make no apology or concession to Mr. Walling. I cannot certify that he is a worthy man. Considering the course he has pursued, as I have learned of it from his own children, I cannot in truth state that I approve his conduct.

When I took charge of Mr. Walling's children, I did so at his request. I have incurred an expense of not less than three thousand dollars for their care and education, which he left me to bear alone. At one time, when the girls were still but children, I wrote to him stating that I must return them to him unless he would give me a written statement that I should have the charge of them until they were of age. As he did not do this, I proposed to send them to him by Sister McDearman, who was returning to her home in Colorado. Mr. Walling then wrote, begging me not to send the children, as he had no suitable home for them, and no one who could take charge of them. If I could not keep them, he wished me to get them boarded in some family, and he would pay their expenses. I did have them boarded for awhile, but concluded to purchase a house in California, secure the best help that could be found, and make a home for the children's sake.

For years, nothing was heard of Mr. Walling. We knew not whether he was still living. I felt the importance of training the children so they could become self-sustaining. I gave them opportunity to obtain a school education. I did not require them to do my housework, but had a woman to do this, and a seamstress to attend to their sewing. I wished them, however, to have an education in domestic duties; and to this end I placed them under faithful instruction, that they might learn to care properly for a household. I spoke to the children of their father as an incentive to diligence in acquiring a knowledge of household duties, that they might surprise and gratify him should they ever meet him again. I told them to write and let him know that they were doing well. But their answer was, "Where shall we address him?" I told them to direct their letters to Boulder, Colorado, and if he was in the state, they would be likely to reach him.

We had no news from Mr. Walling for, I think, nearly ten years. Before I went to Europe, in 1885, he did finally communicate with Addie, and during my absence on this journey he went to California to visit the girls. He then had opportunity to make his own impression upon them; but his long silence, the fact that he did not show them the slightest attention for many years, could not have been without effect on their minds. On coming to visit them, he appeared dressed in a manner that gave no honor to himself and must have been a keen disappointment and humiliation to them. When he met Addie, his threat as to what he would do to me if she did not concede to his wishes induced her to leave her position in the publishing house in Oakland, and go with him to Colorado.

Addie had told me that he would probably come, and from his letters she judged that he would wish her to return with him to Colorado. She asked what I would advise her to do. I told her it would be better to wait until my return from Europe, and I would then accompany her to Colorado. She was about to enter the printing office to learn the trade as a compositor in preparation for proof-reading. I advised her to serve her time as an apprentice and master her trade. But after I reached Europe, a telegram arrived from her, "Shall I go with father to Colorado?" This I did not think it best to answer. Addie was old enough to decide for herself. I had already given counsel, and wished to do no more. I certainly could not have advised her to go, for I had had no knowledge of Mr. Walling for years and had no reason to think it a wise thing for her to do under the circumstances. She decided to go with him; but I soon had occasion to think that my misgivings were not without foundation.

After my return from Europe, I could hear nothing from Addie, whom I had cared for and clothed and fed since she was five and a half years old. Letters came to me stating that it was not best for me to attempt to correspond with her, for both her letters and mine would be intercepted. Then I received letters from Fred Walling stating how unhappy Addie was, and urging me to come myself and take her away. This I could not do. But the account of this whole matter is in the hands of my lawyer.

Mr. Walling, by his own course of action, made an impression of the mind of Fred, Addie, and May that was detrimental to himself. After Addie went with her father, she had a hard time. Mr. Walling finally left her in New Mexico, without funds except some money of her own earning which she had with her. Even this her brother Bert borrowed from her. After leaving her, he wrote to her advising that she send to me for money to defray her expenses to Michigan, where I then was.

I sent her forty dollars and she returned to me; but for a time she was almost unbalanced in mind. She seemed to dwell on the trying experiences through which she had passed, the manner in which she had been treated by her own father, and could not be persuaded to banish it from her mind as a thing of the past. I had had nothing to do with the matter except to try by every means in my power to devise a plan for her return to me. I had been so troubled day and night by the representation made to me that I became sick nigh unto death.

Next began Mr. Walling's effort to extort money from me by instituting a suit for \$25,000 for alienating from him the affections of his children. As I was on my way to the Pacific coast to embark for Australia, I was notified of his purpose. I was then at Colorado Springs attending a camp meeting. I could not delay my journey to Australia, but this movement on his part has cost me \$1,000 in lawyer's fees and other necessary expenses. Such iniquity, such injustice, I thought could not be possible if the man was in his right mind. But the financial expense was not the whole cost.

The labor required in collecting testimony to be used in my defense, and visiting law offices day after day, nearly cost me my life. I was oppressed, and the weight upon me was so great that I could not sleep. A long, painful illness of eleven months' duration was the result. But the Lord comforted and blessed me. The effects of the illness remain, in liability to rheumatism, affection of the spine, and increased weakness of the heart, that makes a long sea-voyage look very forbidding. Yet I am ready to undertake it, and stand in the court room to bear my testimony, if necessary.

I repeat, I can enter into no compromise with a man who has no respect for his word. I should testify to a lie should I do what Mr. Walling demands. It was for the sake of Addie and May that I made an attempt at compromise. But a promise to represent him to his children as a worthy man I cannot now give and state the truth. I would rather the lawsuit should go on. If I can, I will appear in court. If I feel forbidden of God to bear my testimony in court, then I cast myself upon my great Advocate, and will trust Him to give to the men who have the case in hand, wisdom to decide righteously.

This is all I am able to write at this time, as it is nearly time for the mail to close.

Ms 2b, 1895

Statements Concerning the Walling Suit

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 23, 1895

I wish to make some statements in regard to the matter which is the ground of Mr. W. Walling's suit against me. On account of the state of my health, I may not be able to take the long sea voyage to America in order to bear my testimony in court; and in that case, some further statements from me may be essential. When I proposed to settle the matter with Mr. Walling by the payment of a sum of money, I did this, not as acknowledging the justice of his claim, but for the sake of his daughters,—that they might not be compelled to appear in court against their father. But besides requiring the sum of \$1,500, Mr. Walling has transmitted to me, through my lawyer, Mr. Boals, of Denver, Col., certain statements to which he desires me to subscribe as a condition of the settlement. But there are some of these statements to which I cannot conscientiously testify. In view of Mr. Walling's course of action during the past few years, as I have learned it from his own children, I cannot in truth certify that he is a worthy man, or that I approve his conduct.

The circumstances that led me first to accept the care of Mr. Walling's children were these: While my husband and I were on a visit to Colorado, we found Mr. Walling in much trouble and perplexity. He expressed the wish that we would make our home there, saying that if we did so, he would gladly place in our care his two little girls. I told him that it was impossible for us to remain in Colorado. The only thing we could do for the children, would be to take them home with us to California for a while. Mr. Walling caught at this eagerly, and urged us to take them. I consented to do this out of sincere pity for them, and for him, and also for the sake of their mother, knowing that she would rather have them in my care than in the care of any other person than herself. We took the little girls with the understanding that they were to return within a few months, or in a year at the most. There could have been no agreement in regard to their education, for I had no thought of keeping them longer than the time suggested. Had it been proposed for me to keep them permanently, I would not have felt that I could consent; for our work was of such a character that we could not remain in one place long at a time.

This is to meet the point he makes in regard to my urging him to let me have the children, and also the alleged agreement that they should receive a musical education. The subject of a musical education was

not as much as introduced; for the children were mere babies, and I had no thought of long encumbering myself with this burden, in addition to all my other cares.

Mr. Walling himself urged us to keep his little daughters when we proceeded to return them to him. At one time, when the girls were still but children, I wrote to him, stating that they must be returned to him unless he would give me a written statement that I should have the charge of them until they were of age. As he did not do this, I proposed to send them to him by Mrs. McDearman, an old friend of ours. Mr. Walling then wrote, begging me not to send the children, as he had no suitable home for them, and no one who could take charge of them. If I could not keep them, he wished me to get them boarded in some family, and he would pay their expenses. I did have them boarded for a while, but concluded to purchase a house in California, secure the best help that could be found, and make a home for the childrens' sake.

By his neglect to communicate with me or inform me of his whereabouts for nearly ten years, Mr. Walling threw upon us the whole burden of their care and education. This responsibility I accepted, and in bringing up these children I gave them the same instruction and discipline as I had given to my own. The fear of the Lord is the beginning of wisdom, and as a missionary for the Master I made every effort to counteract any wrong tendencies of character that would destroy their present happiness and imperil their eternal welfare. I regarded the children as the Lord's property both by creation and redemption, as young members of his family, to be brought up in the nurture and admonition of the Lord, and I ever kept before them pure and holy principles.

Mr. Walling did not profess to be a Christian, but he knew that my husband and I were seeking to live and serve God. During the time of our association with him while traveling in Colorado, we had our daily seasons of prayer, soliciting the guardianship of powers out of and above ourselves. We realize that it is essential for every soul to be surrounded with an atmosphere that is not earthly but heavenly, and we desired that such an atmosphere might surround the children. In their school education we were careful to place them where our home teaching would not be counteracted. Mr. Walling knew the instruction they were receiving, and declared himself well pleased. The last time that he visited them in their childhood, he stated that he was highly gratified with the results of their training.

During the long interval in which we heard nothing from him, the work of education was continued as it had been begun. The girls had naturally a distaste for household labor, and were inclined to have little respect for those who performed it. These ideas I tried to correct by employing my own family persons whom they could not but respect, and showing them the same attention given to other members of the family. Several persons who filled the position of housekeeping in my family, have since for years acted as matron in our sanitariums and college home. May and Addie, being kept in school, usually performed little of the work of my household, and I employed a seamstress to do their sewing; but I was anxious for them to have a thorough knowledge of domestic duties, and from time to time placed them under the care of competent persons for instruction in those lines. I encouraged them to diligence, with the hope that they might surprise and gratify their father, and some day be able to keep house for him.

During all the years when we knew nothing of Mr. Walling's whereabouts, he knew how to reach us by letter at any time. We had told him to address us at the office of the Review and Herald, Battle Creek, Mich., or at Pacific Press, Oakland, Cal. Our winters were usually spent in Oakland, and our summers in Battle Creek. We sent to Boulder, Col., several letters addressed to Mr. Walling, but received no response. During all this time we supported the children, abundantly providing for every necessity.

My husband died in 1881, but I continued to make a home for the girls until the time of my journey to Europe, in 1885. Then I left May Walling in school, at Healdsburg, Cal., boarding her for the time at the college home, and afterward in a private family. We secured a position for Addie in our publishing house in Oakland, and she had a pleasant home in the family of Elder Loughborough, the President of our Cal. Conf. and an old and tried friend. Addie was to learn the compositors trade, in preparation for proof-reading. I wished the girls to have such an education and training as would enable them to be self-supporting; as I knew that my own life was uncertain, and their father had done nothing for their support. More than this, I was anxious that they should become intelligent, helpful members of society. For these reasons I gave first attention to the solid branches of education, and to instruction in practical duties. When once gained, the accomplishments could receive attention later.

In 1887, while in Europe, Mr. Walling visited Addie, and she returned with him to Colorado, with the promise that in a few months he would himself bring her back to Oakland. This promise he did not fulfill. After my return to America, I received letters from those who understood the situation, entreating me to come myself for Addie, for her father did not treat her kindly, and she was very unhappy. I was also advised not to write to her, and told that it was not best for her to write to me, for the letters would be intercepted. I felt as a mother would feel under such circumstances. I had long suffered from an affliction of the heart, and the anxiety caused a severe illness that nearly cost me my life.

I finally sent for Addie to meet me in Nevada, Cal. and return home with me, but she did not come. I arranged with Mr. Ings and his wife, who had been matron in my family, that as they returned from Europe they should call on Mr. Walling in Colorado, and see Addie and pay her expenses back to me in California; for my anxiety and distress of mind in her behalf seemed more than I could bear. But Mr. Walling would not consent to Addie's return, and she would not leave without his consent.

Afterward, he took Addie, with her brother Bert, to New Mexico, where he left her with a Spanish family, paying her board for only a few weeks. Afterward she paid her own expenses by teaching the children of the family. Bert, desiring to return to Colorado, borrowed of Addie forty dollars, her own earnings, leaving her alone in New Mexico without funds. After remaining here for a while, she concluded that she had followed her father's strange will long enough, and must begin to act for herself. Bert wrote advising her to return to us in Michigan, and to send to me for money to defray the expenses of the journey. Addie acted on this counsel, and afterward repaid the money as she earned it.

When she returned, the child was so troubled and grieved at the thought of her father's treatment of her that she seemed able to talk of nothing else, and we begged her not to mention the matter. Both Fred and Addie dwelt upon the unkind, unjust way they had been treated by their father. Mr. Walling's own course of action had estranged his children from him. But what was my surprise on learning that he

accused me of alienating their affections from their father. I found that Fred, Addie, and May Walling all had the same feeling toward their father. I had not created this; it was the result of his own attitude toward them, especially while I was in Europe.

When Mr. Walling took Addie with him to Colorado, he did not find her in all things ready and willing to concede to his wishes. No doubt he was disappointed, feeling it his right to dictate absolutely as to what she should do. He was not a Christian; Addie had given her heart to Christ, and was trying to walk in His steps, following the light of the Scriptures. She had become a member of the church, and was a teacher in the Sabbath-school; but when she went with her father, she found herself in an entirely different atmosphere. She was then above eighteen years of age, and of course felt that it was her duty to act upon her own convictions in matters relating to her obligation to God. Mr. Walling made it very hard for her to do this. In regard to this matter of conscience, I had advised Addie, encouraging her to be true to principle; for I knew that she would be severely tried.

She wrote to us after I went to Europe, asking what would be my advice in case her father wished her to go with him to Colorado, as from his letters she judged that he might. Would I think it best for her to go? I had not seen Mr. Walling for nearly ten years; it seemed a strange thing for him, after so long neglect, to take the time of my absence for a visit to the girls. I could not tell what influences would be thrown about Addie in such a visit, and as one who felt a mother's care for her, I could not think it best for her to go. I knew that she did not realize how trying her situation would be in Colorado. I advised her to serve her apprenticeship, perfect her trade, and I promised that on my return from Europe, which would be in a few months, I would go with her to make a visit in Colorado.

After a time I received a telegram from Addie, containing the question, Shall I go with Father to Colorado? This I did not think it best to answer. Addie was old enough to decide for herself. I had already given counsel, and I wished to do no more. She decided to go with her father.

My misgivings were not without foundation. When Addie did not consent to her father's wishes, he tried to force her to submission by threats as to what he would do to me if she did not comply. I wrote to Addie advising her to be kind and faithful to her father, and to comply with his wishes in everything that did not conflict with her service to her Master, Jesus Christ. Here she could accomplish good only by being true to principle, letting no one interpose between her soul and God. She should pray much for grace to live the religion of Christ, and she might have an influence for good where she was. But trials would come to her that she had never met before, temptations would present themselves in various forms, but she must be faithful to God, even if she met with opposition. She should set upon her convictions of duty to observe the Sabbath, keeping it the best she could under all circumstances. She must love the Lord with all her heart and soul, and not swerve from her allegiance to him, whatever the circumstances in which she might be placed.

This instruction is the same as I give to the people in my public labors wherever I go, teaching them to serve the Lord with undivided heart under all circumstances. Such instruction is in harmony with that given by both precept and example in the word of God. It is the lesson taught us from the story of the Hebrew children in Babylon.

Daniel and his companions had from childhood been brought up in the knowledge of the true God, and in the enjoyment of all the religious privileges of Jerusalem. When these youth were removed from their own land and its associations, to be captives among the heathen, the principles they had received in their youth by education and training, were severely tested. The lessons that Daniel and his three companions learned in their childhood had molded and fashioned their characters after the divine similitude. The principles of righteousness were vividly impressed upon their minds by the Holy Spirit; for the Lord never leaves his children who love and serve Him to be the sport of Satan's temptations.

When taken to Babylon, these Hebrew youth were brought into the presence of the king, who himself judged as to their ability and qualifications. The monarch took kindly to them. He saw in them a spirit of independence and yet true courtesy that he appreciated. He found that they were of royal lineage, and well instructed, and he flattered himself that the change of country and associations and the influence of courtlife in that magnificent city, would efface the impressions made by their early religious education.

Their Hebrew names, which had a reference to the true God, and showed that they were His worshippers, were accordingly changed to Chaldean names that would in a singular manner signify a devotion to heathen deities. Instead of the food normally apportioned to captives, there were to be served with "a daily provision of the king's meat, and of the wine which he drank." [Daniel 1:5.]

This attention, which implied special honor, Daniel and his companions could not accept. The meat served on the king's table was often portions of the sacrifices offered in heathen temples, and the wine too was dedicated to the gods, a portion being poured out as a libation before the beginning of each meal. All who partook of the yields thus dedicated to the gods, were regarded as connected with the heathen worship. Moreover, many articles of food, such as swine's flesh and things of an abominable character, were by the law given to Israel forbidden as unfit for food. These Hebrew youth could not conscientiously partake of that which God had forbidden, and which they knew would weaken physical, mental, and moral power. They would do nothing that would in any way stimulate or confuse the brain and impair the faculties that God had given them for His service. They preferred the favor of God and the approval of conscience above all the honor that could come from the greatest monarch of his time.

Daniel and his companions saw their danger, and determined that they would not eat of the king's meat, or drink of his wine. By his brave yet courteous presentation of the matter to the prince who had them in charge, Daniel secured the privilege of a ten day's trial of the simple pulse and water they had chosen for food. The results—when at the end of ten days their countenance appeared fairer and fatter in flesh than the faces of children which did eat the portion of the king's meat, decided the matter. Daniel and his fellows were permitted to carry out their principles.

The fruits of their self-denial were manifest in physical and mental vigor. No such students as these Hebrew youth were to be found in all the courts of Babylon. "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the three years, these Hebrew captives were brought in before Nebuchadnezzar, and their examination took place. "And in all matters of wisdom and understanding that the king required of

them, he found them ten times better than all the magicians and astrologers that were in all his realm.” [Verses 17-20.] The Lord has said, “Them that honor Me I will honor.” [1 Samuel 2:30.]

Many who follow the customs and practices of the world would say that these young men were altogether too scrupulous; they need not have made themselves so different from all the rest of the youth. But Daniel and his companions saw that a vital principle was involved, and they were firm in their refusal to compromise in the least degree that which concerned the light that God had given them; they could not sacrifice their loyalty to God; no influence should come in between them and their Maker. Here was the turning point in their Christian life. To comply with the demand of the king and his officers, would have meant the surrender of principle, the compromise of truth, apostasy from God. Whatever the consequences, Daniel and his fellows determined to be true. However men might judge them, the great Judge over all was God. In later years, their fidelity to God forced them to open disregard of the king’s requirements in the very face of death; but God vindicated His servants, and through their steadfastness the knowledge of the true God was spread abroad, throughout the length and breadth of the empire of Babylon. God was honored by the faithfulness of His representatives, and the very purpose was accomplished for which He had permitted Daniel and his fellows to be carried as captives to that heathen land.

Such lessons as these God has set before us, that verily we may understand our duty never to sacrifice principle, even in the slightest particular. Better to incur the displeasure of men than to surrender our loyalty to God.

The principles set forth in this history are such as I have tried to implant and to encourage for the minds of all under my care. It was regard for principle that forbade the Hebrew youths to consent to any sinful custom of the Babylonian court. It was similar regard for principle that made it impossible for Addie Walling to concede in all things to the plans and requirements of her father. It is true that a child is under obligation to obey the parents, but there is a higher law to which parent and child are alike required to bow. If the parent refuses allegiance to God, must the child therefore consent to prove disloyal? the true principle is set forth in that grand declaration uttered eighteen hundred years ago by the first persecuted apostles when brought before the Sanhedrin, “We ought to obey God rather than man.” [Acts 5:29.]

Mr. Walling’s daughters whom I have educated and trained, are very dear to me. From their childhood they have listened to the teaching of the Word of God, line upon line, precept upon precept, here a little and there a little. Morning and evening they have bowed with us in prayer in the family circle. From their early years, Christ has been lifted up before them, and both at an early age gave their hearts to God, and the peace of Christ rested upon them. While quite young, Addie was selected as a teacher in Sabbath-school. The children were early taught that attention must be given to little things, that faithfulness in that which is least will insure faithfulness in greater things. As new paths opened before them, they were taught to inquire, Is this the way of the Lord? Is Christ my leader?

Mr. Walling did not educate these children, he did not watch the unfolding of their minds, he did not study their dispositions, and did not understand that they would be ruined by unkindness, harshness,

and an overbearing, dictatorial manner. To accuse, taunt, or ridicule them, would make them despise him unless their hearts were wholly under the sweet influence of the grace of God. These children could never be driven, but if one gained their confidence by a consistent forbearance and the manifestation of love, they could be easily managed. I am not surprised that there was not harmony between Mr. Walling and his daughters. The soul of Mr. Walling is surrounded by an atmosphere entirely different from that which surrounds those who love God and are doers of His Word. If Mr. Walling constantly makes light of the principles that his daughters have respected from their childhood, can it bring them anything but pain? This is an alienation that has not been created by me. It lies between the Word of God and the soul that rejects its control.

I have tried to do my duty in the fear of God. I have not made the father of these children a subject of conversation and reproach, to alienate their minds from him, but have ever tried to set before them principles that would make them faithful missionaries for Christ wherever they might be. If it should be true that under trials and temptations Addie and May have not manifested all the grace that Christian youth should manifest, ought I be held responsible for that? If trying to please God and do His will, they have received no help from their father, but an opposing influence, and they have not in all things yielded to his ideas, am I therefore to be judged and condemned?

If my teaching has resulted in keeping Addie and May steadfast to principle, if it has led them to be doers of the words of Christ, and because of this, after reaching the years of womanhood, they could not in all things be in harmony with their father, and accept his way as the best way, am I to be charged with alienating them from their father? Then to what lengths might not such a charge be carried? On such grounds a suit might be instituted against every faithful minister of the gospel. All persons would who, having been placed in charge of children, train them to a consistent Christian life, contrary to the practice of parents that are living a godless life, are to be condemned in having alienated the children from their parents. If Roman Catholic parents should send their children to a Protestant school, and allow them to remain from infancy to womanhood without the slightest restriction or influence from the parents, could it be expected that the children would be found perfectly in harmony with the views and wishes of those parents? And if not, who would be responsible for the alienation?

In the fear of God I take my stand that in my care of the children I have taken no course to alienate their affections from their father, unless it be to educate them to love truth and righteousness, and to keep the fear and glory of God ever in view.

Ms 3, 1895

Testimony Regarding Brother Humphrey

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 1, 1895

Christ revealed His character to Moses, and made all His goodness pass before him. Moses prayed, "I beseech thee, show me thy glory." And the Lord answered saying, "I will make all my goodness pass

before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. ... And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children (because they follow the example given them by their fathers, and indulge in iniquity to their own destruction) unto the third and to the fourth generation." [Exodus 33:18, 19; 34:6, 7.]

Thus was the glory of God revealed to Moses by the revelation of His character of mercy and truth. The lesson for us in these words is that we too should manifest these same attributes of character and cherish a spirit that will be cherished of tenderness, sympathy, and compassion. This is the spirit that will be cherished and manifested by all those who have Christ abiding in their hearts. Self and selfishness will be uprooted, and a spirit of forgiveness will be cultivated.

The same lesson is revealed in all the instruction of Christ in the New Testament. In the parable of the two debtors a lesson is given to us in regard to the way in which the Lord designs we should imitate His example in dealing with each other, not only in church capacity but in business relations, and in every relation in life. This parable was spoken in answer to a question that was asked by Peter. Peter came to the Lord and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and released him, and forgave him the debt." [Matthew 18:21-27.] A sinner forgiven of a great debt should in his turn heartily forgive the errors and sins of others. But instead of this, "The same servant went out, and found one of his fellow servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest." [Verse 28.]

This illustration represents the course of action that is pursued by many who owe God a great debt. For years they have been squandering their Lord's goods until they owe Him an innumerable sum. The King of kings discerns the great extent of the fraud practiced against Him, and justice demands that all he has shall be sold; but when the debtor pleads for delay, beseeches for mercy, promises to do all in his power, to his great astonishment, he is told that the whole debt is cancelled. What relief comes to him! What a burden rolls off his terror-stricken soul!

But ere long an opportunity is presented to him to test the character of his gratitude, and to make manifest whether or not the mercy and goodness of God has affected his character. He meets one who has served under him, who owes him a small sum; but as soon as he sees him, he is stirred with the spirit of Satan. Seizing the man by the throat, he exclaims in a voice of passion, "Pay me that thou owest." [Verse 28.] The terrified debtor falls at his feet, pleading for mercy in the same language that he

himself had used in presenting his case to the king. The piteous plea, the tears of distress of the man who is in his power, do not move him. Though he himself had been in a similar position, he has sympathy for the distressed debtor. Rather than manifest compassion, he would exact his rights to the uttermost farthing. He cast the debtor into prison, without an acknowledgment that he had any claim on his sympathy.

But there are those who observe the conduct of this heartless man, and report his merciless treatment to his lord. The king calls the hardhearted servant into his presence, and says, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." [Verses 32-35.]

I wish you carefully to consider the manner of your life and character. Are you righteous, merciful, pure, and just? Your sins against God have been described as of an aggravated character. You desire the Lord to forgive you for all your misconduct, but are you as ready to forgive others as He is to forgive you? You have not spiritual light, because you walk away from the light and choose darkness rather than light. Jesus invited the Jews who stood aloof from Him to come unto Him. He said, "Ye will not come unto me that ye might have life." [John 5:40.] Christ is the life of the world, yet they refused Him, and stood apart from Him, criticizing His words and His works. They did not feed upon Him, and receive Him into their spiritual life.

You have been doing the same thing. You have been manifesting the same spirit as was manifested by the Jews. You have fed upon that which would cultivate doubt, and have turned others out of the way, and have revealed to the heavenly intelligences the fact that if you had lived in the days of Christ, you would have treated Christ just as the Jews treated Him, and would have made yourself equally guilty with those who refused, rejected, and crucified the Lord of glory. You have no power of yourself to change your manner of life, but if you seek the Lord with all your heart, He will be found of you. Jesus Christ is your only helper.

You have hung as a weight upon the church. You have not helped to advance the cause by dealing honorable with your Lord who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] The conditions upon which eternal life is promised is that you believe in Christ as your personal Saviour. But you yourself have failed to lay hold upon Christ as your personal Saviour, yet you have climbed upon the judgment seat to behold that which you have deemed inconsistent in others. Your self-esteem has led you to judge the motives of others, and to think and speak evil of them. You are not seeking to behold the good, to look upon that which is praise-worthy and virtuous.

The Lord says, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known to all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever

things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." [Philippians 4:4-8.]

You have failed in fulfilling God's requirements, and have practiced robbery toward God all your life. Please turn to the third chapter of Malachi, and read the entire chapter. The Lord says, "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." But He does not cast off the offender because of his ingratitude, because he has not appreciated the blessings, the light and the generous favors He has bestowed upon him. He holds out to the sinner His forgiving mercy, saying, "Return unto me, and I will return unto you, saith the Lord of hosts." But ye said, "Wherein shall we return?" [Verse 7.]

Have you not in heart expressed this same question? Have you not said, What have I done that is so much out of the way? Rather ask yourself, What have I left undone? God is presenting the sure result of not doing His requirements. Without faith it is impossible to please God. Have you had faith? "He that cometh to God must believe that he is, (that there is an all-powerful God, who knoweth every phase of your experience, every secret of your life) and that he is a rewarder of them that diligently seek him." [Hebrews 11:6.]

If you had done the will of God as an obedient child, you would have found happiness in bringing to God a faithful tithe to put into His treasury for the support of His ministers who are teaching the truth. You would have thought it a privilege to bring to God that which He claims as His own. But in order to ease your conscience for not performing your duty, you have turned to the business of judging others, and of finding fault with God's workmen. You were content to let the work go without help, and did not stand at your post of duty to do your appointed work, but more than this, you hindered others by your unconsecrated course of action. For the example you have given to others the Lord will judge you, unless you zealously repent, for God is not to be trifled with.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Malachi 3:8-12.]

I am commissioned to bring these things before you, to reprove you for your course of action, and to set before you the fact that your soul is in peril. The question is asked, "What shall it profit a man if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] The question is asked, "Will a man rob God?" [Malachi 3:8.] Would you make the excuses before heaven that you have made here for neglect of duty, and the excuses that you have put into the mouths

of others? If a man dealt dishonestly with you, you would seize him as did the relentless servant in the parable, and cry with passion, "Pay me that thou owest." [Matthew 18:28.]

Yet you have been withholding from God, and have been practicing robbery toward Him during your lifetime. Do you want God to treat you as you have treated others? Is it not best for you to ask the Lord to cleanse the soul-temple from its pollution of selfishness? Had you done your duty in helping the church as God requires that you should, your interests would have been identified with those of the church, and you would have received the blessing which always follows obedience. God is the only being in the universe that knows men exactly as they are. He Himself weighs the exact amount of your responsibility to Him, and knows all the circumstances of your life. You should fear to transgress, lest you reach the limit of the figures that mark the end of your probation, and the Lord say, "Here is a tree to which I have come time and again hoping to find fruit, but I find none. Cut it down; why cumbereth it the ground?" [Luke 13:7.]

You have been selling your soul to the enemy, but that soul has been purchased by the precious blood of the only begotten Son of God. He endured humiliation, shame, and contempt in order that He might make provision for you—make it possible to give you a time of probation, a time for trial of character in order that you might work out your own salvation with fear and trembling, for "it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] For our sake Christ became poor, that we through His poverty might become rich, and obtain a place with the saints in light.

But if we would work in unison with Christ, we must make the best use of the means which the Lord has provided. We must study the Scriptures and receive the messages which God shall send to us. The Lord has charged His messengers with the solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." [2 Timothy 4:1-4.]

If the Lord sends you a message through His ministers who are commanded to reprove, rebuke, with all longsuffering and doctrine, it is your place to respect the message. The Lord works in co-operation with the will and action of the human agent. It is the privilege and duty of every man to take God at His word, to believe in Jesus as his personal Saviour, and to respond eagerly, immediately, to the gracious propositions which He makes. He is to study to believe and obey the divine instruction in the Scriptures. He is to base his faith <not on feeling> but upon the evidence and the Word of God.

Those who feel at liberty to question the Word of God, to doubt everything where there is any chance to be unbelieving, will find that it will require a tremendous struggle to have faith when trouble comes. It will be almost impossible to overcome the influence that binds the mind which has been educated in the line of unbelief, for by this course the soul is bound in Satan's snare and becomes powerless to break the dreadful net that has been woven closer and closer about the soul. In taking a position of doubt, man calls to his aid the agencies of Satan. But the only hope of one who has been educated in the line of

unbelief is to fall all helpless upon the Saviour, and like a child submit his will and his way to Christ, that he may be brought out of darkness into His marvelous light.

Man does not have the power to recover himself from the snare of Satan. He who educates himself in the line of questioning, doubting, and criticizing strengthens himself in infidelity. He may put in a plea of innocence and irresponsibility for his course of action, but this will count nothing with God. He cannot release himself from the claim that the Lord has upon him. To doubt a truth does not change the fact that exists, and cannot repeal the laws of God's government.

Men are amenable to law, and the laws of God's government are authoritative, plain, and decided, and cannot be evaded. Men may complain concerning the terms and conditions of salvation, but their complaint does not change these conditions or lessen the obligation of man to his God. These obligations are not measured by what a man trains himself to believe, but are far-reaching. The human agent is responsible to God to educate himself aright, to have a proper faith, to use his reasoning powers that he may know what he ought to know and believe what he ought to believe. Faith comes by hearing, and hearing by the Word of God.

If we misuse the light and fail to improve the opportunities that God has given, if by false reasoning, or by indulgence in sin, we pervert our physical, mental, and moral powers, then we cripple our capabilities, and will be called upon to render an account for what we do not make of ourselves, because of failure in improving the opportunities and privileges that are ours. This is the result of not cooperation with the heavenly intelligences, whose work it is to unite divine power with human effort, in order that men may resist every adverse influence. We are not to be uninformed, but we are to perform our appointed work with constantly improving ability.

Every human being in possession of reason is under obligation to make the best possible use of the facilities within his reach, and to be complete in Christ. The more we exercise our minds in seeking to comprehend what are our full duties, the more our power will increase to perform them. The Word of God condemns a false opinion of things; it says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; the bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" [Isaiah 5:20, 21.]

Let no one think that he can trifle with the privileges that have been bought with the blood of the only begotten Son of the infinite God. We are responsible as servants of Jesus to be all that we may be by becoming doers of His words. In the day of final account, we shall be judged by the standard of what we ought to have been, and what we ought to have done. God is speaking to the Sydney church by His word, by the message which He is sending; and will anyone venture to say, as did Pharaoh, "Who is the Lord, that I should obey his voice?" [Exodus 5:2.] The Word of God will judge everyone. I present the fact to the Sydney church that many of you have not walked in the light as Christ is in the light; you have not represented Christ to the world. What are you going to do about it? God has appointed a day in the which He will judge the world in righteousness. In these hours of probation you are individually deciding your own destiny. We read that we all must appear before the judgment seat of Christ.

“For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” [1 Peter 4:17, 18.] “And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.” [Ezekiel 9:4-6.]

When the Lord shall be revealed from heaven with His mighty angels, He will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. It is then of the highest importance that we search the Scriptures to know what saith the Lord, in order that we may be doers of the Word, and not hearers only. Those who know not the gospel of our Lord Jesus Christ are those who have the Bible in their possession, who know that the only begotten Son of God gave His precious life to make it possible for them to know God and Jesus Christ whom He hath sent, and yet who have neglected the Word of God. These “shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” [2 Thessalonians 1:9.]

God holds men responsible for obtaining a knowledge of Him and of Jesus Christ whom He hath sent. In the prayer of Christ just prior to His crucifixion, “He lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [John 17:1-3.] What a saying is this! how full, how deep, how comprehensive!

There is no excuse for those who will persist in remaining in ignorance of God and of Jesus Christ. Those who do remain in ignorance, remain so at the expense of the loss of their souls. Can any of us afford this? “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight.” [Jeremiah 9:23, 24.]

The Lord calls upon every human being to cultivate the attributes of character in which He delights. The whole universe of heaven rejoices when men appreciate and practice the attributes of the character of God. Those who refuse to do this, who are full of questioning and unbelief, <are by their course of action deciding> their own cases. God understands His own prerogative, and He will exercise His authority in bringing sentence upon those who have disregarded His law. Men will be judged according to their use or abuse of the privileges that have been bought for them at infinite cost to heaven. There is no place in the kingdom of God for transgressors of His law.

Christ has gone to prepare mansions for those who love God and keep His commandments. He says, “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ...

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. ... And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." [Revelation 22:12, 14, 17, 16.]

Ms 4, 1895

Diary

Petersham, Sydney, N. S. W., Australia

February 2 [3?], 1895

Sunday has been a busy day for us, planning for the very, very poor, and setting in operation some plans which will relieve myself and family from doing everything that is to be done. Sister Chapman, a worthy woman, is prostrated upon her bed with sciatica. She has a son thirteen years of age and an aged mother who is an invalid with no means of support. The mother has had help from her sons in paying house rent, and as times have become harder and closer, this is all they seem able to do. We have also Brother Howland and his wife with four helpless children. He does his level best to support his innocent children, but they are in want all the time. He gets a little for his fruit.

We now go round to the members of the church to see if they can supply us with old clothes for these destitute families. I have been buying good material at sales to make up for them, as well as supplying them with food. Some of our family were out on a charity expedition yesterday and made a little beginning. Some things were collected. There are eight families that we have been helping all that we thought advisable. A Dorcas Society is to open this week to examine and remodel old and new material to help the needy. The members of my family and myself have made many donations of money and clothing. The draft upon us has not been small.

We do not have to hunt up cases; they hunt us up. These things are forced upon our notice; we cannot be Christian and pass them by, and say, "Be ye warmed and clothed," and do not those things that will warm and clothe them. [James 2:16.] The Lord Jesus says, "The poor ye have always with you." [John 12:8.] They are God's legacy to us.

May Lacey, W. C. White's future wife, accompanied me to Petersham, where I was to speak in the tent, Sunday evening. May was horse-woman, driving our colt Jessie, eleven miles. We had a well filled tent, of the very best class of people. One hundred and fifty were present. Brother Hare was at Ashfield, Brother Collins at Parramatta, Brother Kellogg at Prospect, Brother Byron Belden at Kellyville, and Brother McCullagh helped me in the services at Petersham. <It is thus we divide and scatter our forces.> I have never spoken to a more interested audience <than last Sunday night.> I spoke from 1 John 3, "Behold what manner of love the Father hath bestowed upon us; that we should be called the sons of God." [Verse 1.] I spoke one hour with freedom upon the atoning sacrifice made in our behalf, and at what cost to heaven this provision had been made. "For God so loved the world, that he gave his only

begotten Son, that whosoever believeth on him should not perish, but should have everlasting life.”
[John 3:16.]

After the meeting was over, several women who had listened with great attention came to me and said they were glad to be favored to take me by the hand. The words spoken had presented many things to their minds they had never thought of. Everything was made so plain and easy to be understood—simple faith, simple trust in God, entire obedience to His requirements. Several spoke in the same manner. One said, “You made it so plain that faith works by love and purifies the soul. The true religion is the spiritual life, the consecration of a renewed heart.” I see there are some who are willing and glad to hear the simple truths of the Bible. Several have asked, “Will you speak again? We want you to speak again.” One lady said, “I heard you in the tent at that wonderful camp meeting. When will you speak again?” I thank the Lord for His goodness and His love to me, that He gives me strength and grace to communicate the things the Lord Jesus has communicated to me.

There are eleven thousand inhabitants in Petersham and the same number in Ashfield. These places are considered the best locality in the suburbs of Sydney. While I was speaking to a tent full of people, who were listening respectfully to the Word of God, Brother Hare was speaking in Ashfield to a well filled hall only two miles distant. The interest is still increasing at Ashfield, and some are <constantly> deciding for the truth. This work must be perseveringly kept up, and the workers must not fail nor be discouraged. All the work now done in these suburbs must be entered upon and repeated in Sydney. It was thought we could enter Sydney some time ere this, but we dared not leave the interest in Ashfield. Commencing a work with the tent in Petersham makes it convenient to work in Ashfield as well. Brethren Hare and McCullagh have meetings in Petersham every night in the week but one, and three meetings a week at Ashfield, alternating their labors. Then some visiting is done; and more must be done. There must be a good company of workers besides the ministers.

Sister Walker, who recently embraced the truth, was proving an excellent laborer. Brother Starr sent for a worker. It was supposed after Brother Corliss went that the interest would decrease, (but it is not so) and they consented to let Sister Walker go to Queensland to unite with Brother and Sister Starr. Brother Corliss’ daughter, who was doing a good work in Ashfield, went to Melbourne to obtain a more thorough knowledge of the tract and missionary work, so there is not a woman worker in this large and important field, and we are happily surprised that the interest is deepening and expanding.

Ms 5, 1895

By Many Infallible Proofs

February 15, 1895

“The former treatise have I made O Theophilus, of all that Jesus both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.”
[Acts 1:1-3.]

We have great reason to praise God that we have the inspired record that is given us in the book of Acts, a narrative of the works of the apostles. We have the sure word of inspiration respecting the foundation of the Christian church. The Acts of the Apostles is full of instruction and light and knowledge. As Christ's disciples living down in the last days, in the very close of earth's history, we have the same work to do to prepare for Christ's second coming as they had in developing the Christian church.

How grateful should we be for the record that the early disciples have given concerning the resurrection of a crucified Saviour. He was among them and confirmed the words He had spoken to them before His great humiliation, suffering and death. With what intense interest would they listen to His teachings, as He appeared among them a Saviour risen from the dead. They knew of a certainty that he was the Messiah, their living Redeemer. The words He had spoken before His suffering in regard to the scenes of His humiliation, His trial and death, were words whose meaning they had not comprehended.

They could not credit the fact that Peter would deny Him, that Judas would betray Him, that He would be rejected, scourged, and crucified; but everything that He had told them had been fulfilled, and they looked upon their risen Saviour with intense love and gratitude. "And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." [Verse 4.] He had said to them before His death, "I will pray the father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." [John 14:16, 17.]

Christ remained with His disciples to reason with them, to explain to them prophecies concerning Himself, to leave no chance for temptation to skepticism. When He had first revealed Himself to them after His resurrection, they had been amazed and could not believe that He was their risen Saviour. It seemed to them too good to be true. They had buried their hopes and their faith in Joseph's new tomb with their dead Saviour, and what was their surprise, their astonishment, when He arose to meet with them as the Scripture had said.

When Jesus arose from the dead, He brought with Him from their graves a multitude of captives. Thus was shown His triumph over the prince of this world. The prince of this world had had no power to take His life from Him; He had laid it down as a voluntary sacrifice in man's behalf. He had not been compelled to this course of action. He had said, "Therefore doth my father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." [John 10:17, 18.]

When He broke the fetters of the tomb and came forth from the grave, He proclaimed His triumph above the rent-sepulchre of Joseph, exclaiming, "I am the resurrection and the life." [John 11:25.] This was a death knell resounding through the regions of Satan. The Prince of life passed from the tomb, leading forth a multitude of captives, triumphing over the powers of hell, and making manifest to the inhabitants of world's unfallen that He had passed through the last act in the drama of suffering in the great controversy between Him and the satanic agencies. He brought life and immortality to light and

made a bright clear pathway from earth to heaven, that those who receive Him should follow where He leads the way.

Christ came to earth to be the Sin-bearer, to suffer for man's transgression, not to save men in their sins, but as the Lamb of God to take away the sins of the world. Those that He led from the grave were as jewels gathered from the earth. Before they ascended to heaven, they went into Jerusalem and appeared unto many, and declared that Christ had risen from the dead, and that "we be risen with him." [Colossians 2:12.] The sacred fact of the resurrection was attested by many infallible proofs.

Before He ascended on high He said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth." [Acts 1:8.] God's message was not confined to any certain locality of the earth, nor was it to be given by a certain class of workers. As the Spirit of the Lord should move upon human agents, they were to respond, "Here am I, send me." [Isaiah 6:8.] The message was to be preached in all the world for a witness, and then the end should come.

The Lord is coming with power and great glory, and what will He say of the church to whom He has given great light and precious privileges who have hid their talents in the earth. O, that those who are crowding together in cities and towns would not be content simply to receive but to give of the Bread of life to hungry souls.

The people of God should carefully study the words of Christ concerning these last days. Why is it that the people of God do not read and understand the specifications concerning the dangers that will surely come? Why is it that they rush on blindfolded, receiving messages that are not true? With prophetic eye Christ looked down the stream of time to the very end of earth's history, and marked out with prophetic pencil the very things that would take place in these last days, He lifted the danger signal.

He declared, "There shall arise false christs and false prophets, and shall show great signs and wonders insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightening cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." "And then shall many be offended, and shall betray one another: and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." [Matthew 24:24-27, 10-14.]

Ms 6, 1895

"Are We Genuine Christians?"

February 15, 1895

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that we through his poverty might be rich." [2 Corinthians 8:9.] The Captain of our salvation made

Himself of no reputation, and took upon Him the form of a servant in order that humanity might be allied to divinity. Man is to represent Christ. He is to be longsuffering toward his fellowmen, to be patient, forgiving, and full of Christ-like love. He who is truly converted will manifest respect for his brethren; he will do as Christ has commanded. Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:34, 35.] Where the love of Christ abounds in the soul there will be an expression of that love that will be understood by the world.

God would express His character in humanity; but the attributes of Christ can only be revealed through those who labor in love for the souls for whom Christ has died. God has given power to the human agent, which makes him accountable for the impressions which he makes on the minds of his fellowmen. I cannot say it is well with you when you have little concern as to what kind of an impression you are making upon the minds and characters of those with whom you associate. Those who work in a reckless, careless manner, and have no concern as to what becomes of those whom you deem to be erring, have false ideas as to what constitutes Christianity. Jesus says, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [Matthew 18:6.]

Not all that name the name of Christ are one with Christ. Those who do not have the spirit and grace of Christ are none of His, no matter what may be their profession. By their fruits ye shall know them. The customs and practices that are after the order of the world do not carry out the principles of God's law, and therefore do not breathe of His Spirit, or express His character. Christ-likeness will only be revealed by those who are assimilated to the divine image. Only those who are under the molding of the operation of the Holy Spirit are doers of the Word of God, and express the mind and will of God.

There is counterfeit Christianity in the world, as well as genuine Christianity. The true spirit of the man is manifested by the way in which he deals with his fellowman. We can ask the question, Does he represent the character of Christ in spirit and action, or simply manifest the natural selfish traits of character that belong to the people of this world? Profession weighs nothing with God. Before it is everlastingly too late for wrongs to be righted, let each one ask himself, "What am I?" It depends upon ourselves as to whether we shall form such characters as will constitute us one of God's royal family above.

If we would become Christlike, we must study Christ's character. God has given capabilities to the human agent by which we are to co-operate with God in blessing, uplifting, strengthening, and ennobling not ourselves only, but others with whom we associate. This work of blessing we shall do by giving men an example in our own lives of the spirit, ways, and works of Christ. When self controls, it works to discourage, to dishearten, and to drive souls away from their Saviour. Christ says, "He that gathereth not with me, scattereth abroad." [Matthew 12:30.]

It is necessary that we should closely examine ourselves, and enquire, Is this Christ's way? Would Christ pursue this course of action? What kind of an impression am I leaving upon the minds of those with whom I am connected? Shall I pursue a course of action that will weaken the confidence of any one with

whom I deal and cause them to think lightly of the Christianity that I profess? Shall I be uncourteous, un-Christlike, unmerciful toward the purchase of the blood of Christ? I would speak words of warning to the brethren of our churches, for I fear that many are acting the part of the slothful servant who hid his Lord's talent in the earth. His sin was the sin of neglect, the sin of failing to improve the great treasure of knowledge that were committed to his trust.

God has given precious light to His people with which to enlighten the world; and are not many treating it with indifference and acting as though the heavenly gift was of little consequence? Christ said, "Ye are the light of the world." [Matthew 5:14.] Who did He mean were the light of the world? He meant those who are following in His footsteps. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] It is those who are branches of the living vine who bear much fruit. They are sustained by the nourishment that flows from the parent stock. Those who abide in Christ will have the same spirit that He manifested, and be actuated by the same motives, and be pure, peaceable and undefiled, yet they will be as burning and shining lights amid the moral darkness of the world.

Fair weather disciples will not answer to the Lord's call in [the] time of peril toward which we are hastening. It will take those who not only hear but do the words of Christ to be active disciples, "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] A new energy proceeding from beneath is taking possession of the whole synagogue of Satan, and a new life descending from heaven, is taking possession of every human agent who is consecrated, devoted, and who is seeking to work the works of God. The Lord can do great things through simple instrumentalities when they are devoted to His service. The Lord said to Moses, "What is that in thine hand? He said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." [Exodus 4:2-4.]

Let those who minister in word and doctrine mix faith with earnest prayer, and seek to put to use every ray of light that comes from the written word. The voice of God calls from heaven, and demands the use of every entrusted capability. Every talent is to be used to its uttermost. If ever there was a time when men and women should have an assurance that they are co-partners with Christ in the saving of the world, it is now.

Ask yourself, Am I a faithful steward of the grace of God? Am I burying the light, failing to improve the talent that has been lent to me to trade upon? The way in which we use God's entrusted capability is deciding our own future destiny, and settling the question as to whether or not we shall be entrusted with greater gifts, even with eternal riches.

Precious light is shining in order that we each may become doers of the word of Christ, and may diffuse the light of truth to others. As you see the standard of what you ought to be set before you, review your past experience, and remember that "Whoso confesseth and forsaketh his sins, shall find rest." [Proverbs 28:13.] "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.] For Christ's sake your sins may be forgiven, and may go beforehand to judgment to be "blotted out, when the times of refreshing shall come from the presence

of the Lord.” [Acts 3:19.] But do not sleep now on the very brink of the eternal world. Obtain the experience where you shall hate the things which you once loved, and love that which you once hated; where you will count all things but loss for the excellency of the knowledge of Christ.

Do not live a life of uncertainty. “But 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. We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. ... Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.” [1 Thessalonians 5:4-6, 8.]

Every human agent knows for himself whether his feet are tending toward the city of our God, or tending toward the darkness of the shadow of death. There are many who claim to be Christians who are as spurious coin. They are traveling in the broad road of selfishness and sin. But he who rests upon the merits of a crucified and risen Saviour, who has received Christ by faith, has the promise that he is the son of God. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” [John 1:12, 13.] As sons of God we are partakers of the divine nature. We know what true light is, and know the power of the grace of Christ. We have the faith that works by love and purifies the soul.

Ms 7, 1895

Laborers Together With God

March 8, 1895

I must speak to my brethren nigh and afar off. I cannot hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment.

All the works of men are under the Lord’s jurisdiction. It will be altogether safe for men to consider that there is knowledge with the Most High. Those who trust in God and His wisdom, and not in their own, are walking in safe paths. They will never feel that they are authorized to muzzle even the ox that treads out the grain; and how offensive it is for men to control the human agent who is in partnership with God, and whom the Lord Jesus has invited, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] “We are laborers together with God: ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.]

The Lord has not placed any one of His human agencies under the diction and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and You shall not do that. But there is a power exercised in Battle Creek that God has not given, and He will judge those who assume this authority. They have somewhat of the same spirit that led Uzzah to lay his hand

on the ark to steady it, as though God was not able to care for His sacred symbols. Far less of men's power and authority should be exercised toward God's human agencies. Brethren, leave God to rule.

The great work for this time demands that men shall go everywhere, nigh and afar off, into the highways and the hedges, to diffuse light, holding forth the words of life. Has God laid upon one man or a council of men to take this work into their hands, as though the workers, God's own property, were to be under their control? Writers of books are brought under the dictation of men who know nothing of what is involved in writing books, and who are not qualified to judge in regard to these matters.

The business connected with the work of God in any and every branch requires men who are working in harmony with God, for power and success in the work can be attained through the co-operation of the human and the divine. Without the best of evidence that one understands heavenly and eternal things, he should not be authorized to minister in matters connected with the work that concerns the salvation of souls for whom Christ has died. Unsanctified hands and brains have had altogether too much power entrusted to them, and very unwise moves have been made that are not in accordance with the will and ways of God.

No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take in their hands the jurisdiction of their fellowmen, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. There are strange principles being established in regard to the control of the minds and works of men, by human judges, as though these finite men were gods.

And how is it with some who are bearing these sacred responsibilities? Men who are not spiritually minded, who are not consecrated to God, have no commission to perform or authority to exercise, in regard to the willing or doing of their fellowmen. But unless men are daily in communion with God, instead of seeking him with all their heart for a fitness for the work, they will assume the power of dictation over the conscience of others. A sense of the divine presence would awe and subdue the soul, but this they have not. Without the love of God burning in the soul, love to men grows cold. Their hearts are not touched at the sight of human woe. Selfishness has left its defiling imprint on life and character, and some will never lose this image and superscription.

Is the working of the cause of God to be entrusted to such hands? Are souls for whom Christ has died to be manipulated at the will of men who have refused the light given them of heaven? We should be afraid of man-made laws, and of plans and methods that are not in accordance with the principles of the Word of God concerning man's relation to his fellow. "All ye are brethren." [Matthew 23:8.]

The present order of things must change or the wrath of God will fall upon His instrumentalities that are not working in Christ's lines. Has God given any one of you a commission to lord it over His heritage? This kind of work has been coming in for years. God sees it all, and He is displeased with it. When men come in between God and His human agents, they dishonor God and wrong the souls of those who need true encouragement and sympathy and love. I am constrained to appeal to our workers: whatever your position, do not depend on men, or make flesh your arm.

I am urged by the Spirit of God to say to you who have a connection with the Lord's work, Never forget that you are wholly dependent upon God; and if you pass one hour or one moment without relying upon His grace, without keeping the heart open to receive the wisdom that is not earthborn, be[ing] sure that without Christ ye can do nothing, you will be unable to distinguish between the common and the sacred fire. Words of a very forbidding character will flash from your lips to destroy hope and courage and faith. Thus it is written in the books of heaven: Your words were not inspired of God, but of the enemy that wounded and bruised Christ in the person of His purchased possession. Souls of infinite value were treated indifferently, turned from, left to struggle under temptation, and forced on Satan's battleground.

Job's professed friends were miserable comforters, making his case more bitter and unbearable, and Job was not guilty as they supposed. Those who are under the pain and distress of their own wrongdoing, while Satan is seeking to drive them to despair, are the very ones who need help the most. The intense agony of the soul that has been overcome by Satan and is feeling worsted and helpless, is comprehended by those who should meet the erring one with tender compassion!

Most pitiable is the condition of one who is suffering under remorse; he is as one stunned, staggering, sinking into the dust. And many who suppose themselves righteous become exasperating comforters, they deal harshly with those souls. In manifesting this hardness of heart in offending and oppressing, they are doing the very same work which Satan delights in doing. The tried, tempted soul cannot see anything clearly. The mind is confused; he knows not just what steps to take. O, then, let no word be spoken to cause deeper pain!

Our Saviour said, "Whoso shall offend one of these little ones which believe in me, it were better for him if a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! ... 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 was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Matthew 18:6, 7, 10-14.]

"I came not," said Christ, "to call the righteous (you who feel no need of repentance), but sinners to repentance." [Mark 2:17.] Those who are laborers together with God will work in Christ's lines. There is many a poor soul who is misunderstood, unappreciated, full of distress and agony—a lost, straying sheep. His mind is beclouded, he cannot find God, and almost hopeless unbelief takes possession of him. Yet he has an intense, longing desire for pardon and peace.

As this picture is opened before you, the inquiry may be made, Are there no Christians to whom such a one can go for relief? This question God answers, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent and do the first works; or

else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:4, 5.] A cold, hardhearted Phariseeism has taken possession of many of the professed followers of Christ, and the love to Jesus is dead.

“And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.” [Revelation 3:1, 2.] Here the problem is solved. The persons here described have [had] light that would have prompted them to altogether different works, if they had followed the light and had strengthened the things that remained that were ready to die. The light which was glowing in their own hearts when Jesus spoke to their souls, “Thy sins be forgiven thee” [Matthew 9:2], they might have kept alive by helping those who needed help.

The work to be done is plainly specified: “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:2, 3.] Many have heard and received the Word of life, and have been strongly moved by the truth, but have allowed their souls to become cold, their faith dim, through self-righteousness, self-importance, and pride in the possession of a knowledge of truth which they fail to practice. The truth which is not put in practice loses its power. The heart is closed to its divine influence, and those who should be workers for Christ are idle, and souls whom they might help are left in discouragement and darkness and despair.

There are souls who are starving for sympathy, starving for the bread of life; but they have no confidence to make known their great need. Those who bear the responsibilities in connection with the work of God should understand that they are under the most solemn obligation to help these souls, and they would be prepared to help them, if they themselves had retained the soft, subduing influence of the love of Christ. Do these poor souls, ready to die, look to them for help? No; they did this until they could have no hope of help from that quarter. They see not a hand stretched out to save.

The manner has been presented to me thus: A drowning man, vainly struggling with the waves, discovers a boat, and with his last remaining strength succeeds in reaching it, and lays hold upon its side. In his weakness he cannot speak, but the agony upon his face would excite pity in any heart that was touched with human tenderness. But do the occupants of the boat stretch out their hands to lift him in? No! All heaven looks on as these men beat off the feeble, clinging hands, and a suffering fellow being sinks beneath the waves, to rise no more. This scene has been enacted over and over again. It has been witnessed by One who gave His life for the ransom of just such souls. The Lord has reached down His own hand to save. The Lord Himself has done the work which He left for man to do, in revealing the pity and compassion of Christ toward sinners. Jesus says, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” [John 13:34.] Calvary reveals to every one of us the depths of that love.

There are souls in their darkness, full of remorse and pain and anguish, who still feel that God is just and good. The Lord is keeping alive the spark of hope in their hearts. The poor, darkened soul feels, If I could only appear before God, and plead my case, He would pity for Christ's sake, and this horrible fear and agony would be relieved. He has tried to speak to men, and has been rudely repulsed, reproved, taunted by his supposed friends. Sometimes the reproaches heaped upon his head have well-nigh destroyed the last spark of hope.

The soul that is conscious of sincere and honest intentions finds he has less to fear from God than from men who have hearts of steel. The soul wrenched with human agony turns away from the misjudgment and condemnation of men who cannot read the heart, yet have taken it upon them to judge their fellowmen. He turns to One who is without a shadow of misapprehension, One who knows all the impulses of the heart, who is acquainted with all the circumstances of temptation. God knows every deed of the past life, and yet in consideration of all this, the troubled soul is ready to trust his case with God, knowing that He is a God of mercy and compassion.

When David was bidden to choose the punishment for his sin, he said, "Let us fall now into the hand of the Lord; for his mercies are great, and let me not fall into the hand of man." [2 Samuel 24:14.] He felt that God knew the struggle and anguish of the soul. When one is enabled to catch a glimpse of the character of God, he sees not in Him the heartless, vindictive spirit manifested by human agents; he sees that affliction and trial are God's appointed means of disciplining His children, and teaching them His way, that they may lay hold of His grace. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." [Isaiah 50:10.] As the poor backsliding one is led to the river of God's love, he exclaims, When He hath tried me, I shall come forth as gold purified. The suffering soul is made patient, trustful, triumphant in God under adverse circumstances.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." [Hebrews 2:17, 18; 4:14-16; 3:12.]

When finite, erring man gives evidence that he regards himself as of greater importance than God, when he thinks himself righteous, yet does not manifest the tenderness of spirit that characterized the life of our Lord Jesus, we may know that unless he repents, the candlestick will quickly be removed out of its place. All heaven is astonished at the terrible indifference of the human agents. Men who are themselves tempted to fall into sin, and need pardon, are yet full of self-sufficiency, and are unfeeling toward a brother who is ensnared by the enemy, and whose need and peril should call out Christlike sympathy and effort to plant his feet on the solid Rock.

There is a most fearful, fatal deception upon human minds. Because men are in positions of trust, connected with the work of God, they are exalted in their own estimation, and do not discern that other souls, fully as precious in the sight of God as their own, are neglected, and handled roughly, and bruised, and wounded, and left to die. The converting power of God must come upon men who handle sacred things, yet who are unable, through some cause best known to God, to distinguish between the sacred fire of God's own kindling, and the strange fire which they offer. That strange fire is as dishonoring to God as was that presented by Nadab and Abihu. The sacred fire of God's love would make men tender and kind, and sympathetic toward those in peril. Those who indulge in sharp, overbearing words are really saying, I am holier than thou. Do you not see my exalted position?

But the position does not make the man. It is the integrity of character, the spirit of Christ, that makes one thankful, unselfish, without partiality and without hypocrisy—it is this that is of value with God. To those whose life is hid with Christ in God, the Lord says, "Behold, I have graven thee on the palms of my hands; thy walls are continually before me." [Isaiah 49:16.]

For all in responsible positions I have a message spoken by the mouth of the Lord—the 55th chapter of Isaiah. Study this chapter, and let not any human being consider that he is above his fellow workers because greater responsibilities are involved in his branch of the work. If he is like Daniel, seeking for the power that comes alone from God, that he may represent, not himself, not his imperfections in selfish and fraudulent practices, but the truth in righteousness, he will not possess a vestige of pride or self-importance; but will be weighed with the Spirit of wisdom from God. He will represent the sacredness of the work, he will magnify the truth, and will ever present before men and angels the holy perfume of the character of Christ. This is the sacred fire of God's own kindling. Anything aside from this is strange fire, abhorrent to God, and the more offensive as one's position in the work involves larger responsibilities.

I have a message from God to the sinners in Zion, the ones whom Christ addressed: "Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." [Revelation 3:2.] You need to offer always the sacred fire, for then Christ's works, His love, His mercy, His righteousness, will ascend before God as a cloud of holy, fragrant incense, wholly acceptable. But strange fire has been offered in the use of harsh words, in self-importance, in self-exaltation, in self-righteousness, in arbitrary authority, in domineering, in oppression, in restricting the liberty of God's people, binding them about by your plans and rules, which God has not framed, neither have they come into His mind. All these things are strange fire, unacknowledged by God, and a continual misrepresentation of His character.

I have a message for you: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my

word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Isaiah 55:6-11.]

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation on his head, and he put on the garments of vengeance for clothing, and was clad with zeal as with a cloak. ... So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn away from transgression in Jacob, saith the Lord." [Isaiah 59:14-17, 19, 20.]

Ms 9, 1895

Diary

March 16, 1895

Saturday, March 16. This morning Bro. Lacey, his daughter May, and myself drove in our phaeton to Ashfield. Over one hundred listened as I spoke on the precious words of Christ in John 14 and told them why we were called Adventists and why we revered the Sabbath of the Lord. I was given great freedom in speaking, and the people seemed to be deeply interested. An excellent social meeting was held. One week ago, five persons kept their first Sabbath, and today two more rested for the first time on the day commanded by God. On the morrow, eleven will go forward in baptism. Nine of these attended the camp meeting in Ashfield, and two have taken their position at Petersham. They are the first fruits from that place.

Brother Lacey remained to attend the forenoon meeting at Petersham, but as I have been troubled with severe pain in my heart for the last twenty four hours, I decided to come home with May.

March 17

I could not sleep past two o'clock this morning. In the meeting yesterday, Brother Squires bore a good testimony. He says that the men where he works are thoroughly stirred up over the subjects they hear in the tent, and that these things are the theme of conversation among them. Many had no idea that the Bible contained such wonderful truths, and on every hand the inquiry is, "Why have not the ministers told us of them? We have had the same subjects over and over again, but no fresh light has been given to us." The message of truth they have heard is to them a new revelation, and yet it is all in the Old and New Testaments.

The same Teacher that instructed ancient Israel, as recorded in the Old Testament, which the prophets were inspired to write, gave to the apostles the wisdom to compile the New. By faith those who live in 1895 may derive the benefit of the writings of both the prophets and the apostles. The scenes they

present to us, although hoary with age, through faith are clothed with freshness and power and appear like new revelations. They are as real to us as though transpiring in our day, and as though witnessed by our own eyes. The lessons of Christ were given to the disciples and the people at the time when the scribes and Pharisees were teaching for doctrines the commandments of men with bold assurance and positive assertion as to their authority. The subtle reasonings of these false teachers had, to a greater or less degree, influenced the minds of even the disciples.

How were the disciples to obtain clear and distinct ideas of the teaching of Christ? How were they to distinguish truth from the falsehoods taught by the scribes and Pharisees? Christ promised them the Comforter for this purpose. He said, "When the Comforter, which is the Holy Ghost, shall come, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.] The Comforter is the "Spirit of Truth" and "He shall testify of me, and ye also shall bear witness of me." [John 15:26, 27.] The testimony of the Holy Spirit and of the prophets and apostles comes to us, and through belief in it, the believers become the agencies through which every word that proceeded out of the mouth of God is repeated with the authoritative power of the Holy Spirit. The words and works of Christ are as real to believers as if witnessed by their own eyes.

Sunday morning. Yesterday we listened with deep interest to Brother McCullagh's account of his visit to Richmond, which was made at the urgent request of one who had been attending the meetings at Ashfield, and who is greatly agitated over the truth. A gentleman, with horse and sulky, met him at the station and drove him eight miles into the mountain regions. About fifty people were assembled at a private house.

Some who could not find standing room inside, stood around the door, and all seemed deeply interested while Brother McCullagh proceeded to show the inspiration of the Bible, and to read some promises regarding the second coming of Christ. They gave evidence of their interest by earnestly entreating for more meetings; but nothing could be promised them definitely. It seems impossible to divide the forces now engaged in the work about Ashfield and Petersham, in the present stage of the work, and although these sheep are hunting for the shepherd, we cannot supply help for them.

The whole region round about Ashfield and Petersham is stirred, and meetings are being called for in the different suburbs of Sydney. Where the Lord works, the enemy will also stir up his forces and devise every possible means to divert the minds from the consideration of the truth of heavenly origin. A man has been holding outdoor meetings in Petersham, using the most violent language against those who are presenting the truth in the tent. He calls them devils, wolves in sheep's clothing, and other not very flattering epithets.

We can but recall the times when Christ was upon the earth, when the priests and Pharisees declared, "He hath a devil," and when the wonderful miracles wrought by Jesus Christ were charged to Beelzebub, the prince of devils. [John 10:20; Matthew 12:24.] This same spirit is manifested in 1895 where the truth is presented. The Holy Spirit is today moving upon the consciences of men, shining into the chambers of the mind and heart, speaking strength to the servants of God warnings and invitations. The Holy Spirit

accompanies the believers by the way, impressing their hearts and comforting the souls of those that decide to obey the truth. This makes the words spoken efficient.

The Unseen is working in every home and in every region, through His appointed agencies making Himself manifest to all men. Those who hear are also to bear witness of Him. "Ye also," said Christ, "shall bear witness of me," holding forth the "Word of life." [John 15:27; Philippians 2:16.] "Ye are the light of the world." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." [Matthew 5:14, 16.] The pure, holy lives of believers will be a living sermon, an effective argument through which the Holy Spirit may convince and convict.

The confession of the truth by those who see light in truth, their love, their self-denial, and self-sacrificing spirit, are living witnesses to the power of the truth. The change wrought in human hearts, in the transformation of human characters, are miracles which reveal an ever-living Saviour, working to save souls, seeking the lost sheep. A consistent life in Christ is a great miracle today. A fervent zeal in behalf of perishing souls is the true fruit of genuine conversion.

A heavenly spirit is kind, tender, and sympathetic, overflowing with love for those who are in peril. These are the fruits of that faith that works by love and purifies the souls. This grace of Christ is an almost irresistible power. It is thus that we may "compel them to come in." [Luke 14:23.] This is what Christ referred to when he said, "Greater things than these (miracles) shall ye do, because I go to my Father." [John 14:12.]

We do not force men, but they are compelled to repent by the working through us of the Holy Spirit, convicting them of sin, and of righteousness, and of judgment. The conscience is aroused by the views of truth in contradistinction to error, and there is deep regret in the soul because of the past guilt, and because of remaining so long in darkness and so long dishonoring God, transgressing His holy law and refusing to accept Christ as their personal Saviour; and they are constrained to seek for a knowledge of what they shall do to be saved.

Ms 10a, 1895

Speedy Preparation for Work

Granville, N. S. W., Australia

March 21, 1895

I have been much perplexed for several nights. I am troubled so that I am unable to sleep well. Things are being urged upon my attention which I must present before you.

The teachers in our schools at the Sanitarium and college at Battle Creek must be on guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, "Son, go work today in My vineyard." [Matthew 21:28.] They feel the need of a proper course of study, that they may be prepared to labor for the Master, and every effort should be made to hasten their advancement; but

the object of their education should be kept constantly in view. Unnecessary delay should not be advised or allowed.

Those persons who have engaged to help the students during their course of study suffer great loss [both] in time and money spent unwisely. These people have manifested their earnestness and willingness to help; but they become discouraged as they see the time originally estimated as being necessary for the students to receive a fitting up for the work, prolonged, and still the students are encouraged to take up another course of study at their expense. Years pass, and still there is urged upon the students the necessity of more education. This long-drawn-out process, adding and adding more time, more branches, is one of Satan's snares to keep laborers back.

We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with power and great glory. Some have set a time, and when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another time; but many successive failures have stamped them as false prophets. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." [Deuteronomy 29:29.]

Notwithstanding the fact that there are false prophets, there are also those who are preaching the truth as pointed out in the Scriptures. With deep earnestness, with honest faith, prompted by the Holy Spirit, they are stirring minds and hearts by showing them that we are living near the second coming of Christ; but the day and hour of His appearing are beyond the ken of man, for "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." [Matthew 24:36.]

But there is a day that God hath appointed for the close of this world's history: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Verse 14.] Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be forever fixed. This day of the Lord hastens on apace. The false watchmen are raising the cry, "All is well"; but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from its deathlike slumber into which it has fallen.

While the watchmen cry, "Peace and safety," "sudden destruction cometh upon them," "and they shall not escape"; "for as a snare shall it come on all them that dwell on the face of the whole earth." [1 Thessalonians 5:3; Luke 21:35.] It overtakes the pleasure-lover and sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." [Matthew 24:44.]

People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The

fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.

The money which has been expended in additional buildings and in extensions on existing buildings in Battle Creek should have been used in creating facilities for carrying on the work in places where there is nothing done at all. God is not pleased at the manner in which His goods have been disposed of. There is no respect of places or of persons with Him.

The practice of furnishing a few persons with every advantage of perfecting their education in so many lines that it would be impossible for them to make use of all of them is an injury rather than a benefit to the one who has so many advantages, besides depriving others of the privileges they need so much. If there were far less of this long-continued preparation, far less exclusive devotion to study only, there would be much more opportunity for an increase of the student's faith in God. He who long devotes all his energies to his studies alone, becomes fascinated—is actually absorbed in his books, and loses sight of the goal for which he started when he came to school.

It has been shown to me that some of the students are losing their spirituality, that their faith is becoming weak, and that they do not hold constant communion with God. They spend nearly all their time in the perusal of books; they seem to know but little else. But what advantage will all this preparation be to them? What benefit will they derive for all the time and money spent? I tell you, it will be worse than lost. There must be less of this kind of work, and more faith in God's power. God's commandment-loving people are to testify to the world of their faith by their works.

When students come to Battle Creek from long distances at great expense, expecting to receive instruction as to how to become successful missionaries, that idea is not to be sunk out of sight in a variety of studies. Consider Moses; the one great burden of his soul was that the presence of God might be with him, and that he might behold His glory. But if the students are given more studies than are absolutely necessary, it is calculated to cause them to forget the real object of their coming to Battle Creek. Now is the time when it is essential that only such work as is necessary should be done. Long years of preparation are not a positive necessity. The preparation of the students has been managed on the same principle as have the building operations. Building has been added to building, simply to make things a little more convenient and thorough.

God is calling, and has been calling for years, for a reform on these lines. He desires that there shall be no unnecessary outlay of means. The Lord is not in favor of having so much time and money expended upon a few persons who come to Battle Creek to get a better preparation for the work. In all cases there should be a most careful consideration as to the best manner of expending money in the education of the students. While so much is spent to put a few through an exhaustive course of study, there are many who are thirsting for the knowledge they could get in a few months; one or two years would be considered a great blessing. If all the means are used in putting a few through several years of study, many just as worthy young men and young women cannot be assisted at all.

I hope the managers of the Battle Creek school and Sanitarium will consider this matter prayerfully, intelligently, and without partiality. Instead of overeducating a few, enlarge the sphere of your charities. Resolve that the means which you mean to use in educating workers for the cause shall not be expended simply upon one, enabling him to get more than he really needs, while others are left without anything at all. Give your students a start, but do not feel that it is your duty to carry them year after year. It is their duty to get out into the field to work, and it is your place to extend your charities to others who are in need of assistance.

Christ's work was not done in such a way as to dazzle men with His superior abilities. He came forth from the bosom of the All-wise, and could have astonished the world with the great and glorious knowledge which He possessed: yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation. Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed.

The pursuit of knowledge merely for its own sake, diverts the mind from its devotion to God, checks advance along the path of practical holiness, and hinders souls from traveling in the way which leads to a holier, happier life. The Lord Jesus imparted only such a measure of instruction as could be utilized. My brethren, your way of representing the necessity for years of study is not pleasing to God.

The Lord Jesus would have men trade upon their talents, and Jesus has promised that He will give grace for grace. As we impart to others we shall receive more richly. And as we thus labor, the mind will not become clogged with a mass of matter which has been crowded into it with no opportunity to impart what has been received. The student becomes a mental dyspeptic by being crammed with that which he cannot use. Much time has been wasted, and the progressive usefulness of students hindered, by the teaching of that which cannot be utilized by the Spirit of God.

Those who come to the Battle Creek school should be speedily and thoroughly pushed through such a course of study as would be of practical value in the healthy development of the body and holy activity of the soul. In His gospel, God speaks not merely to benefit the growth of the mental capacity of man, but to instruct how the moral senses may be quickened. This is illustrated in the case of Daniel and the three Hebrews. They kept the fear and love of God ever before them, and the result is recorded as follows: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [Daniel 1:17.]

Christ said, "Blessed are they that hear the word of God, and keep it." [Luke 11:28.] The bread of life alone can satisfy the hungering soul. The water of life alone will quench the thirst of the thirsty soul. The minds of the disciples were often excited by curiosity, but instead of gratifying their desire to know things which were not necessary for the proper conduct of their work, He opened new channels of thought to their minds. He gave them much needed instruction upon practical godliness.

The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God. Christ came to seek and to save that which was lost. When He said, "Follow Me," He assumed the position of instructor. All the light He brought to men from heaven is

to be used in revealing to men the pit of destruction into which they have been plunged by their sins, and to point out to them the only path which can be traveled with hope of reaching a place of safety. The bright beams of the Sun of Righteousness are shining upon this path, and the wayfaring man, though a fool, need not err therein.

Those who come to Battle Creek are not to be encouraged to absorb several years in study. Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. They are not to exhaust and waste their physical and mental powers in seeking to acquire all possible knowledge of the sciences; but every individual is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness.

All must preserve the vigor of their lives, their soul-energy and ambitions, and prepare to leave their studies in school and take up the more practical studies in the sphere of activity where angels co-operate with them. The intelligences of heaven will work through the human agents. The command of heaven is to do, work—do something which will reflect glory to God by being a benefit to our fellowmen who are ready to perish.

There is great danger that students in the schools will fail of learning the all-important lesson which our Master would have them taught. This lesson is conveyed to us in the following Scripture; “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:29, 30.] Some have not only failed to learn to bear the yoke of the meek and lowly Jesus, but have been unable to stand against the temptations which have surrounded them. Inexperienced youth who have journeyed long distances to obtain the advantages of an education at our school have lost their hold upon Jesus. These things ought not so to be.

The Lord does not choose or accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God. “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ.” [2 Timothy 2:1-3.] The highest possible good is obtained through a knowledge of God. “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom Thou hast sent.” [John 17:3.]

This knowledge is the secret spring from which flows all power. It is through the exercise of the faculty of faith that we are enabled to receive and practice the Word of God. No excuse can be accepted, no plea of justification received for the failure to know and understand the will of the Lord. The Lord will enlighten the heart that is loyal to Him. He can read the thoughts and intents of the heart. It is useless to plead that if it had been so and so, we would have done so and so. There is no if about God’s

requirements; His word is yea and amen. There can be no question in the heart of faith as to the power of God to perform His promises. Pure faith works by love, and purifies the soul.

To the distressed father, seeking for the tender love and pity of Christ to be exercised in behalf of his afflicted son, Jesus said, "If thou canst believe, all things are possible to him that believeth." [Mark 9:23.] All things are possible with God, and by faith we may lay hold on His power. But faith is not sight; faith is not feeling; faith is not reality. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, and apply them to all occasions, believing that God will work out His own plans and purposes in your heart and life by the sanctification of your character; it is to rely entirely, to trust implicitly, upon the faithfulness of God. If this course is followed, others will see the special fruits of the Spirit manifested in the life and character.

The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. This education was a help to him in many respects; but the most valuable part of his fitting for his life work was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he contemplated and learned lessons of humility, meekness, faith, and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him—simple, unwavering faith, and constant trust in the Lord.

Moses supposed that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Was he not learned in all the things necessary for a general of armies? Had he not had the greatest advantages of the best schools in the land?—Yes; he felt that he was able to deliver them. He first set about his work by trying to gain the favor of his own people by redressing their wrongs. He killed an Egyptian who was imposing upon one of his brethren. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he then immediately lost his confidence in God, and turned his back upon his appointed work; he fled from the wrath of Pharaoh.

He concluded that because of his mistake, his great sin in taking the life of the cruel Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted these things, that He might be able to teach him the gentleness, goodness, long-suffering, which it is necessary for every laborer for the Master to possess, for it is these characteristics that constitute the successful workman in the Lord's cause.

A knowledge of the attributes of the character of Christ Jesus can not be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the great Teacher alone. The lessons of Christlike meekness, lowliness of heart, reverence for sacred things, are taught nowhere

effectively except in the school of Christ. Moses had been taught to expect flattery and praise because [of] his superior abilities; but he was now to learn a different lesson.

As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. He became united to, submerged in, the Holy one of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His life became so closely linked with heaven that God talked with him face to face.

Thus prepared, he was ready to heed the call of God to exchange his shepherd's crook for, the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was to depend upon the invisible Leader. Even as the rod was simply an instrument in his hand, so was he to be a willing instrument to be worked by the hand of Jesus Christ. Moses was selected to be the shepherd of God's own chosen people, and it was through his firm faith and abiding trust in the Lord that so many blessings reached the children of Israel. The Lord Jesus seeks the co-operation of such men as will become unobstructed channels through which the riches of heaven may be poured out upon the people of His love. He works through man for the uplifting and salvation of His chosen.

Moses was called to labor in co-partnership with the Lord, and it was the simplicity of his character, combined with a practical education, that constituted him such a representative man. In the very height of his human glory the Lord permitted Moses to reveal the foolishness of man's wisdom, the weakness of human strength, that he might be led to understand his utter helplessness, and his inefficiency without being upheld by the Lord Jesus.

The rashness of Moses in slaying the Egyptian was prompted by a presumptuous spirit. Faith moves in the strength and wisdom of God, and not in the ways of men. By simple faith Moses was enabled to press through difficulties, and overcome obstacles which seemed almost insurmountable. When they relied upon Him, not trusting to their own power, the mighty General of armies was faithful to Israel. He delivered them from many difficulties from which they never could have escaped if left to themselves.

God was able to manifest His great power through Moses because of his constant faith in the power and in the loving intentions of their Deliverer. It was this implicit faith in God that made Moses what he was. According to all that the Lord commanded him, so did he. All the learning of the wise men could not make him a channel through which the Lord could labor, however, until he lost his self-confidence, realized his own helplessness, and put his trust in God; until he was willing to obey God's commands whether they seemed to his human reason to be proper or not.

Those persons who refuse to move forward until they see every step plainly marked out before them will never accomplish much; but every man who shows his faith and trust in God by willingly submitting himself to Him, enduring the divine discipline imposed, will become a successful workman for the Master of the vineyard. In their efforts to qualify themselves to be co-laborers together with God, men frequently place themselves in such positions as will completely disqualify them for the molding and

fashioning which the Lord desires to give them. Thus they are not found bearing, as did Moses, the divine similitude.

By submitting to God's discipline, Moses became a sanctified channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even though it did lead in strange paths, in untried ways. He did not permit himself to make use of his education by showing the unreasonableness of God's commands and the impossibility of obeying them. No; he placed a very low estimate upon his own qualifications to complete successfully the great work which the Lord had given him. When he started on his commission to deliver the people of God from their bondage, to all human appearances it was a most hopeless undertaking; but he confided in Him with whom all things are possible.

Many in our day have had far better opportunities, enjoyed far greater privileges for obtaining a knowledge of God, than did Moses; but his faith puts to shame their manifest unbelief. At the command of God, Moses advanced, although there was nothing ahead for his feet to tread upon. More than a million people were depending upon him, but he led them forward step by step, day by day. God permitted these lonely travels through the wilderness so that they might obtain an experience in enduring hardships, and so that when they were in peril, they might know that there was relief and deliverance in God alone, and that thus they might learn to know and to trust God, and to serve Him with a living faith. It was not the teachings of the schools of Egypt that enabled Moses to triumph over all his enemies, but an ever-abiding faith, and unflinching faith, a faith that did not fail under the most trying circumstances.

When God commanded Moses to do anything, he did it without stopping to consider what the consequences might be. He gave God credit for wisdom to know what He meant and firmness of purpose to mean what He said; and therefore Moses acted as seeing the Invisible. God is not seeking for men of perfect education. His work is not to wait while His servants go through such wonderfully elaborate preparations as our schools are planning to give; but the Lord wants men to appreciate the privilege of being laborers together with God—men who will honor Him by rendering implicit obedience to His requirements, regardless of previously inculcated theories.

There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. If they will not faint at the rebuke of the Lord, and become hard-hearted and stubborn, the Lord will teach both young and old, hour by hour, day by day. He longs to reveal His salvation to the children of men; and if His chosen people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels.

Many who are seeking efficiency for the exalted work of God, by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit themselves to the impressions of the Holy Spirit, by not living in obedience to all God's requirements, their spiritual efficiency has become weakened; they have lost

what ability they had to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the sound of the voice of the Teacher, and He cannot direct their course.

Men may acquire all the knowledge possible to be imparted by the human teacher; but there is still greater wisdom required of them by God. Like Moses, they must learn meekness, lowliness of heart, and distrust of self. Our Saviour Himself, bearing the test for humanity, acknowledged that of Himself He could do nothing. We must also learn that there is no strength in humanity alone. Man becomes efficient only by becoming a partaker of the divine nature.

From the first opening of a book, the candidate for an education should recognize God as the One who imparts true wisdom. He should seek His counsel at every step along the way. No arrangement should be made to which God cannot be a party, no union formed of which He is not the approver. The Author of wisdom should be recognized as the Guide from first to last. In this manner the knowledge obtained from books will be bound off by a living faith in the infinite God. The student should not permit himself to be bound down to any particular course of studies involving long periods of time, but should be guided in such matters by the Spirit of God.

A course of study at Ann Arbor may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines—not even upon the advice of their instructors or men in positions of authority—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study.

Let every selfish desire to distinguish yourselves be set aside; take every suggestion from humanity to God, trusting in the guidance of the Holy Spirit. Every unholy ambition should be blotted out, lest the Lord shall say: "I have seen the foolish taking root: but suddenly I cursed his habitation." [Job 5:3.] Every one should move so that he can say: "Thou, O Lord, knowest me: Thou hast seen me, and tried mine heart toward Thee." [Jeremiah 12:3.] "Thou God seest me." [Genesis 16:13.] The Lord weighs every motive. He is a discernor of the thoughts and intents and purposes of the heart. Without God we are without hope; therefore let us fix our faith upon Him. "Thou art my hope, O Lord God; Thou art my trust from my youth." [Psalm 71:5.]

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark into the hand of finite men, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Do not commit yourself into the keeping of men, but say, "The Lord is my Helper;" I will seek His counsel; I will be a doer of His will. [Hebrews 13:6.] All the advantages you may have cannot be a blessing to you, neither can the highest class education qualify you to become a channel of light, unless you have the co-operation of the Divine Spirit.

It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan. Let every such suggestion be taken to the Lord in prayer, and seek earnestly for His guidance—not only once, but again and again. Plead with Him, until you are convinced whether the counsel is from God or man. Do not trust yourself to man. Act under the Divine Guide.

You have been chosen by Christ. You have been redeemed by the precious blood of the Lamb. Plead before God the efficacy of that blood. Say unto Him: "I am Thine by creation; I am Thine by redemption. I respect human authority, and the advice of my brethren; but I cannot depend wholly upon these. I want Thee, O God, to teach me. I have covenanted with Thee to adopt the divine standard of character, and make Thee my Counselor and Guide—a party to every plan of my life: therefore teach me."

Let the glory of the Lord be your first consideration. Repress every desire for worldly distinction, every ambition to secure the first place. Encourage heart purity and holiness, that you may represent the true principles of the gospel. Let every act of your life be sanctified by a holy endeavor to do God's will, that your influence may not lead others into forbidden paths. When God is the leader, His righteousness shall go before thee, and the glory of the Lord shall be thy rearward.

The Lord says, "Watch and pray, that ye enter not into temptation." [Matthew 26:41.] The advice of your own brethren may cause you to swerve from the path which the Lord has marked out for you to walk in, for the minds of men are not always under the control of the Holy Spirit. "Watch" lest your studies shall accumulate to such proportions, and become of such absorbing interest to you, that your mind shall become overburdened, and the desire for godliness be crushed out of your soul. With many students the motive and aim which caused them to enter school have gradually been lost sight of, and an unholy ambition to secure a high class education has led them to sacrifice the truth. Their intense interest to secure a high place among men has caused them to leave the will of their heavenly Father out of their calculations; but true knowledge leads to holiness of life through the sanctification of the truth.

Too often, as the studies accumulate, the wisdom from above has been given a secondary place, and the further advanced the student becomes, the less confidence he has in God; he considers that much learning is the very essence of success in life, but if all would give due consideration to the statement of Christ, they would make different plans: "Without Me ye can do nothing." [John 15:5.] Without the vital principles of true religion, without the knowledge of how to serve and glorify the Redeemer, education is more harmful than beneficial. When education in human lines is pushed to such an extent that the love of God wanes in the heart, that prayer is neglected, and that there is a failure to cultivate spiritual attributes, it is wholly disastrous. It would be far better to cease seeking to obtain an education, and to recover your soul from its languishing condition, than to gain the best of educations and lose sight of eternal advantages.

There are many who are crowding too many studies into a limited period of time. They are overworking their mental powers; and as a consequence they see many things in a perverted light. They are not

content in following the prescribed course of study, but feel that injustice is done them when, in their selfish ambition, they are not permitted to carry all the studies that they desire to carry. They become unbalanced in mind. They do not consider the fact that they would obtain a better qualification for the work of the Master if they would pursue a course that would not work injury to their physical, mental, and moral powers; but in overburdening the mind, they bring upon themselves life-long physical infirmities that cripple their powers, and unfit them for future usefulness.

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand life work; but to obtain true education, it is necessary to possess that wisdom that cometh alone from God.

The Lord God should be represented in every phase of education; but it is a mistake to devote a period of years to the study of one line of book-knowledge. After a period of time has been devoted to study, let no one advise students to enter again upon a line of study, but, rather, advise them to enter upon the line of work for which they have been studying. Let them be advised to put into practice the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction much more than they have done hitherto, and let them make no move, even though it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received His guidance and counsel.

Students are authorized to go to school for a certain length of time in order to acquire scientific knowledge; but in doing this they should ever consider their physical necessities and seek their education in such a way as not to injure in the least the temple of the body. Let them be sure not to indulge in any sinful practice, not to burden themselves with too many studies, not to become so absorbed in devotion to their studies that the truth will be supplanted, the knowledge of God expelled from the soul, by the inventions of men. Let every moment that is devoted to study be a moment in which the soul is conscious of its God-given responsibilities. There will be no need then of enjoining the students to be true and just, and to preserve their souls' integrity. They will breathe a heavenly atmosphere, and every transaction will be inspired by the Holy Spirit, and equity and righteousness will be revealed.

But if the body is neglected, if unsuitable hours are consumed in study, if the mind is overtaxed, if the physical power are left unemployed and become enfeebled, then the human machinery is trammelled, and matters that are essential for our future welfare and eternal peace are neglected. Book-knowledge is made all-important, and God is dishonored. The student forgets the words of inspiration, and does not follow the instruction of the Lord when He says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.]

The minds of many need to be renewed, transformed, and molded after God's plan. Many are ruining themselves physically, mentally, and morally, by overdevotion to study. They are defrauding themselves for time and eternity through practicing habits of intemperance in seeking to gain an education. They are losing their desire to learn, in the school of Christ, lessons of meekness and lowliness of heart. Every moment that passes is fraught with eternal results. Integrity will be the sure result of following in the way of righteousness.

Is it necessary that in order to solve the problem of education one must commit robbery toward God and refuse to give God the willing service of the powers of the spirit, soul, and body? God calls upon you to be doers of His Word, in order that you may be thoroughly educated in the principles that will give you a fitness for heaven. No method of education should be followed that will crowd out the Word of God. Let the Word of God be the man of your counsel. The purpose of education should be to take in light in order that you may impart light by letting it shine forth to others in good works.

The highest of all education is the knowledge of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which execute loving-kindness, judgment, and righteousness in the earth: for in these things, I delight saith the Lord." [Jeremiah 9:23, 24.] Read the first and second chapters of 1 Corinthians with deep interest, and pray that God will give you understanding so that you may comprehend and put into practice the truths there revealed.

"For ye see your calling, brethren, how that not many wise men after the flesh, nor many mighty, nor many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:26-31.]

"The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure." [Isaiah 33:5, 6.]

Time is short, and there are but few workers in the vineyard of the Lord. Several have been sent from this part of the world to be educated at Battle Creek, in order that they may become laborers together with God. It was hoped that the Holy Spirit would work with them for the salvation of those who are in the shadow of death. These students have been supported by the sacrifices of men and women who, to my certain knowledge, have hired money to pay the tuition and to cover the expenses.

The world is to be warned; and yet you have thought it necessary to consume time and money in making an unnecessarily large preparation for the work that these students may be called upon to do. The same God lives today that Isaiah saw in his vision, and can give enlightenment to those who are acting a part in the work of fitting men for a solemn, sacred work. He says, "I the Lord love judgment, I

hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.” [Isaiah 61:8.]

Those who are directing in the work of education are placing too large an amount of study before those who have come to Battle Creek to fit up for the work of the Master. They have supposed that it was necessary for them to go deeper and deeper into educational lines; and while they are pursuing various courses of study, year after year of precious time is passing away, and golden opportunities are flitting by never to return. There is procrastination in setting these men to work; and students are losing their burden for souls, and are depending more and more upon an education in book-knowledge, rather than upon the efficiency of the Holy Spirit, and upon that which the Lord has promised to do for them.

This burden has been upon me for years. A course is pursued at Battle Creek such as the Lord does not approve. The end of all things is at hand. The day of distress, of anguish, of plague, or retribution, of judgment for sin, is coming on the world as a thief in the night. The time is near when sudden destruction will come upon the world, and they shall not escape. I have a word of warning for you. You are viewing things in altogether too feeble a light, and far too much from a merely human standpoint. A very small portion of God’s great moral vineyard has yet been worked. Only a few, comparatively, have received the last message of mercy that is to be given to the world.

Students are led to suppose that their efficiency depends upon their education and training; but the success of the work does not depend upon the amount of knowledge men have in scientific studies. The thought to be kept before students is that time is short, and that they must make speedy preparation for doing the work that is essential for this time. Every man, in and through the grace given him of God, is to do the work, not depending on his human earnestness or ability, for God can remove human ability in a moment. Let each one in the strength of the living Saviour, who today is our Advocate in the courts of heaven, strive to do the will of God.

I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; publications are still issuing one upon another: men are jostling one against another, seeking to get the highest place; pleasure-lovers are still attending theaters, horse races, gambling halls, and the highest excitement prevails; yet probation’s hour is fast closing, and every case is about to be eternally decided.

There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ’s coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut.

The kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ. Do not deceive yourselves; be wide awake, and move rapidly, for the night cometh, in which no man can work. Do not encourage students, who come to you burdened for the work of saving their fellow men, to

enter upon course after course of study. Do not lengthen out the time for obtaining an education to many years. By this course they suppose that there is time enough, and this very plan proves a snare to their souls.

Many are better prepared, having more spiritual discrimination and knowledge of God, and know more of His requirements, when they enter upon a course of study than when they graduate. They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books their idol, and are willing to sacrifice health and spirituality in order to obtain an education. They limit the time which they should devote to prayer, and fail to improve the opportunities which they have had to do good, and do not communicate light and knowledge. They fail to put to use the knowledge which they have already obtained, and do not advance in the science of winning souls. Missionary work becomes less and less desirable, while the passion to excel in book-knowledge increases abnormally. In pursuing their studies, they separate from the God of wisdom. Some congratulate them on their advance, and encourage them to take degree after degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school Battle Creek.

The question was asked those assembled: "Do you believe the truth? do you believe the third angel's message? If you do believe, then act your faith, and do not encourage men to continue in Battle Creek when they should be away from that place doing their Master's business." The Lord is not glorified in this procrastination. Men go to Battle Creek, and receive a far higher idea of their capabilities than they should. They are encouraged to take a long, protracted course of study; but God's way is not in it. It does not have a heavenly endorsement. Previous probationary time will not permit of long protracted years of drill. God calls: hear His voice as He says, "Go work today in My vineyard." [Matthew 21:28.] Now, just now, is the time to work. Do you believe that the Lord is coming, and that the last great crisis is about to break upon the world?

There will soon be a sudden change in God's dealings. The world in its perversities is being visited with casualties—by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to anger, and great in power; yet He will not at all acquit the wicked. "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." [Nahum 1:3.]

O that men might understand the patience and long-suffering of God! He is putting under restraint His own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world's perversity, and still holds out the hope of forgiveness even to the most undeserving! But His forbearance will not always continue. Who is prepared for the sudden change that will take place in God's dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?

We have not a temporal millennium in which to do the work of warning the world. There is need of transformation of soul. The most effectual intelligence that can be obtained will be obtained in the school of Christ. Understand that I say nothing in these words to depreciate education, but to warn those who are in danger of carrying that which is lawful to unlawful extremes, and of making altogether

too much of human education. Rather insist upon the development of precious, Christian experience, for without this the education of the student will be of no avail.

If you see that students are in danger of becoming engrossed in their studies to such an extent as to neglect the study of that Book which gives them information as to how to secure the future welfare of their souls, then do not present the temptation of going deeper, of protracting the time for educational discipline. In this way all that will make the student's education of value to the world will be sunk out of sight. Christ Jesus is to be loved more and more; but some have gone to Battle Creek in the pursuit of education, when, had they remained away, they would have been far better prepared for the work of God. They would have carried it forward in simplicity, in the manner in which Christ labored. They would have depended more upon God, and upon the power of the Holy Spirit, and far less upon their education. Long periods of continued study are injurious to physical, mental, and moral well-being.

Read the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit will give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the Word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning. His companions did the same, and we read: "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." "As for these four children (for they were mere youths), God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [Daniel 1:20, 17.]

Students that exalt the sciences above the God of science will be ignorant when they think themselves very wise. If you cannot afford time to pray, cannot give time for communion with God, for self-examination, and do not appreciate that wisdom which comes alone from God, all your learning will be deficient, and your schools and colleges will be found wanting. "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] What faith are we cherishing? Have we a faith that works by love and purifies the soul? Have we faith according to the light we have received? Satan would be exultant if he could work himself in at Battle Creek to deter the work of God by pressing in human inventions in advice and counsel. He would be delighted to have the workers absorbed in years of preparation, so that education would become a hindrance instead of an advancement.

The Holy Spirit of God has been striving with many youth, and has been urging them to give themselves to the cause and work of God. When they offer themselves to the conference, they are advised to take a course of study at Battle Creek before they shall enter the work. This is all very well if the student is evenly balanced with principle; but it is not consistent that the worker should be long delayed in preparation. Most earnest work should be given to advance those who are to be missionaries. Every effort should tell to their advantage, so that they shall be sent forth as speedily as possible. They can not afford to wait until their education is considered complete. This can never be attained; for there will be a constant course of education carried on throughout the ceaseless ages of eternity.

There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side; they

cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to take a course at Ann Arbor. Many who have been there have not been benefited in the past, and will not be in the future.

Mark the features of Christ's work. He moved in the greatest simplicity. Although His followers were fishermen, He did not advise them to go first into the school of the rabbis before entering upon the work. He called His disciples from their fishers' nets, and said, "Follow Me, and I will make you fishers of men." [Matthew 4:19.] He called Matthew from the receipt of customs, and said, "Follow Me." [Matthew 9:9.] All that they were required to do was to follow Jesus, to do as He commanded them, and thus enter into His school, where God could be their teacher. As long as time shall last, we shall have need of schools. There will always be need of education; but we must be careful lest education shall absorb every spiritual interest.

There is positive peril in advising students to pursue one line of education after another, and leave them to think that by so doing they will attain perfection. The education that will be obtained will be deficient in every way. The Lord says: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? ... For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1 Corinthians 1:19-21.] This is God's devised plan; and through successive generations, through centuries of heathenism, this plan has been carried forward, not as an experiment, but as an approved way for the spreading of the gospel. Through this method from the beginning, conviction came upon man, and the world was enlightened concerning the gospel of God.

The highest grade of schooling that any human being can attain to is the schooling given by the Divine Teacher. This is the knowledge that in a special sense we shall greatly need as we draw near the close of this world's history, and every one will do well to obtain this kind of education. The Lord requires that men shall be under His training. There is a great work to be done in bringing human minds out of darkness into the marvelous light of God. As His human instrumentalities, we are by living faith to carry out His plans. Are we in a condition in which our faith will not work to the glory of God, or are we vessels meet for the Master's use, prepared for every good work?

Moses was learned in all the wisdom of the Egyptians. He received an education in the providence of God; but a large part of that education had to be unlearned, and accounted as foolishness. Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs. If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by circumstances to follow some humble vocation until their hearts became tender, they would make much more faithful shepherds than they now do in dealing with God's heritage. They would not be so prone to magnify their own abilities, or seek to demonstrate that the wisdom of an advanced education could take the place of a sound knowledge of God. When Christ came to the world, the testimony was that "the world by wisdom knew not God," yet that "it pleased God by the foolishness of preaching to save them that believe." [Verse 21.]

The experiment of the world's wisdom had been fully tested at the first advent of Christ, and the boasted human wisdom had proved wanting. Men knew not the true wisdom that comes from the Source of all good. The world's wisdom was weighed in the balances, and found wanting. You are giving the students under your guardianship ideas that are not correct. If they had received far less of them, they would have been better fitted for the prosecution of their work. You do not properly consider the instruction and the method of our Lord Jesus Christ, yet He was the only perfect Educator in our world.

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

You need to be learning in the school of Christ today. The Lord has power to work with His own agents. You are loading down poor, finite men with weighty advantages to do a large work, when they will have no opportunity or call to use a large share of the burden of studies that they have undertaken to master.

Golden opportunities are passing into eternity, and counsel has been given that should have been withheld; and much more and better work might have been done if the period spent in Battle Creek by many of the workers had been materially shortened. They should have been set at work communicating the light and knowledge they have received to those who are in darkness. The God of all grace will give grace for grace. Those who go to work in the Lord's vineyard will learn how to work, and will call to remembrance the instruction they have received during their student life.

The Lord is not pleased with encouraging these workers to spend years in accumulating knowledge which they will have no opportunity to impart. Precious youth, who ought to be laboring for God, have come to Battle Creek to receive an education, and to gain a better knowledge as to how to work. They ought to have been taught that which is essential in a very short time. They ought not to require years for their education before they can respond to the call, "Go work today in My vineyard." [Matthew 21:28.]

Instead of sending them forth as laborers after they have put in months and years at the college, they are advised to take other studies, and to make progress along additional lines. They are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced. These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, "Go work today in My vineyard." [Verse 28.]

The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the entrance of Christ. When they graduate, and have full commission to go out as properly

educated students, some have lost all burden for the work, and are far less prepared to engage in the service of God than when they came to Battle Creek first.

The messenger turned to the congregation and said, “Do you believe the prophecies? Do you who know the truth understand that the last message of warning is now being given to the world—the last call of mercy is now being heard? Do you believe that Satan has come down with great power, working with all deceivableness of unrighteousness in every place? Do you believe that great Babylon has come up in remembrance before God, and that soon she will receive from God’s hand double for all her sins and iniquities?” Satan is pleased to have you hold men and women in Battle Creek who should be laborers together with God in His great moral vineyard. If the enemy can keep workers out of the field on any pretext, he will do so.

This advanced preparation which keeps talent out of the field gives no chance for the Lord to work with His workers. Many are led to occupy time, talent, and means selfishly in obtaining an advanced education, and at the same time the world is perishing for the knowledge which they could impart. Christ called the unlearned fishermen and gave these men knowledge and wisdom to such a degree that their adversaries could not gainsay or resist their words. Their testimony has gone to the uttermost parts of the earth.

The disciples of Christ are not called upon to magnify men, but to magnify God, the Source of all wisdom. Let educators give the Holy Spirit room to do its work upon human hearts. The greatest Teacher is represented in our midst by His Holy Spirit. However you may study, however you may reach higher and still higher, although you occupy every moment of your probationary time in the pursuit of knowledge, you will not become complete. When time is over, you would have to ask yourself the question, “What good have I done to those who are in midnight darkness? To whom have I communicated the knowledge of God, or even the knowledge of those things for which I have spent so much time and money?”

It will soon be said in heaven, “It is done.” “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” [Revelation 16:17; 22:11, 12.] When this fiat is spoken, every case will have been decided.

Far better would it be for workers to take smaller work, and to go about it slowly and humbly, wearing the yoke of Christ and bearing His burdens, than to devote years in preparation for a large work, and then fail to bring sons and daughters to God, fail to have any trophies to lay at the feet of Jesus. Men and women are hovering altogether too long in Battle Creek. God calls them, but they do not hear His voice. Fields are neglected, and that means that minds are unenlightened. Corrupt seed is being rapidly sown in the hearts of our youth, and great practical truths must be brought in contact with the children and youth, for truth is powerful.

Christian teachers are called to work for God. The leaven of truth must be introduced before it can work transformation of character. It would be far better for our youth to be less accomplished in branches of

study than to be lacking in humility and meekness, and to be devoid of contrite hearts. The work of some of our educators has been to unfit students to be laborers together with God. You should study to become acquainted with the manner in which Jesus worked and preached. He was self-denying and self-sacrificing. He did not shun toil; He suffered reproach, scorn, insult, mockery, and abuse; but are our students educated in such a way as will prepare them to walk in His footsteps?

God is not in your procrastination. Your temptation to follow on year upon year in lines of study is taking hold of minds, and they are gradually losing the spirit with which the Lord inspired them to go to work in His vineyard. Why cannot responsible men discern what will be the sure results of this detaining the students, and of teaching them to put off the work of the Lord? Time is passing into eternity, and yet those who were sent to Battle Creek to be fitted up to work in the vineyard of the Lord are not encouraged to do what they could to advance the cause of God.

Many privileges are supplied to those who already know the truth, and yet are not practicing the truth. Money and strength that should be expended in the highways and hedges of the world are expended on those who do not improve the light that they already have by communicating that light to those who are in darkness. When Philip received the light, he went and called Nathanael; but many youths who might do a special work for the Master will not make a move until they have had multiplied opportunities.

Ministers of Jesus Christ should apportion some part of God's vineyard to men who are standing idle in the marketplace. If they blunder, then correct their mistakes and set them at work again. Many more have been hindered from going forth into the work than have been encouraged to trade upon their talents, and yet it is by using their ability that they learn how to employ their talents. Many have gone to Battle Creek to obtain an education who could have been better instructed in their own country. Time has been lost, money has been needlessly expended, a work has been left undone, and souls have been lost, because of the miscalculations of those who thought they were serving God.

The Lord lives, and His Holy Spirit presides everywhere. The impression must not prevail that Battle Creek is the Jerusalem of the world, and that all must go up there to worship. Those who desire to learn, and who make every possible effort to acquire knowledge, walking conscientiously in the light of truth, need not journey to Battle Creek. God is our Teacher; and those who will improve their talents where they are will be blessed with teachers sent of God to instruct them—teachers who have been preparing to do a work for the Master. To spend more time, to expend more money, is to do worse than to lose it, for those who seek to obtain an education at the expense of practical godliness are on the losing side. That which they acquire in educational lines during the time when they should have entered upon the work is mere waste and loss.

The heavenly intelligences are waiting for human agents with whom they can co-operate as missionaries in the dark parts of the earth. God is waiting for men to engage in home missionary work in our large cities, and men and women are retained in Battle Creek when they should be distributed in the cities and towns, along the highways and hedges. They should be calling and bidding men to come to the marriage supper, for all things are now ready. There will be missionaries who will do good work in the Master's vineyard who do not go to Battle Creek.

Those who go to Battle Creek meet with temptations that they did not suppose could exist in that place. They meet with discouragements which they need not have had, and they are not helped in their religious experience by going to that place. They lose much time because they know not what they are going to do, and no one is prepared to tell them. They lose much time in following occupations which have no bearing upon the work for which they desire to fit themselves. The common and the sacred are commingled, and stand on a level. But this is not a wise policy. God looks on and does not approve. Many things might have been done that would have had lasting influence had they worked moderately and in humility in the place where they were.

Time is passing; souls are deciding either for evil or good, and the warfare is constantly increasing. How many who know the truth for this time are working in harmony with its principles? It is true that something is being done; but more, far more, should have been done. The work is accumulating, and the time for doing the work is diminishing. It is now time for all to be burning and shining lights; and yet many are failing to keep their lamps supplied with the oil of grace, and trimmed and burning so that light may gleam out today.

Too many are counting on a long stretch of a tomorrow; but that is a mistake. Let every one be educated in such a way as to show the importance for the special work for today. Let every one work for God and work for souls; let each one show wisdom and never be found in idleness, waiting for some one to come around and set him to work. The "some one" who could set you to work is overcrowded with responsibilities and time is lost in waiting for his directions.

God will give you wisdom in reforming at once, for the call is still made, "Son, go work today in My vineyard." [Matthew 21:28.] Some may still be undecided, yet the call is still heard, "Go work today in My vineyard." "Today if ye will hear His voice, harden not your hearts." [Hebrews 3:15.] The Lord prefaces the requirement by the use of the word "son." How tender, how compassionate, yet withal, how urgent! His invitation to work in His vineyard is also a command. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Ms 11, 1895

The Publishing Houses

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

April 10, 1895

God is a God of justice, and yet will men who profess to love God, and to be filled with an all-absorbing zeal for His cause, turn away their brethren from their rights in their business dealing? <Some> seem to forget that <their brethren> are purchased by the blood of the Son of God; and by their unrighteous actions, they withhold from them that which is justly their due. They take the liberty of doing this because they are in positions of responsibility, and <suppose they> have power to say what others shall

do. Their characters are becoming manifest, and they reveal the fact that they are moved by the same spirit which prompted the first great deceiver, and yet so blinded are they to their unjust actions, that they regard themselves as doing God's service in carrying on this kind of business. They have cultivated their business abilities to the disadvantage of their spiritual life; <therefore they are not well-balanced,> and <they> have allowed their sharp dealings to crowd out of their souls the <blended> principles of <righteousness and> justice. They have been burying the eternal interests of their souls.

Some who profess to serve God keep their business apart from their service to God. They say, "Business is business, and religion is religion. We are bound to make that which we handle a success, and therefore we will take advantage of everything possible to promote <this line of work.>" In the publishing house this manner of dealing has been carried out. They use the productions of other men's brains as if they were the rightful owners of their thoughts <and God-intrusted talents.> They so arrange the publication of books that the authors of them <shall be> very meagerly benefitted by the results of the talents which God has given them. This is the very class of work that has been done by men in the Review and Herald Office, <and there has not been a voice of sufficient influence to prevail against this devising.> I must continue to present the painful facts to you, whether you will hear, or whether you will forbear. The masterly, selfish way in which you have managed is an abhorrence to God.

<Some> have interwoven selfishness with <their> work for years, and because of this, have misrepresented the character of our Redeemer and have walked contrary to His holy standard of righteousness. The counsels of selfish men have been permitted to prevail, and you have dealt unjustly with your brethren in business matters; but every unjust transaction is written in the books of heaven. We may well ask, How may I so keep on the alert as to avoid being deceived? <How shall I> conduct myself that sharpers may not take advantage of me? It becomes a serious question as to how we shall maintain Christianity in the marketplace and in business transactions when we have to deal with men who are so little influenced by principles of truth. Truly the time has come when, "justice is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey." [Isaiah 59:14, 15.]

Are the unjust methods that have been followed in harmony with the will of God? No; they are due to the perversity of men that work contrary to the lessons that Jesus Christ has given in plain, and positive language. The fact is that worldly-spirited men are handling the work of God. They are selfish in spirit, and it has been their practice to grasp and to amass all the means possible for the interest in which they were absorbed. In their devotion to business interests they forget their accountability to God, who is their owner both by creation and by redemption.

They close the lids of the Bible after reading the instruction contained therein, and go about their work as though the Lord had not said, "Thou shalt," and "Thou shalt not." They are represented as hearers of the Word, but not doers of it. They are not Christlike, for the Christlike worker is not a one-sided, but is a whole-sided and symmetrically developed <man.>

The Lord has written that which will make businessmen Christlike workers if they will but put it into practice. He says, "Be ye kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord." [Romans 12:10, 11.]

The businessman is not to serve his own faulty disposition, and act according to his own unsanctified, ungoverned impulses. He is to let the religion of the Bible pervade his business, and transact all his affairs after God's methods. He is to represent to the world the manner in which the Lord would conduct business enterprises, and manage everything in such a way as to make manifest that God is his teacher. This will bring true success. Count it not success, count it not a blessing, if through unjust business management thousands upon thousands of dollars are added to your capital. If one dollar is gained by turning aside a stranger from his right, it is not a successful business venture. Increase of property is a curse to any kind of business if not obtained by justice and equity and in keeping the way of the Lord. <God will curse the increase obtained unjustly.>

Of His people the Lord said, "Ye are the salt of the earth." That is, you are the element that will preserve the earth from utter corruption of principle. The Saviour continued, "But if the salt have lost its savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." [Matthew 5:13.] In the illustration of the savorless salt, Christ gives a picture of those who profess to know the truth, yet in their words deny the truth. While they have a form of godliness, they know not its <saving> power. Salt that has not the elements by which to preserve from corruption, retains its form, and has the appearance of salt; but it is valueless. So it is with those who preserve the form of godliness, but do not manifest the living principles of truth in their life practices.

Our words, our course of action, our precept and example testify before angels and men whether or not the saving quality and value of truth is in us. The Saviour said, "By their fruits ye shall know them." [Matthew 7:20.] Christ says, "Ye are the light of the world." [Matthew 5:14.] Christians are not to merge their ways into the ways of the world <so that the line between righteousness and wrong-doing is not discernible.> They are to sow the seed of heavenly principles in their spirit and practices. They are to stand as distinct from the world as Christ has said they should be. He has represented them thus: "A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick that it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Verses 14-16.]

If simple truth is practiced by those who profess to be followers of Christ, they will shine as lights of heaven amid the moral darkness of the world. They will reveal the difference that there is between the principles of heaven and the principles of the world. They will show that the principles of heaven are full of justice and equity, of mercy and love. <They must practice the principles of heaven here on earth if they would become members of the royal family in heaven. Christ's life in our world was to furnish a representation in His own character of the supreme excellence of God's character. His words were to give life, [that] by His words and deeds that they might have a true conception of His character.> Christians are never for one moment to forget that they are to be followers of Christ <in all things.>

There are many who regard the wisdom of the world as of great value, but God does not so regard it. He says, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent ... Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." [1 Corinthians 1:19, 25-31.]

The God of justice witnesses every unjust proceeding. He works counter to the plans of men who would oppress others, in order to save His heritage from suffering. He looks upon the purchase of the blood of Christ with tender solicitude, and will not sanction any course of injustice toward them. Men who profess to be Christians, and who <treat a child of God or> the work of God <in any department> in an unrighteous manner are bearing false witness against the character of a holy, wise and merciful God. They make God to serve with their sins. The intellect, the ability, that has been <given> of God is for the purpose of working righteousness, yet men pervert the gifts of God, and make them instruments by which they deal out injustice to their fellow men. Any one who shall be a party in the councils where men make unjust plans, and who gives consent to their plans by silence is a partaker of the guilt that such plans bring upon their transactors.

Either men serve the Lord by co-operating with Him, by wearing the yoke of Christ, by dealing faithfully [with] their fellow men, or they sin against Him by dishonoring Him and misrepresenting His character. Eli sinned by permitting his own sons to work wickedness. He was a judge in Israel, and holding this position, he had authority to correct them, and to abolish their injustice and iniquity. He did not actually commit the sins that his sons were guilty of; <he reproved them; but he made himself a partner in their guilt; <for by allowing them to go on in sin, he> swerved from loyalty to the principles of truth and equity. Those who become partakers of sin by giving consent to evil doers share the guilt of the transactors of wrong. Whether a course of injustice is practiced in the world, in mere worldly business or in connection with the cause of God, it brings dishonor upon God, bears false witness concerning His character; and God will judge for these things.

He who is a party in consenting to the least injustice degrades his own moral nature. However high may be his position, however exalted may be his profession, he by consenting to injustice, he degrades his character, and develops the attributes of Satan. Men take what they <may> call petty advantages of others, <and pride themselves on their sharpness;> they utilize their brain power or physical energies to their own advantage <in the line of work where they serve,> and though this passes in the world almost without a rebuke, it is an offense to the Holy One. The only way in which we shall be safe is in keeping the commandments of God, with all the heart, mind, might, and soul, and strength. The only way that we shall be enabled to take the right course is by taking God's way, by conforming to God's standard, in place of conforming to the practices, maxims, and policies of the world.

Contemplation of God's holiness, justice, and truth should enable us to repress that which is unprincipled, and to encourage that which is pure and noble in our dealings one with another. When men serve God with all their power, they will be enabled to deal justly with their fellow men. They will follow the instruction of the apostle, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." [Colossians 3:17.] Such will take the Word of God for their standard. They will have reverence toward God; they will walk in meekness and lowliness and true holiness, manifesting in their practices the principles of the true standard of righteousness—God's holy law.

Every soul must serve God individually. No one is to sink his identity in some other man's individuality. Each one is to preserve his own individuality, serving not man, but recognizing the fact that Christ is his Master, and that he is responsible to Him in every relation of life. The talents that God has given to His human agents are to be used for His glory, <to be returned to God with increase,> and no man or set of men is to absorb and control every element that God would have brought into His work, <for they have not the wisdom of God.> Each individual is to be an instrument of God, to act a part in the great work of God in the earth. Each one is to understand for himself the will of God, and to settle what is the best use that he can make of the ability God has given him.

None of our institutions are endowed with power to control the ability of human agents, neither are they to appropriate the income that should justly come to these agents as they trade upon the talents entrusted to their use. <They are responsible to God for this.> Because they work in connection with the cause <of God> is no reason why they should be dealt with in an unfair manner. It would be just as fair for the conference or publishing institutions to take the income of a man who possesses houses and lands, as for them to take the avails that come from the working of <another man's> brain. There is no justice in appropriating a large share of the income that is brought into the office through the work an author, on the plea that this person receives wages for his daily work; and therefore they reason that his thoughts, his powers of soul, body and spirit, belong to the institution that pays him for his work.

The publishing institution and conference are working upon wrong lines. You are determined to control the productions of God's agents to whom He has given talents to trade upon. Unless they accede to your propositions, you make it as hard as possible for them. You show them no mercy; but rather oppress them. This is simply what you are doing. I must speak and bring out these things before the conference.

You have exalted some of your brethren to high positions of trust and formed a confederacy among yourselves; but God has declared He will break it up and bring it to naught. When those who form this confederacy have occasion to change their ideas and plans, then some who have united with them in the confederacy, who do not harmonize with their ideas and their changed course of action, lose their friendship for them. Untruthful representations are made of their course, and the true spirit that actuates both parties is developed by circumstances that occur. At last it is revealed how much dependence we can place in some men who are holding responsible positions, when in any way we are out of harmony with their ideas. When out of harmony with them, they bend their energies to seek out <in us> every spot and stain, to point out every inconsistency, and to make small things appear as great things. <They falsify.>

They speak words, they do deeds, that if they were related in a simple, clear manner to a little child, the child would unquestionably say, "They have spoken falsely, they have done evil." But instead of calling their sins by the right name, <men> speak of them in very gentle and moderate phrases. They gloss over their unjust actions in business lines. <God keeps a record of every> inconsistency, <every> fraudulent practice, <which is> robbery and over-reaching. Yet if permitted, if justified in such a course by their brethren, they would <cultivate the spirit that would> sell their Lord as did Judas. Is this contagious influence of sin to increase and spread like the leprosy? Shall men mislead and exert an influence that will taint and corrupt <presidents of conferences by sharp, double dealing,> and go on in an evil course, as did Judas, scarcely realizing what the end will be? The leprosy of sin will taint and corrupt the whole <institution.>

Unless religion is brought into the heart-temple, we shall not be placed in the position to guard against all conniving and deceptive practices. Unless Christlike principles are enthroned within, they are of no value to those who profess to have a knowledge of them. Let every soul say, "I must set an example in righteousness." Instead of grinding down those whom I fancy to be in my power on account of my position, I must encourage principles of integrity and mercy. <If I err, it would be better to err on the side of mercy.> I must deal with my brethren as Christ would deal with them. I must not make them dependent upon my will; <my voice must not control;> but <I must> urge them to place dependence upon God. I am simply His steward to work for their present and eternal interest, and to seek to promote them in every work that will make them useful in the cause of God.

"Instead of gathering means into the treasury, by the sacrifice of my conscience and by the injury of souls, I must honor all men as my brethren. I must honor them as God's property." This is the principle that should be followed, and it will not weaken the cause, but will strengthen, build up, elevate <and ennoble> all those who would be workers together with God. <They can say with Christ, "I have manifested thy name. I have glorified thee on the earth."> [John 17:6, 4.] It will aid them to consecrate their ability, and <to> labor unselfishly in the cause of God.

There are lessons to be learned by men who are connected with the work of God. They should learn these lessons and be less self-sufficient. They should fear and tremble. They should put from them the iron determination which they have cultivated in dealing with others. I would say to all, whether in high or lowly positions, Do not fear <or envy> these men who manifest this selfish, masterly spirit. By the mandate of heaven they <may> be placed in similar circumstances to those of Nebuchadnezzar, and in a moment of time be deprived of their <health or> reason. God is a living God, and will tolerate no confederacy in connection with His cause. He will break up these unholy unions which breed only distemper.

<Every man> is under the control of the great "I am." [Exodus 3:14.] His laws must be respected, and men who follow Christ will remember that Jesus has said, "All ye are brethren." [Matthew 23:8.] He who sees the end from the beginning will bring order out of confusion. He will do justice and judgment. The prophet says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man,

and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." [Psalm 37:35-38.]

Brethren, what was it that led some of our number to question the benefit of organization? The matter has been opened before me, and the reason was that they feared to see so much power vested in unsanctified hands. It was a foreboding that just such a condition as has come about would exist. <We may well fear a disastrous reaction.> There must be a decided change. Men must be converted or as long as they hold power they will use it to oppress their brethren. If not converted, they must be removed. Few can read the evil that grows out of this perplexity. We shall have to call upon all our brethren to take this matter into consideration unless some change is made.

Increased knowledge of truth has not worked to sanctify many who have professed to receive it; but as it has been presented, they have resisted the message and refused the messengers whom God has chosen. Evidence was heaped upon evidence to show that God had sent light to His people, and yet it took years for some to discern the fact. They tried oppressive plans, and sought to bind about religious liberty, and to trammel the work according to their own varied human ideas.

We thank the Lord that a large number of those who thought that they had the great wisdom of God when they sought to put a bit and bridle upon His servants have been convinced of their error. But it was this spirit that made <some> afraid of organization. Others have not clearly and fully seen the sin of resisting the work of God, and have not confessed their mistakes, and the evil seed that they have sown still lives. Those who have not acknowledged their course of long resistance to the clear light of heaven, are still unchanged in heart. Through these brethren the enemy finds an open door to hearts prepared for his temptations. They have not seen the wrong of resisting light; they entertain temptations and enter into dangerous plans and methods, supposing, <in their spiritual blindness,> that they are working for the advantage of the cause. <They present, as did Nadab and Abihu, strange fire in the place of the sacred fire of God's own kindling.>

It is essential that correct principles in business lines should be laid before the whole body of Seventh-day Adventists. I am instructed that this should have been done years ago. Our brethren and sisters are not to be led on blindfolded, not knowing what movements will next take place. If we are not in earnest in remedying this evil at the heart of the work, we shall give occasion to those who have been agitating the danger of organization to justify themselves in their positions. The present attitude of our institutions is not of God's ordering. It would be dangerous to consolidate all our institutions under one head at Battle Creek and let one institution control all the others. This would prove a curse. The Lord has not designed that Battle Creek should control all these instrumentalities.

Elder Olsen has had a hard time, and he is <in danger of falling> under the burden, unless our brethren wake up, and unless we have reliable men connected with him who know what it is to be daily converted, and who will be <contrite of heart, that God can communicate to them> [that they may be] channels of light, standing as faithful sentinels to preserve integrity at the heart of the work.

Hearts are controlled by anti-Christian principles that strive for the mastery; but God will have a people that will not follow their own unsanctified imaginings, but will follow the Lamb whithersoever He goeth.

God has permitted things to develop in order that principles of truth and righteousness might be presented in a more decided manner, that some might obtain a valuable experience which will benefit them in all future time. Some have obtained this experience, but others have not cleared their souls from the deceptive, defiling working of the enemy. When temptations come upon them, the fibers of the roots of bitterness spring again into life, and thereby many are defiled.

Those who have not received the great light that God has given during the last few years, who have not freed their souls from unbelief, jealousy, and evil surmising, need not look for additional evidence. They will have difficult work to divest themselves of the attributes of the destroyer. Some of these, if they do not turn square about, will be channels through which Satan will communicate his deceptive, misleading principles.

The Spirit of the Lord still strives with all His people, and even these men have impulses for good. Let them cherish these good impulses, and take heed lest they forever grieve away the Spirit of God. Let those who have for years been handling matters connected with the work of God review their transactions, and diligently search, as with a lighted candle, the motives and principles that have actuated them, lest the irrevocable sentence be pronounced to them as to the Jewish nation, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes." [Luke 19:42.]

Ms 11a, 1895

Let Your Speech Be Alway With Grace

April 14, 1895 [typed]

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and pursue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." [1 Peter 3:10-12.] "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [1 Peter 1:13-16.]

How is it that many who profess the name of Christ utter so many vain, idle words? Satan watches to obtain an advantage over those who speak in a reckless manner. Those who jest and joke and indulge in cheap conversation place themselves upon a level where Satan can gain access to them. He is playing the game of life for their souls. Can we wonder that the Word of God cautions us, and warns us, against sinning with our tongues?

We are to feed upon Christ, the living bread from heaven. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and in our daily life practice the truths they teach. Those who do this will reveal the fact that they are feasting upon the bread of life, eating the flesh of the Son

of God, and drinking daily of the waters of salvation. If we closely study the words of Christ, and take heed to His lessons, we shall feed upon His flesh, for the Word became flesh, and dwelt among us. Christ says, "The words that I speak unto you, they are Spirit and they are life." [John 6:63.]

When we utter meaningless and silly words, we encourage others to indulge in the same kind of conversation, but it is a great sin in the sight of God to allow ourselves to utter words that do not suggest pure, choice thoughts that will elevate, ennoble, and sanctify our characters and the characters of those who hear. The only words that should come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these senseless words is indexed by <the words proceeding from their lips.> Sensible people are ashamed to listen to such words, and disgusted that their precious time <should be> wasted in listening to frivolous utterances.

O, that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words. Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words you have dishonored the name of Christ, for you have misrepresented Him in character. No word of guile was found in His lips, no word of prevarication or falsehood.

The people that are described as making up the 144,000 have the Father's name written in their foreheads, and of them it is said, "In their mouth was found no guile: for they are without fault before the throne of God." [Revelation 14:5.] If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God.

John writes further, saying, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

"And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." [Revelation 7:9-17.]

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up unto everlasting life! Begin at once the work of soul purification. Put from you all nonsense, and refrain from trifling words. Every word you speak is as a seed that will germinate and

produce either good or bad fruit according to its character. The words we utter encourage the feeling that prompted them. Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others.

The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm, yet they are index of our inward thoughts, and work on the side of evil. What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle! Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds.

Those who love Jesus Christ will contemplate His character, meditate upon His words, practice His precepts, and become living missionaries. The words they speak will be like apples of gold in pictures of silver. The homes about us might be havens of rest and peace, but they have been anything but this because of the incalculable mischief that has been wrought by the tongue. Souls have been murdered by harsh, censorious words. If the cases of some could be brought to light, it would be revealed that souls have been lost, because when they were struggling under temptation, persons have united with Satan in casting upon them unkind, discouraging words.

Men in positions of importance have felt at liberty to speak to them inconsiderately, to give utterance to suspicions, and to judge them hastily. The spiritual atmosphere which surrounded the souls of these men was of a malarious character. They themselves were under the sway of Satan, and the fruit of their words was a soul lost unto death through time and eternity. They placed a rock of stumbling before the feet of the tempted, and caused them to stumble and fall. No after-effort was successful in establishing the goings of the fallen soul.

When men are tempted, how often they drop the bad seed of doubt into the mind of another, and watered by the suggestions of Satan, it takes root and bears fruit. The man who is thus influenced by the evil word, in his turn insinuates his doubts into the minds of others. The one who first dropped the seed, may overcome his error, and become established in the truth. He may outlive his temptation, and pass into the sunshine of perfect faith, and be entirely unconscious that his words have lived and rankled in the soul of another. He may not know that he is poisoning the atmosphere of another soul forever. Terrible are the results that have come from the sowing of such seed. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell ... The tongue can no man tame; it is an unruly evil, full of deadly poison." [James 3:6, 8.]

Will you to whom I now address these words take heed to the instruction given you? Let youth take warning, let them not be forward in conversation, but be modest and retiring. Let them be quick to hear

things that will profit the soul, and be slow to speak unless it be to represent Jesus, and to witness to the truth. Show humility of mind by modesty of demeanor. Let your conversation be seasoned with grace. Educate the soul to cheerfulness, to thankfulness, to the expression of gratitude to God for the great love wherewith He hath loved us, and thus adorn the doctrine of our Lord and Saviour in all things, at all places, and at all times. Glorify the Master by witnessing in your character to the work of the Holy Spirit upon your soul.

Let Christ abide in the soul as a well spring of life. Christian cheerfulness is the very beauty of holiness. Those who are rich in faith will make manifest the grace of Christ. Paul charges Timothy, saying, "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:12-15.]

"Let every one that nameth the name of Christ depart from iniquity but in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Verses 19-26.]

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts, ye double minded." [James 4:8.] When the heart has a deep longing for God, when the mind contemplates the goodness and lovingkindness of God, when the soul hopes and trusts in the Lord, the Holy Spirit will be as a comforter to the soul. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:10, 11.] "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." [Colossians 4:6.] Will we be obedient to these inspired words that come sounding down the line to our time?

The purpose to which we are called is an exalted one. Peter says, "But ye are a chosen generation; a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] How can you show forth His praises? By the words you utter. You can speak in such a way as to bless others, to be a savor of life unto life in working the words of righteousness. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Verses 11, 12.]

The Lord is to be honored and glorified by His people in the midst of a crooked and perverse generation, among whom they are to shine as lights in the world. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." [Titus 3:8.] The manner in which we use the gift of speech will tell on the side of good or evil. We are to manifest Christian tact and sanctified judgment.

Men will present arguments against the truth that will be inspired by Satan for the purpose of leading the advocates of truth into side issues, and to carry the minds of his hearers into the same channels. Satan's subtlety often accomplishes this, and thus confuses and harasses those who are seeking after truth. The advocates of truth should not permit themselves to be led hither and thither after vain objections, but they should lift up the standard of truth, and from the Book of Inspiration crowd in the words of God. Let every soul meet the temptations of Satan in the same manner in which Christ met them when in conflict with the enemy in the wilderness. He said to the tempter, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.]

Ms 12, 1895

Sermon/Thoughts on 1 Peter Chapter 1

Williamstown, Australia

May 19, 1895

1 Peter 1:1-5. "In the last time." [Verse 5.] Are we there? Are we not living in the very last days, and is not the Son of man soon to be revealed in the clouds of heaven with power and great glory? Are we ready for the reward that he is to give to the obedient? ready to be revealed in the last time, in the very close of this earth's history? We read that the earth shall be lightened with the glory of that angel which shall come from heaven, which follows the proclamation of the third angel, which proclamation is the commandments of God and the testimony of Jesus Christ.

Well, there is something more to this. "We are kept by the power of God through faith unto salvation, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." [Verses 5, 6.] How is it with us? Have any of us realized anything in regard to these manifold temptations? Have we realized that every step we advance on our way heavenward the evil angels, cooperating with evil men, oppose our advance? Do we realize that not a trial shall come upon a saint, <but that> [he] <will> have power to stand under the trial, which has not sprung out of the earth or come casually, but is in the providence of that God who wants to work out for us individually an experience that is of the highest value for us to stand in this last time? It is of the highest consequence to us that we are prepared for the manifold temptations which shall come upon us; and how shall we be prepared for them?

It says, "We are in heaviness, if need be, through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." [Verses 6, 7.] Then why should we seek to find

the easy places? Why should we seek to follow the majority? If we follow on to know the Lord, follow the Lamb whithersoever He goeth, we have to meet the powers of darkness as He met them. We have to endure temptations that He endured; and if we are partakers with Him of His sufferings, we shall be partakers with Him of His glory. Trial is of more value to us than gold, although that gold is purified in the fire. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

John says, "It doth not yet appear what we shall be." He calls our attention to the love of God. "Behold what manner of love hath the Father bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not." [1 John 3:1.] They do not understand the source of our strength. They do not know God nor Jesus Christ whom He hath sent. They do not understand that there is a sufficiency for us in the source of our strength, but they know us not. "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but when he shall appear, we shall be like him, for we shall see him as he is." [Verse 2.] That is what we are waiting for. We have not presented to any of you any cunningly devised fables. We have presented to you the truth of heavenly origin.

When the earth shall reel to and fro like a drunkard, when it shall be removed as a cottage, when the great men and the proud men, and those that have made the world their god shall cast their idols of gold and silver to the moles and the bats, and shall go into the caves and the dens of the earth, then there will be those who will cry for rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne and from the Lamb. He goeth out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and no more cover her slain.

Now, we are trying to find a refuge, and we have found it, and there is no mistake that we need to make about this matter. We have found the refuge, and that refuge is Jesus Christ. And as we look upon the cross of Calvary, [we] behold the Man who left the royal courts, He was the Majesty of heaven there; He was the King of glory there, and yet as He looked upon the fallen race, why, His heart went out with great longing for fallen humanity.

He saw the power, the deceptive power, of Satan upon human minds, and He engaged to come to this earth. He lays aside the robes of His royalty, He lays off His royal crown, He lays off His high command, He steps down from the throne of His glory as High Commander in all heaven, and clothes His divinity with humanity, that humanity might touch humanity. That is what He came here for. He came right [down to] our earth to take upon Himself the nature of man, to pass through all the trials, all the afflictions and temptations wherewith man should be beset, and here He wrestled with these temptations, passing over the ground where Adam fell, that He might redeem the disgraceful failure and fall of Adam.

In human nature, as our substitute, as our surety, He laid hold upon the very hope that it is our privilege to take hold of, and that is infinite power. Through this, our Saviour overcame the temptations of the enemy and obtained the victory. For whom? Why, in our behalf. Why? That not one of the members of the human family need to stumble in the road that leads to everlasting life. Because He has travelled it before us, He knows every obstruction, He knows every difficulty that every soul upon the face of the

earth must meet. He knows this, and therefore at His baptism, when He offered up His petition to heaven, that prayer cleaved directly through the hellish shadow of Satan that is thrown on your path, that is thrown on my path, and faith entered "into that within the veil." [Hebrews 6:19.]

And what was the result of that prayer <such> as angels and seraphim and cherubim had never listened to before. It was their Commander in human nature, that was putting up the cry in behalf of human nature, that God Himself would give the strength that man must have in order to be conqueror. And what was the result? The heaven was opened before him, the glory of God in the form of a dove of burnished gold encircled the Son of man, while the infinite Father speaks. Hear His voice: "This is my beloved Son in whom I am well pleased." [Matthew 3:16, 17.] Well what does that say to you and me? It tells us that we may, everyone, obtain the victory over every temptation, however severe, however trying, through the merits of our Lord and Saviour, Jesus Christ.

He came to elevate humanity. He took humanity, and His human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and here He brings to man the moral power. We could never overcome; in our weakness and inefficiency we should certainly fail. But He lays right hold of that which He has a right to as One equal with God. He takes hold of divinity in behalf of you, in behalf of me, and He elevates humanity in the scale of moral value with God, because He has humbled Himself to humanity; and here He glorifies humanity. How? Through a character that will withstand every temptation. Humanity is honored; humanity is glorified, and not one of us need to perish.

If you stumble, it is because of the inherent darkness and unwillingness of your own minds and your own hearts to be obedient to the commandments of God. You wrestle yourself right away from the One who can help you. You take yourself right out of the hands of infinite power. Jesus has come to reveal to the whole universe of heaven, to the worlds unfallen which God has created, and to the world fallen, that humanity can keep the commandments of God. And how? Through the merits of the blood of Jesus Christ; through the power that is imparted to man. Jesus came to our earth and died [as] our sacrifice; in that gift that God made to our world, He gave all heaven.

The whole universe of heaven, the angelic hosts that are waiting for the co-operation of human agents that they may work for the salvation of the fallen world, could not say that God could do more for the fallen race than He has done. He would leave His offer without a competition. He exhausted His resources. The whole [of] heaven, and all the powers that Jesus could obtain and grasp, were at His command and at His control. For whom? For you and me, for the world fallen. Sin is polluting our earth like the pall of death. They [men] do not know Jesus, and they do not know God. We are so sorry, and we will do everything in our power <to win souls to Jesus Christ.>

We have enlisted under His banner, the banner of Jesus Christ, and we are going to work with Him. And do [you] think that Satan will not oppose our way? Do you think he will not meet us with his hellish army. Why he will work with all the forces that are beneath. Shall we stop because we see the whole world has chosen to be under His banner? No. We have decided that the Captain of our salvation who took down the walls of Jericho without the touch of a human hand, can be with His people. He will arm them with sufficiency; He will arm them with power; He will give them grace that they can walk through

the fiery trials that the enemy has prepared wherewith to tempt every soul upon the face of the earth. Now, if you are waiting for the time to come when there will be no temptations, you will wait too long, you will say, The summer is past, the harvest is ended, and my soul is unsaved.

God never sends you a trial but what He suffers it. That [same] God that balanced the everlasting mountains, that placed the hills in position, that [same] God that brings forth the stars by their number, and marshals them in the heavens, has the control of every mind that will give Him that mind. But if they will refuse to give Him that mind, then the enemy takes that mind, and he controls it, [and] they fight under his banner; but for those that come under the subjection of the Prince of Life, every provision is made, and I rejoice that we can be partakers with Christ in His suffering. [When] He took humanity upon Him, it was to bless humanity, and that He might come close to humanity, that He might encircle them in His everlasting arms.

I want to read a little farther. Here is the trial. It is work for the one that will endure that trial to the praise and the honor and the glory at the appearing of Jesus Christ. We cannot see what a few souls that have learned to lift the cross will be, but when He shall appear we shall be like Him, and we shall see Him as He is. Now the 8th verse says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing" What? Do we complain all the way to Mount Zion? Do we tell all the trials we have? And do we put on a sad countenance? Do we put sackcloth on us, and complain of all the hardness of the way? Is that the way we are to do?

"Whom having not seen we love; yet believing ye rejoice with joy unspeakable and full of glory." [Verse 8.] Now thank God for that! Thank God for the possibility and the provision that has been made for every one of us that we should represent Christ to our world in our words, in our attitude, in our very countenance that we shall express the love of God, that we should never sow one seed of doubt, complaint, or criticism, nor one seed to bear fruit to our own distrust and the distrust of those that are around us.

We have better work to do. What shall we do? We should walk to the cross of Calvary, and not walk in the shadow of the cross, but we should walk in the light, in the glory that that cross testifies. It is in our behalf that our sins should be taken away, and in the place of our sins, that the righteousness of Christ should be imputed. Therefore, if we have trials, we have a source of rejoicing in it all, because Christ died and lives again, that we may have life in Him, and joy in Him. He is not a Saviour in Joseph's new tomb. We need not go there to weep and to mourn. No, He is a risen Saviour; He is an exalted Saviour. He rent the tomb of Joseph, and He proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" [John 11:25]; therefore there is not any excuse for a soul of us to continue in sin.

There is not an excuse for one of us to keep on in our disobedience. No, we are to be thankful; we are to praise God every moment; we are to consider that after He has suffered, as He has, the self-denial, the self-sacrifice, after He has suffered all this to work out for us our redemption from the slavery of sin, that we are [not] to continue in it any longer. No, we are to lay right hold upon the merits of the blood of our crucified and risen Saviour, and rejoice, in our trials, that there is One [who] that has wrought out

the victory for us, and that we shall never fall under the temptations of the power of the evil one, nor any of his deceptive wiles—they do not have the victory over us. In the eighth verse: “Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

We have a living Saviour. Oh, He is worth everything to me; He is worth everything to you. He is precious above gold and silver and precious stones. “Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.” [Verses 9, 10.] Who told about it? Jesus Christ inspired those prophets to look down from age to age, from century to century, and there to see every trial that should come upon every one of the human beings whom God has created. “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” [Verse 11.] Why doesn’t Jesus stop and complain to think that He has gone through all this suffering and trial, and yet so many will take their bitterest foe, and will file under that banner? You cannot afford it. There is not a soul here who can afford to sin. And what is sin? The only testimony in the Bible is [that] it is the transgression of the law. And God has granted unto us this precious probation that we may have an opportunity to come back to our allegiance to God.

Adam lost Eden by disobedience, and now we read right in the words of Christ, right in the last chapter of the New Testament, we read here something that is of the greatest value to us. “And behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:12-14.]

How did Adam lose the tree of life? By disobeying the commandments of God. The Lord is giving us a precious provision to prove and test us whether we will accept Jesus Christ, the offering, and come back to our allegiance to God. And He has something for us to do in this matter. There is not one of us that has seen the truth of heavenly origin that can afford to be careless and indifferent. There are souls to save. There are children in your houses to save. Why, we have a wonderful work to do, and what is it? “Ye are labourers together with God.” [1 Corinthians 3:9.] We are to study how Christ labored. We are to work in Christ’s lines. We are to receive that which is left us; and what is it? He said, “If I go away, I will send you the Comforter.” [John 16:7.] And what is the Comforter? It is the Holy Spirit of God. What is it? It is the representative of Jesus Christ, which comes to every individual of the human family to impress them with the truth.

They can close their ears, and when the invitation, and the bid, comes, “Come for all things are now ready,” why, one begins to make excuse, and says, Why, my merchandise; I cannot come. And another says, I have bought some oxen, and I cannot come. Another, I have married a wife, and therefore I cannot come. They bring in these trivial excuses. And Jesus says, Not one that was bidden and refused shall taste of my supper. Now, we want to be careful about refusing. We want to be careful to accept the invitation, “Come, for all things are now ready.” And He says, Go out into the highways and hedges,

and compel them to come, that my house may be filled. [Luke 14:17-24.] Compel them. Shall they compel the intellect? The compelling power is the Holy Spirit of God, working with the human agent.

You have opened your heart to Jesus Christ, and the Holy Spirit of God has come in to take possession of the human agent. Therefore we can overcome, because Christ is an abiding power in our hearts. He says, I am at your right hand to help you; and He is giving us power every moment that we shall control and not be controlled; we shall sway and not be swayed. And what shall sway us? The Holy Spirit of God. And what will He do? He will bring all things to your remembrance, just when you need it. But if you have made up your mind that you are going to pattern the attributes of the arch deceiver, if you have made up your mind that you are going to follow the world, and that you are going to be on the world's side, then there will be no compelling.

But [for] everyone that shall behold the cross of Calvary, everyone that shall see Jesus Christ, our righteousness, in His death, and in His sacrifice, there is a compelling power in that. No more can they look at that cross than they can [help but] bow in allegiance to Jesus Christ. What we want is Christ, and not self. We want the controlling power of His Spirit, and we have decided that we cannot afford to lose heaven. It is too precious a treasure; and we cannot afford to lose that life which measures with the life of God. Now what is our work?

Fathers and mothers, are you teaching the commandments of God as He told you to do from the pillar of cloud, as He commanded Moses to teach Israel—when they go out, and when they come in, and when they rise up, and when they sit down. Do you think that the world would be in the condition of crime and criminality it is, if it was not sounded in their ears all through the pulpits of our land that God has not any commandments? Do you think we would see the robberies, the thefts, the adulteries, and every conceivable evil, if the right instruction had been given in our households, if generations back had taught their children the commandments of God? No, no, God cannot work with the efforts of those that are trampling underfoot His law and making it of no account, making it void in our world; but He calls upon us to be missionaries—missionaries for God in your homes.

Take your children, that you have brought into the world without voice or consent of themselves, and place them in the channel of light, instruct them every morning, and teach them to pray, bring them to Jesus Christ as the mothers in the days of Christ brought theirs to Him. Now, these are very simple truths I am telling you, but they are weighty with eternity, and I want you to have ears to hear and minds to understand that the love of God is without a parallel.

Those mothers thought, in the days of Christ, that if they could bring their children to Him, and He could put His hand upon them and bless them, that their burden would be greatly lightened. See that mother starting in the dusty way with her heart burdened because of her children? She sees that the example of wicked men and sinners are on every side. But here is another family. Where are you going? I am going with my little ones to bring them to Christ. And with quivering lips, she tells them the story of her cares and responsibilities, and her tears begin to fall, and she says, My little flock, my children, I want them to keep the commandments of God and live. I want them to be precious in the sight of the Lord. Well, that

family joins her and then another and another. When they come to Jesus, there is quite a little army of children, [and] parents, with their little ones in their arms.

Well, the disciples see the little flock coming, and they are very much displeased about it, and they say, What right have they to come here and trouble Christ when He is giving these important lessons? And they forbid them to come to the presence of Christ. He caught that sound; He followed those mothers all the way. He knew all their hearts and purposes, and He was very much displeased with the disciples; and He said, Suffer little children to come to me, and forbid them not, for of such is the kingdom of Heaven [Matthew 19:14]—just such simplicity as those children have; and those children would be representatives of Jesus Christ. He knew their history, and as He placed His hands on their heads and blessed them, as He encircles the little ones, they fall sweet into His arms, and yet He reaches for those who are around Him.

And as He blesses the children, He looks to the mothers, and gives them a word of consolation. Mothers, the example is for you to follow. Fathers, it is for you to educate your children to be Christians, to be missionaries. Place them where the light and love of Jesus can be in their hearts, and then let them become acquainted with the fact that their little offerings can be presented to Jesus Christ. They can be a little army of missionaries, raised up to forward the work.

I have thought I would like to have seen the influence of these many years of offerings that have been brought in from Sabbath to Sabbath by the Christian endeavor efforts of the little rivulets, to donate for the work in foreign countries. Now they have acted a part in this, thank God. Now we want the children and the youth to be a large army.

We want our homes to be garrisoned, that no temptation of intemperance shall be there. No using of tobacco, no using of wine, no using of liquor of any kind, that there the children shall stand in moral integrity for the right, because it is right. And thus we can keep their minds pure, and the understanding that they can be educated, they can be trained, they can be developed, that they should be workmen for Jesus Christ. That is our business in this world. It is not to study fashion plates; it is not to see how much of treasures and riches we can gather to ourselves, but it is to see what virtues we can teach our children and our families to possess, that they shall have an influence upon other families, and thus we can be an educating power, although we never enter into the desk. A well ordered, a well disciplined family in the sight of God is more precious than fine gold, even than the golden wedge of Ophir.

Now, I could speak to you for hours on these points, and it seems to me I could not be exhausted, for I see its importance. We want the truth as it is in Jesus. We want it for our homes. We do not want a noise, we do not want an idea, but we want the precious truth of heavenly origin. "Sanctify them through thy truth," Christ prays His Father. "Thy word is truth." [John 17:17.] Now, we want the Word, we want to know what it says, we want to obey it, we want the eternal weight of glory.

We want you to train up your children in the most holy faith, and you want a perfect trust in God. Why should we not trust in Him? Why, He has given everything for us. He left the royal courts for our sakes, and became poor. Now what kind of gratitude do we express to God for all His heavenly gifts? We should not turn everything into ourselves. Shall we consider that we are capable of fashioning our lives

and characters to enter into the portals of glory? We cannot do it. We are dependent every moment upon the Spirit of God operating upon us and upon our children.

We have an individuality of our own, and the wife's individuality is never to be sunk into that of her husband. God is our Creator. We are His by creation, and we are His by redemption. We want to see how much we can render back to God, because He gives us the moral power, He gives us the efficiency, He gives us the intellect; and He wants us to make the most of these precious gifts to His name's glory. Shall we do it? How shall we do it? Think of the interest that heaven has for the inhabitants of the world for whom Christ has given His precious life.

Angels of God are walking all around in our midst. They are here today. Christ is here today, and He is not the only one. Satan is here, and his angels are here, to take away every particle of influence or effect that the truth shall have. This is his business, this is his work, but shall we allow him to do it?

Let your prayer dart up to heaven right while you are here. You need not bow upon your knees, but you can let the prayer go up to God, "Teach me thy will; give me a submissive heart. Let the melting, subduing power of God come into my heart, cold heart, and break it in pieces, O God, and make me a little child, that I shall be trustful, that I shall believe God means just what He says, that I shall believe He loves me with a whole heaven of love, because He gave a whole heaven for me, and that He will never forsake one who puts their trust in Him."

Shall we venture to take Him at His word? Shall we endure the test and trial of our faith? Shall we take our children, and bring them to Jesus Christ in full faith, in full confidence, in full trust, that He will work with their efforts, and with your efforts? But the Lord will not take your children and work a miracle every day against your influence exerted in your homes. He wants your co-operation. He wants you to unite with Him. They are His vineyard. He will ask, What have you done with my flock, my beautiful flock? What have you done with them? Have you educated and trained them for heaven?

Oh, have you opened to them the gates of heaven, mothers? Mothers, the gates are ajar, and I beg of you to gather the light that's shed from the throne of God, and I beg of you to bring it into your home. It is for you to believe that angels are there. Never let a word be spoken in your home that would make angels weep for your hard-heartedness and wickedness of soul. Never let a word fall that your children shall gather it up, and that they shall carry out the very example and the very principles that you give them in your home.

Had we not better talk of Jesus? Had we not better talk of His redeeming sacrifice, and that they are Christ's—body, soul, and spirit—that He has bought them at an infinite price? Had we not better tell them what Jesus suffered in order to save them, that He wants them in the very dew of their youth? He wants them to come to Him just as they are, and He will take them, He will wash away their sins, and they shall shine in the courts of the Lord above. Will you do this? Don't let a day pass over your heads unless you repent of your negligence, unless you tell your children, "I have neglected your salvation. Will you forgive me? Will you help me to save your souls? Will you be submissive? And I will try to overcome my own neglect, my own sins, my own errors, that when I shall enter the gates of the city of God, I shall say, 'Here am I and the children which thou hast given me.'"

And what do we see then? Oh, we see a retinue of angels on either side of the gate, and as we pass in, Jesus speaks, "Come ye blessed of my Father, inherit the kingdom that is prepared for you from the foundation of the world." [Matthew 25:34.] Here He tells you to be a partaker of His joy, and what is that? It is the joy of seeing of the travail of your soul, fathers. It is the joy of seeing that your efforts, mothers, are rewarded. Here are your children; the crown of life is upon their heads, and the angels of God immortalize the name of the mothers whose efforts have won their children to Jesus Christ.

Here you have the right to perpetuate the memory of Christ, to perpetuate the name of Christ, that the glory of God may be advanced by human lips in praise and glory and thankfulness. God help us to do home missionary work, then we are preparing an army to go forth and work in foreign fields. We are preparing our children that they shall glorify God by putting their arms around the needy, and the oppressed, and the suffering, breaking every yoke, of lifting up the bowed down, of seeking in every way possible to restore the moral image of God in man. Satan is the destroyer, but the human being, under the influence of the Holy Spirit of God, is reshaping the character of men, that they shall express the image of God, and at last see Him in His beauty.

I love Jesus. I see in Him matchless charms. I want everybody to love Him, I want that you should love Him. May God help us to stand at our appointed post of duty. God help us to work, not only for time, but for eternity. Eternity will tell of the work you have done in this life to fashion characters after the divine model, and the "well done" will be your reward. [Verse 21.] God bless you. How many shall we meet around the throne of God? How many here will see the King in His beauty? How many will work and say, Come, and he that heareth say, Come and partake of the waters of life freely?

Ms 13, 1895

Redeem the Time, Because the Days Are Evil

Granville, Australia

June 10, 1895

Christ came to seek the lost pearl, which was buried beneath the darkness of ignorance and perverse iniquity of the earth. He was moved with pity when He saw the condition of His purchased heritage. He saw that children and youth were becoming wise to do evil; continually acquiring greater tact and shrewdness in the service of the world through their contact with men full of selfishness, ambition, and pride. He saw that children grow up to youth, and youth to manhood, and womanhood, they are becoming full of self-sufficiency; maturing all too rapidly their knowledge of evil practices, through constant association with the dishonest, with thieves, with the depraved, dissolute, disobedient elements of society. They learn to be cunning in avoiding detection, [to] become experts in every phase of deception and fraud. They are educated in crime by reading the stories which fill the popular publications of the day. Having no regard for the right because it is right, as they read stories of theft, murder, and every <other> species of crime, they are led to devise plans by which they could improve upon the criminals' methods, and escape detection. Thus these foul publications assist in perfecting the education of the youth in the way that leads to perdition.

The youth of our cities breathe in the tainted, polluted atmosphere of crime. The evil influence is then communicated to the country, and the whole community becomes contaminated. The rulers are not men of moral worth, but men are well supplied with this world's goods, and they have neither the desire nor the inclination to check the growth of this root of bitterness, which is increasing year by year, and is fostered and fed by just such publications as are now being sold everywhere, and by such stories and descriptions of criminal practices as are found in the papers of the day. So-called revelations of the future are treated as realities. Revolutions are predicted; many minds catch the evil spirit lurking in these representations of future horrors; they feed upon those things until they become imbued with the same spirit, gradually working themselves into a state of mind which will lead them to do worse, were it possible, than is predicted by the writers.

Christ, the world's Redeemer, saw this conflict approaching, and sends us the warning to "watch and pray, lest ye enter into temptation." [Mark 14:38.] For "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Luke 17:26-30.]

It is not against the proper participation in <business transactions> that we are warned, but against indulgences, <carrying that which is lawful to excess,> allowing them to shut our minds up against the more important things of eternal life. The indulgence of a perverted appetite, by over-eating and drinking, perverts the whole being.

Jude describes the condition of our world as we approach the close of earth's history. Through the inspiration of the Holy Spirit this writer has lifted the danger signal that we might understand the perils of our time.

As we see these things, and consider that Christ gave up everything that He might seek and save that which was lost, that He might recover the lost pearl, what are we as individual followers of Christ ready to do? What sacrifices are we ready to make that we may find the lost pearl and place it in the hands of our Saviour? As you look upon the cities, so full of iniquity, Satan will tell you that it is impossible to do them any good. The cities are sadly neglected. You will never know the value of the pearl until you seek earnestly to find it. There might be one hundred workers where there is but one, seeking diligently, prayerfully, with an intense interest, to find the lost pearls which are buried in the rubbish of these cities.

How can we find language to express our deepest interest and desire that every soul should awake and go to work in the Master's vineyard! "Occupy," says Christ, "till I come." [Luke 19:13.] It may be but a few years until your life history <shall> close; but you must occupy till then. When the fiat goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," then there will be no more occasion to labor for souls. [Revelation 22:11.] Every case will be decided.

Are not you, who are carrying no burden for lost souls, not ashamed? Are you not afraid some trust has been committed to you for which you will be held accountable? Are you sensible of the responsibility imposed by the talents entrusted to you? Have you misused your time, your strength, your influence? The despised privilege, the wasted hours, the neglected duties, are all registered in the books of heaven; and every individual must meet this record in the judgment, just as it stands. Now what are we going to do? Will you heed the admonition, "Be watchful, and strengthen the things which remain, that are ready to die"? [Revelation 3:2.] You may fold your hands saying, "I am only a lay member of the church; it is a hopeless task for me to undertake." But have you yoked up with Christ? Are you laboring in this way?

O, let it no longer be a source of grief to the heavenly intelligences, and to Him who has paid such an infinite price for souls, that you refuse to be channels of light, that you refuse to co-operate with the heavenly agencies for the salvation of souls! But let us "awake out of sleep," and put all our God-given abilities into the work, that it may be written in the books that we are "redeeming the time; for the days are evil." [Romans 13:11; Ephesians 5:16.] If we keep our talents in inaction we lose all ability to make use of them. The mind is a gift of God, designed to be improved and developed that we may be able to enlighten others; but it may be perverted and misused in doing Satan's work.

The second chapter of 2 Peter presents the true condition of the world at this time. And the third chapter is full of warnings and counsel for the followers of Christ. 1 Peter 1:1-11 also contains the very instruction that we need. Shall we heed these admonitions of the Lord?

The Lord Jesus has a special work for His believing, commandment-keeping people to do. He desires that we should be faithful laborers together with God in the salvation of sinners. The servants of Jesus Christ, who know the truth and the power of the grace of God, have an extensive and important mission to fulfill; and every soul is held responsible for the proper exercise of the talents entrusted to him.

We are justified by faith; but judged by the character of our works. In the parable, before the nobleman went away he "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." [Matthew 25:14, 15.] There is not one human being to whom is not committed some talent.

Not one but has a work to do for the Lord. Not one is to be excused. Not one is to remain in idleness; but every man is required to do his best; the talents entrusted to him <are to be used> in consecrated service for the Master. Each member of the family of God is a responsible agent, and all should donate gifts to carry forward His work.

From the humblest to the most exalted in privilege and position, both in the church and in the world, a strict account of the entrusted talents will be required, with the improvement which they are sure to make if put to use in the Lord's service. It is practice that enables us to use our abilities to the best advantage. Investments are to be made in such a way as to accomplish the greatest good for the cause, and to increase the revenue of the Lord's treasury. This need not apply solely to money investments, but to the improvement of our capabilities and opportunities as well.

The Lord has given to every man his work, and expects returns proportionate to the ability of each. All are expected to perform their duty intelligently, so that the amount entrusted to them shall be doubled by the use they make of it. The fidelity of every human agent is to be tested and tried, and the destiny of the worker is determined by the faithful improvement, or by the lack of improvement, of his talents, according to the amount returned. Christ has paid the penalty, the wages of sin. He has shed His own precious blood to redeem the world from eternal ruin. If we <always> bear this in mind, we shall understand that there is no excuse for our remaining in ignorance.

The invitation of Christ is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," engage with me to save all who will believe on Him whom the Father hath sent. Shall we bear the yoke with Christ? Shall we be co-laborers with Him? Listen to what He says, "My yoke is easy, and my burden is light." [Matthew 11:28-30.] Those who barricade the soul, refuse the invitation to the gospel feast—those who hoard up their talents to rust, unemployed, unimproved—must not think that such action in any way relieves them from responsibility, for God holds us responsible for the good we might do, if we took up the yoke with Christ, lifting his burdens, learning more of His meekness and lowliness of heart day by day. The interest continues to accumulate on buried talents, and instead of decreasing our responsibility, the burying of our talent only increases and intensifies it.

Let the human agent consider the solemn fact that the day of reckoning is just before us, and that we are daily deciding what our eternal destiny shall be. The Master examines every individual case, dealing personally with the talents entrusted by Him. O solemn day of reckoning! That day which will bring paleness to many faces; that day in which the words shall be spoken to many. "Thou art weighed in the balances, and found wanting." [Daniel 5:27.] It will be an awful thing to be found "wanting" when the book of accounts is opened in that great day.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened which was the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell (the graves of those who persisted in transgression and sin until death overtook them) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Revelation 20:11-15.]

Upon the decisions reached in that day depends the future, eternal interest of every soul. We shall have unspeakable joy, or unutterable woe and misery, the horrors of despair. O, how Jesus will love to recompense every true worker! Every faithfully performed duty will receive His blessing. It is then that He pronounces the benediction, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." [Matthew 25:21.] What is the joy of our Lord? "For the joy that was set before him" He "endured the cross, despising the shame, and is set down at the right hand of the throne of God." [Hebrews 12:2.]

“We then, as workers together with him, beseech you also that you receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in a day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation.)” [2 Corinthians 6:1, 2.] Truth, precious truth, is not to be hidden in our hearts. “A city set on a hill cannot be hid.” [Matthew 5:14.]

When we consider that Christ died for the ungodly while they were sinners, we are led to realize how willing and even anxious He is to bless us, that we may be a blessing to others. This is the word which He sends unto us, “Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge: even as the testimony of Christ was confirmed in you: so that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ.” [1 Corinthians 1:3-7.]

Ms 14, 1895

Diary

Cooranbong, N. S. W., Australia

August 10, 1895

This day has been a most precious season of refreshment to my soul. The little company here are organized into a church, and I met with them to celebrate the ordinances. I spoke from John 13, and precious ideas were impressed upon my mind in regard to the ordinance of humility. When my head becomes rested, I may write upon this subject. There is much in this simple rite that is not seen and appreciated. I was blessed in partaking of the symbols of the broken body and spilled blood of our precious Saviour, who became sin for us, that we might become the righteousness of God in Him. He was our sin-bearer.

The meeting today was a very solemn occasion for all present. The testimony meeting was excellent. Everyone whose name was called responded willingly. I know that the Lord Jesus was in the midst of us, and all heaven was pleased as we followed the example of Christ. On these occasions the Lord manifests Himself in a special manner to soften and subdue the soul, to expel selfishness, to imbue with His Holy Spirit, and to bring love and grace and peace into hearts that are contrite. As the meeting closed and we turned our tents in the woods, a soft, sweet, holy influence pervaded our hearts. My soul was filled with sweet peace.

Heaven, I long for heaven; Christ is the center of attraction. Our future state is a continuation of our work in coming to God in probationary time. Heaven is the ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. The eternal weight of glory is not taken in all at once, but it pours its tide, wave after wave, of glory into the mind and heart.

When Christ said, Come unto me, He means us to walk with Him in this life, and be filled with love, satisfied with His presence in this world. All that human nature can bear, we may receive here. But what

is this compared with the hereafter? Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

When Jesus says, Come, learn of Me in this life, He knows that through His coming we shall have life eternal. Come, He says in the future life. There we shall have fulness of joy. There is continually increasing joy. Come, (He says) ye blessed of my Father (to be blessed of God in an eternity of bliss), inherit the kingdom prepared for you. Before Jesus left the disciples, He said unto them, Let not your hearts 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. The day of Christ's coming is called the day of the Lord. And we must seek a preparation for that great event which decides our eternal destiny. Are we forming such characters that we may abide the day of His coming, and may meet Him in peace?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." [1 Thessalonians 5:4.] The day of Christ's coming was kept before the disciples for their encouragement and warning. "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." [Matthew 24:44.] All heaven is engaged in preparing a place for the true believers in Christ. There are many who claim to believe, but who do not give evidence of their faith by a pure and upright life and holy character. They have not accepted Christ as their personal Saviour. They have not that faith that is demonstrated by works, a faith that is sure and abiding, a faith that works by love, and purifies the soul. Genuine faith comprehends much; it transforms the soul and purifies the whole man.

August 29

At nine o'clock Fannie Bolton and I rode a mile and a half to mail my letters. The man who keeps the only store in Cooranbong had just returned from Sydney, also Mr. O'Neil, where they had been as witnesses in the suit concerning the school land. This land for the school, 1,500 acres, was sold to us for \$5,500. It was all paid for, and the parties were very glad to get the land off their hands, for they supposed it could not be sold at any price. When the land was surveyed and staked out in lots for sale, the former owners began to think that they might have done the same things, and they trumped up a demand for a month's more interest on the purchase money than had been agreed upon. They went to law about the matter and made considerable expense for the school, as we had to employ witnesses whom we had to bring to Sydney, and the case was delayed, crowded out from day to day, and was finally put off until this week.

Russel, the storekeeper, told us that the decision was a complete victory for the school, and Mr. White was so pleased about it that he could scarcely contain himself. The judge, in submitting the case to the jury, would not allow them to leave the room. He said it was a mere question of law, and the decision

was self-evident, that all the complainants wanted was to wring money from those that held the land justly. The parties who sued are to pay all the costs.

Mr. Russel said the accusers were furious with disappointment and rage. They said they would bring the case before the court again, but the judge told them that if they did, it would not be accepted at all unless they advanced a large sum of money, £1,000, and they were perfectly sure to lose that sum and more. We have had much prayer over this case, and much anxiety, for we felt that there was no money for us to lose.

It is supposed that when the parties saw that the land was to be cultivated, and not left to lie idle, as they had left it, they thought we would make something out of the land, and if they could possibly extort a few hundred pounds, it would be money in their pockets. Their rascality was exposed, and the transaction presents them in no flattering light. This is indeed a victory for us, who are working to the uttermost to stretch our means as far as possible. The Lord favored us by bringing this piece of land to our notice through Mr. O'Neil. The land is paid for, and is our property. Thus far it seems that the parts we are all working, are alone <worth> what we paid for the land. We see the providence of God in directing us to this land, and we see in it hope for the solution of the difficulties that have been rolled in our way.

The students bear testimony that they can study better and learn more than when they gave their whole time to study. If the youth who have gone from this country to Battle Creek had had a similar experience, a large sum of money might have been saved, and the most valuable treasure might have been secured in the salvation of the souls of these students. It is not the wisest plan to place any student where he will bear but little responsibility, while others must pay out their money to obtain for him advantages that he does not appreciate. There needs to be a most thorough investigation in regard to those who shall be sustained in college who cannot pay their own way. When the teachers see that money is being wasted upon them, they should inform the students, and let them return to their homes and engage in some other employment. Let not money be squandered in indolence and pleasure-seeking.

In these close, hard times, we should not use our money to encourage youth in spendthrift habits. There are young men who will appreciate the advantages given, and will make every effort to co-operate with those who undertake the responsibility of bearing their expenses. But none should devote themselves so closely to study as to neglect the cultivation of personal piety. Let the students unite physical labor with study, and never fail to co-operate with God. Let this be your motto: "Not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.] If one keeps his heart with all diligence, and is diligent also in the common, every-day duties, he will be a man to be depended upon in trying emergencies. He can be relied on as a diligent worker, and a vigilant watcher for the Lord.

What does the Lord want of me? The constant trimming of the inner lamp, habitual obedience to the law of God, and diligence as a useful worker. The most we can do is to consecrate soul, body, and spirit to Christ. The fear of the Lord is the beginning of wisdom. The responsibility of each person is exactly measured by the amount of the talents bestowed for each to handle. All are to be workers, and the

heaviest responsibility rests on the worker whose opportunities and abilities are greatest. Now is our day of trust.

God is testing and proving us in this probationary time. To every man He has given his work, and to all He gives sufficient opportunity to develop character after the likeness of Christ. Some will develop the highest amount of capability and will do their best, that they may not disappoint the Saviour. And if all have done their duty in obtaining an education here below, their education will progress through eternal ages. The Lord will mark every one who has learned of Jesus, and will bid him come up to the higher grade. The mansions are prepared for the disciples of Jesus.

All who choose to be satisfied with a low standard, when by diligent application they might reach a higher standard, will be weighed in the balances and found wanting. Some of the students sent from Australia have given evidence that they know not their calling. They know not their own value. They have been bought with a price, even the precious blood of the Son of God; they are not owners of themselves. They are redeemed by the life of God's dear Son, whether they have accepted and appreciated their emancipation or not. Will such young men and young women fold their hands and rest satisfied? Will they urge their way heavenward, until it can be said of them, "Ye are complete in him"? [Colossians 2:10.]

O, how many will hear the words, "Depart from me, ye that work iniquity." [Matthew 7:23.] May the Lord help us while we are learners here below to be diligent. Truth of the highest value is unfolding. Falsehoods present themselves on every hand, but truth is distinct, pure in its operation. Christ has placed every human being under the guidance of the Holy Spirit that will surely lead us into all truth if we will submit to be led. The Holy Spirit takes the things of God and conveys them as living principles into every obedient heart, and we receive His impress, which is the likeness of Christ.

Ms 15, 1895

An Earnest Admonition

Granville, N. S. W., Australia

September [19], 1895

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. At the center of the work matters are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds. Human inventions were made supreme.

The holy principles that God has given are represented by the sacred fire, but common fire has been used in place of the sacred. Plans contrary to truth and righteousness are introduced in a subtle manner on the plea that must be done, and that must be done, "because it is for the advancement of the cause of God." But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books.

The Lord accepts no such transactions; prosperity will not attend those moves. Men connected with His work have been dealing unjustly, and it is time to call a halt. Let men deal with men upon the principles of the Ten Commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions which are not in accordance with the will of God, but are a misrepresentation of His character.

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things.

Let no plans or methods be adopted in any of our institutions that will bind mind or talent under the control of human judgment, for this is not in God's order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to bring other men's talents under his absolute control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God and exposed to temptation. Satan's methods tend to one end—to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys [man's] faith in God and in the principles which are to control, to purge from guile and every species of selfishness and hypocrisy.

I have borne abundant testimony, setting forth the fact that the ability to write a book is, like every other talent, a gift from God, for which the possessor is accountable to Him. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing house or the conference know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled.

The Lord God of heaven, who made our world, and who created man, guards the interest of every soul. To every man He has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for talents he has never had. None should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master.

Ms 16, 1895

Sermon/Sermon at Armadale Camp Meeting

Campground, Armadale, Australia

October 20, 1895

“And you hath he quickened who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [Ephesians 2:1-10.]

We need to understand the Word of God, to study it, and make it first among all the studies in our schools. Among everything that may come within our reach, there is nothing to be compared to the Word of God as our instructor. If we will come into close relation with God, if we will yield to God His own—our mind, our heart, and all that there is of [us], we will indeed find peace and happiness that we can obtain no where else.

What does it amount to live in this world dependent upon the applause and amusements that we can find here. Do these bring us happiness? No; they bring us only unrest and dissatisfaction, and at the same time we are losing the most precious treasure, the richest blessings that God can bestow upon us.

We need to understand something of the worth of our souls, to know what we shall do, that we may work the works of God. To works these works we must believe on Jesus Christ. He can be to us all that we desire. “If any man thirst,” He proclaimed on the last great day of the feast, “let him come unto me, and drink,” and again we hear him saying, “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [John 7:37; Matthew 11:28-30.] Have you tried it? There are many who have and they know that the words of Christ are verity and truth, and that when trouble has come in like a flood, they have looked to Jesus and have been comforted and strengthened.

Christ has promised that if we yoke up with Him we shall find peace and comfort and hope, and we know that it is true. He wants every one to be saved. “God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.” “God sent not his Son into the world to condemn the world, but that the world through him might be saved.” [John

3:16, 17.] Do we not want to be saved? We must not build our hopes upon a foundation that shall be swept away. Do we want a life that shall measure with the life of God? "By grace are ye saved through faith, and that not of yourselves." [Ephesians 2:8.] Even when we were dead in trespasses and sins, God provided a way whereby we should be raised up and sit in heavenly places with Christ Jesus, that in the ages to come we might show forth the exceeding riches of His grace in His kindness to us. Any one that does not appreciate this kindness and love, which God has bestowed upon him, is robbing his soul of heaven's richest blessings.

Jesus Christ knew that humanity had not power in itself to resist the temptations of the enemy of souls, and therefore He clothed His divinity with humanity, left His royal command, and came to this world all seared and marred with the curse, and humiliated Himself, in order to set us an example. For our sakes He became poor. All this He did on our behalf. He came to this world, not to attend horse races, not to attend the theater, but He came meek and lowly, and He invites us to learn of Him, the King of glory. By doing this, we shall obtain the moral power He left the courts of heaven to bestow upon us. By taking humanity upon Himself, He exalted humanity in the scale of moral value with God.

Every human being should understand that he is not his own, but that he is bought with a price, and what a price! Christ suffered a shameful death that man might be saved! He became our sin-bearer, and suffered more than we can ever know in this life. When we consider that all heaven is looking upon the inhabitants of this earth to see what they will do, whether or not they will accept the moral power Christ is waiting to give them, how careful we should be to perfect a character after the divine model. Christ kept His Father's commandments. Adam fell because he broke them. He lost his connection with God. Christ came to bring to man moral power to keep His commandments. When God gave Christ to us, He gave all that it is possible for a God to give. There could be nothing to excel that gift. And by that gift all heaven is opened to every striving, struggling soul.

When Christ was crucified and lay in Joseph's new tomb the grave could not hold Him. He broke the fetters of the tomb and came forth from His prison house, and above the rent sepulcher He proclaimed, "I am the resurrection and the life." [John 11:25.] That life is free for us to take. Who receives it? Those that continue to transgress? "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.] God has given us this probation any time to see who will obey His commandments. Christ died to make a way for us to return to our loyalty. What the world may say of me or you amounts to but very little. God rejoices over every soul that is brought back to Him.

All heaven is watching the iniquity, the lawlessness, the embezzlements, the murders, and the forgeries that are now going on in the world. And Christ, before He left this earth, warned His disciples on this point. "For as it was in the days of Noe shall it be in the day when the Son of man is revealed." [Luke 17:26.] What were they doing then? They were eating, and drinking, marrying and giving in marriage. All of these things in themselves are lawful. It is necessary for us to eat and to drink that we may have physical strength to serve the Lord, but when we carry our eating to gluttony, without a thought of pleasing our heavenly Father, eating just that which is pleasing to our taste, we are doing just as did in the days of Noah.

And when we are building these great edifices and rearing palaces, we are doing just as they did in the days of Noah. We are robbing God's treasury of what belongs to it. He has made us His stewards, and we are responsible for the means which He has put into our hands. Who gives us the sunshine which makes the earth bring forth and bear? and who the fruitful showers? Who has given us the heavens above and the sun and stars in the heavens? Who gave you your reason, and who keeps watch over you from day to day? Is it not the God of heaven who has created the worlds, and who rested upon the seventh day? He blessed the day and made it holy, and is it more than justice that we respect the day upon which He has set His blessing?

Every time we look at the world we are reminded of the mighty hand of God which called it into existence. The canopy over our head and the earth beneath, covered with a carpet of green, call to remembrance the power of God, and also His lovingkindness. He might have made the grass brown or black, but God is a lover of the beautiful, and therefore He has given us beautiful things, upon which to look. Who could paint upon the flowers the delicate tint with which God has clothed them?

Would it not be better for fathers and there instead of taking their children into so-called society, to take them where they can see the handiwork of God?

"Consider the lilies of the field." We can have no better lesson book than nature. "Consider the lilies of the field, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." [Matthew 6:28, 29.] Let the minds of your children be carried up to God. It is for this that He has given us the seventh day, left it as a memorial of His created works. Will you rob God of the honor due Him by breaking His Sabbath? If you do, you rob yourself. We must come into harmony with God. Ask not what this man says or that man says, but make sure that you are walking according to the Word of God. Take for your guide what God says.

Heaven is worth something to me, and if it is worth anything, it is worth everything. I must see the King in His beauty; I must behold His matchless charms. I must hear the song that will rise in heaven to God and to the Lamb for ever and forever. I want to be there, and so I cannot afford to look upon this world, and think what I shall do to please it. I have a Maker in the heavens. We each have the same Lord and Master. He has given us children, and He requires that we educate them. Jesus Christ, who led the children of Israel through the wilderness, instructed Moses as to how they were to teach their children. When they rose up and when they sat down, walking abroad and at home, they were to teach them the commandments of God. And if they did this, He told them that He would bless their fields and their flocks, and bring them forth to serve and glorify Him.

Heaven is what we want—the heaven we read of in the 14th chapter of John, where Jesus says, "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." [Verses 1, 2.] The life of man at longest is but a little space of threescore years and ten. Peradventure some way exceed that, it is only as a cloud that passeth away, and shall we devote our God-given womanhood and manhood to the pleasures and frivolities of this world? Shall we place the hands of our children in the world and have

them brought up in ignorance of God? Shall we have them educated and trained after the world's order?

Parents should arouse to understand that there is a heaven to win and a hell to shun. We must teach temperance in all things. "As it was in the days of Noe, so shall it be in the days of the Son of man." [Luke 17:26.] Shall we show to the world around us what God is to us—what love He has shown to us in giving His well-beloved Son to die in our behalf? Christ came in the garb of humanity that He might help humanity. If He had come as an angel, we could not have endured the sight. We would have fainted beneath it. I want that life that He can give us. You want it.

Each of us can manifest to the world how much [he] appreciates the sacrifice of Christ. There are in the world many mistaken ideas of God and His work, and we think we have got to keep sinning all the time. But Christ came to take away the sin of the world, and by His grace it is possible for us to have our souls cleansed from sin. Christ wants every human soul to estimate himself in the light of the cross of Calvary. Our brains are of value, our physical strength is of value, because with these we can serve and glorify our Creator. It makes every difference to us whether we are complete in Christ or whether we are deficient in His likeness.

We are to do what we can to be saved. The Lord says, "Come out from among them, and be separate." [2 Corinthians 6:17.] The world may scorn you; they may talk if you do not come up to their line; they may even imprison you. So they did to John the Baptist. Because he reproved Herod in his sin, they cast him into prison and took his life. One after another, the servants of God have been witnesses for Him, and have signed their witness with their blood. But whatever their enemies did to their bodies, they could not destroy their souls. They persecuted John and Stephen, James and the other apostles. They could immure them in prison walls, but they could not take away their hope or eternal life.

"He that hath my commandments and keepeth them, he it is that loveth me." [John 14:21.] That is the test of your love. Adam and Eve disobeyed and lost Eden. The human family must obey the light that comes to them in regard to the binding claims of the law of God; they must lift the cross in view of the whole world.

"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Verse 21.] Think ye that John had no companion with him in prison? Christ and His holy angels were there to comfort him.

The enemies of Christ tried to make the beloved disciple John disown his master, and because he would not do as they wanted, they exiled him to the Isle of Patmos. And do you think that John was separated from the light that shines from the courts of heaven? Did he have no Comforter? "I will love him and will manifest myself to him." [Verse 21.] When God is with us, we can bear everything. We do not want to wait till tomorrow or next day before we give our hearts to God, because sickness and death may overtake us. We must accept God right where we are. We can say, Lord, I give myself to Thee; I stand from today under Thy bloodstained banner. I want that faith that works by love and purifies the soul.

Obey God, even at the loss of all things. Come out from among them, and be separate. God will receive you and be a Father unto you. He says, Ye shall be sons and daughters of the Lord Almighty. [2 Corinthians 6:17, 18.] I would rather be a child of God than to have the honor of worldly kingdoms. Jesus can give us rest which kings and princes do not possess. I want to become acquainted with Him. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.]

It is by the mercy of God that we have such golden opportunities for study. The world sinks into insignificance when compared with the worth of a soul. To know God is eternal life. Are you teaching this to your children, or are you teaching them to meet the world’s standard? Are you getting ready for the home that God is preparing for you? Do not, I beg of you, wait till the last moment as did the thief on the cross. Till then he had no light, but we have had our duty shown us from the Word of God. Serve him [with] your heart-affection, and with all the brain power that He has given you. Do not allow Satan to make a workshop of your brain to gratify and please those around you. The warfare between Christ and Satan will be carried on till the close of this world’s history, and if you would have the victory, you must be laborers together with God.

Would you catch the bright beams of the Sun of Righteousness? They are for you, and Christ wants to take away your sins, so that the bright rays of His love may find an entrance into your heart. Do you want to be complete in Him? Then obey His law. He is coming with power and glory in the clouds of heaven to take His loved ones to Himself. He left with us His law, and He wants us to keep it, then He will say, “Child, come up higher”—sons and daughters of Him who dwells in light unapproachable, sons and daughters of Him who lives to all eternity.

When we set our tables, do we think to thank God for the blessings He has given us? Do we consider the poor, the suffering, and the needy, or do we use food that takes all our money? Thus it was in the days of Noah. We want heaven. And the time we have here we must spend getting ready for it. We must learn how to praise God.

“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 wouldst have asked of him, and he would have given thee living water.” [John 4:10.] We must be partakers of the divine nature. Christ wants everyone of you to be a sharer in His kingdom, and He wants you to perfect a character after the divine likeness, so that we can enjoy heaven. If you spend your whole lifetime in the low, sordid things of this world, you will not want to meet Jesus bye and bye. Do you not want to be sons and daughters of God? Do you not want to see the King in His beauty, and be able to say to Him, “Here I am Lord, and the children which thou hast given me? I have tried to tell them of the Saviour that was born in Bethlehem, and how Satan followed Him every step from the manger to the cross.”

Teach your children of the Saviour’s life, death, and resurrection. Teach them to study the Bible. It should be the educator in all our schools. Teach them to form characters that will live through the eternal ages. We must pray as we never have before that God will keep and bless our children. When Christ was here upon earth, He gladly received the children, and we must teach our children that today

He is ready to take them to Himself. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." [Matthew 19:14.]

Come to Jesus just as you are, sinful, weak, and needy; and He will give you the water of life. You want a faith that reaches through the hellish shadow that Satan casts athwart your pathway. He is busily inventing amusements and fashions which will so take up men's minds, that they shall not be able to spare any time for meditation. Teach your children to glorify God, not to please themselves. They are His children—His by creation and redemption. Teach them to shun the amusements and follies of this degenerate age. Keep their minds clean and pure in the sight of God.

What if we do praise God and acknowledge His goodness and mercy from day to day? Is that any more than His due? Whoso offereth praise glorifieth God. Praise God. Let your conversation, your music, your songs all praise Him who has done so much for us. Praise God here, and then you will be fitted to join the heavenly choir when you enter the city of God. Then you can cast your glittering crowns at the feet of Jesus, take your golden harps, and fill all heaven with melody. We shall praise Him with an immortal tongue. Do you not want to be there? We must get an education here that will enable us to live with God through the eternal ages. The education we begin here will be perfected in heaven. We will only just enter a higher grade. We sit in heavenly places with Christ Jesus, He reveals Himself to us, and we learn the mystery of the incarnation of Christ, and the great sacrifice which He made in our behalf.

God help us to gird on His armor and stand under His banner, that the life that we now live we may live by the faith of the Son of God. Let our faith grasp the unseen realities of the eternal world. And then when Christ shall appear, we shall appear with Him in glory.

Ms 17, 1895

Strengthening One Another in Christ

Norfolk Villa, Granville, Australia

October 17, 1895

I was in a council meeting where many things were under consideration; one of the dignity and authority arose, and presented in a clear light the present condition of the work, and its dangers. All were listening with intense interest as the principles upon which we should act in this time of peril were set forth. The words were often repeated, "Where there is unity, there is strength." There is need of an Almighty power to work the human agent if he shall make straight paths for his feet. "If ye keep My commandments ye shall abide in My love." [John 15:10.] In order to have unity, we must recognize our dependence upon one another, for everyone is a part of the great web of humanity. But there has come in a servile dependence which leads man to look to his fellow man, and not to our infallible Superior, Jesus Christ. We are all weak, sinful, erring mortals, and unless we look to the Lord continually, we can do nothing in the right spirit, as it should be done.

When men are encouraged to lean on men, there will manifest a surprising weakness. All the aptitude, all the sharp, clear discernment, becomes mixed with merely human wisdom. "Without Me," says Christ,

“ye can do nothing.” [Verse 5.] Every one must learn to lean on the true support, Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption. It is the grace of Christ alone that makes us overcomers, and this victory is gained through entire dependence upon God, and close examination of self. Our probation is short. The Lord calls for deep humility, earnest, humble prayer.

At this time I can give only a part of what was presented to me. “Be careful of the words you speak, for they are written in the book.” Help one another, strengthen one another, build up one another in your most holy faith. The truth for this time is to lift up Jesus higher and still higher. Think no evil, speak no evil of another. If you see wrongs, be faithful. In the spirit of Christ, the spirit of meekness and love, go to the one you think in error, and plainly tell him his error and danger, all the time considering thyself, lest thou also be tempted. Seek that faith that works by love, and purifies the soul.

“Every moment divine power must be combined with human effort, else common, strange fire will be offered instead of the sacred. True faith is an active, working principle. It works by love and cleanses the soul from every moral impurity. Keep a constant guardianship over your individual selves, else strange fire will be offered—human passion proceeding from human prejudice. Weed out from your conversation every careless word. Remember that by your words you will be justified, and by your words condemned.

“The tongue needs bridling. The words you speak are seeds sown, which produce fruit either good or evil. Now is your sowing time. The good man, from the good treasure of the heart, bringeth forth good things. Why? Because Christ is an abiding presence in the soul. The sanctifying truth is a treasure house of wisdom to all who practice the truth. As a living spring it is welling up unto everlasting life. The one who has not Christ abiding in his heart will indulge in cheap talk, exaggerated statements, that make mischief. The tongue that utters perverse things, common things, slang phrases, that tongue needs to be treated with the hot coals of juniper.

“You are now deciding your own destiny. If you see one whose words or attitude shows that he is separated from God, do not blame him. It is not your work to condemn him, but come close to his side to help him. The parable of the straying sheep needs to be placed as a motto in every dwelling. The divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. There are thickets, quagmires, and dangerous crevices in the rocks, and the Shepherd knows that if the sheep is in any of these places, a friendly hand must lift it out. When He discovers the lost one, He does not heap reproaches upon it. He is only glad that He has found it alive. When He hears its bleating afar off, He encounters any and every difficulty, that He may save His sheep that was lost. With firm, yet gentle hand, He parts the briars, or takes it from the mire; He tenderly lifts it to His shoulders, and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean.”

Let every one of you consider that your individual self had been thus borne upon Christ’s shoulders. The Sin-bearer carries the befouled sheep; yet so precious is His burden that He rejoices, singing, “I have found my sheep that was lost.” [Luke 15:6.] Let not one human being entertain a masterly spirit, a self-righteous, criticizing spirit; for not one sheep that was lost would ever have entered the fold if the

compassionate Shepherd had not undertaken the painful search in the desert. The fact that one sheep was lost was enough to awaken the sympathy of the Shepherd, and start Him on His quest. Are you, who have this example before you, co-operating with Him who is seeking to save the lost? Are you co-laborers with Christ? This speck of a world was the scene of the incarnation and suffering of the Son of God. Christ did not go to world's unfallen, but He came to this world, all seared and marred with the curse. The outlook was not favorable, but most discouraging. Yet, "He shall not fail nor be discouraged until he have set judgment in the earth." [Isaiah 42:4.]

We must bear in mind the great joy manifested by the Shepherd at the recovery of the lost. He called upon His neighbors, Rejoice with me; I have found my sheep that was lost. And all heaven echoes the note of joy. The Father Himself joys over the rescued one with singing. What a holy ecstasy of joy is expressed in this parable! That joy it is your privilege to share.

Can you not endure suffering, sacrifice, and trial for the love of Christ? There is opportunity for doing good to the souls of the youth and the erring. Consider the humiliation of Christ, and His meekness and lowliness, and work as He worked, with a heart full of sanctified tenderness. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." [Jeremiah 31:1-3.] (See Isaiah 57:15.) Self must be crucified. It is a painful death, but it is life; life is the soul.

Ms 18, 1895

Sermon/Sermon at Armadale

Armadale, Melbourne, Australia

October 19, 1895

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not but his disciples,) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour." [John 4:1-6.]

The King of heaven, the Majesty of glory clothed His divinity with humanity and came into this world, that humanity <might meet> humanity, while divinity laid hold upon the throne of God in behalf of <all> these human agents that Christ came to save, that they should not perish. Behold His humiliation, for He is weary as a man is weary. There was sorrow in His heart as He sought to roll back the clouds of moral darkness <and ignorance> that enveloped this world, because those whom He came to save knew not Him whom God had sent! If they had only understood Christ, if they had only become acquainted with him, the light that he came to bring would have scattered the darkness, which, like the pall of death,

hung over the people. And it was because they did not appreciate their privileges that the people did not seek Christ, to make Him first and last and best in everything.

Our Saviour was weary! He who was the Commander of all heaven felt weary; and can we then complain of weariness? We shall be oft weary, but we should not faint nor be discouraged. There is restfulness in Jesus Christ. In Him we shall find peace that passeth understanding.

“Jesus therefore being wearied with his journey, sat thus on the well, and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus said unto her, Give me to drink. (For his disciples were gone into the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh 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 wouldst have asked of him, and he would have given thee living water.” [Verses 6-10.]

And this message is meant for us just as surely as for the woman of Samaria. It comes sounding down along the line from age to age, “If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.” [Verse 10.] Rivet this in your minds. Every soul should awaken to an understanding of his spiritual need. Matthew 5:6. Come to Christ in your soul hunger and thirst, and He will supply every want, whether temporal or spiritual. “If thou knewest the gift of God.” How very many there are that know not the gift of God. They talk of the truth, they talk of heaven and of religion, they talk of faith, but they know it not. They have not an experimental knowledge [of] what faith means, or what it is to trust God, of what it is to drink of the living water of life day by day.

Are there any here in this assembly that are thirsting for the living water, and feel, O that I might find it. I look to the right and it is not there, I seek it to the left and I find it not. I look before me, and behind me, and yet I cannot find my Saviour. Do you want to know how to find him? Come to him just as needy and dependent as you are, in the simplicity of a little child, in all the confidence that a child has in its parents, and ask your Saviour to pity you in your great necessity. Tell Him that you want the water of salvation. Do not seek for the amusements of this world for help. Come to the Lord Jesus and tell Him that you thirst, and that you want the water of life.

Unless we shall drink of the water that Christ gives, we cannot improve our own situation or of those that are around us. Only by being supplied by that grace which Jesus Christ can give us, and is longing to bestow upon us, will the necessities of the souls that are ready to perish be met.

It was not because this woman was a Samaritan that she did not know Christ, for He came to save the Samaritans as well as the Jews; with Him there is no caste or specially favored people. He came to take away the sins of the world. This He is willing to do for all, Jew or Gentile, and this we must have done for us before we can enter heaven. We must let Him take away our sins, because in Him was no sin. He is our Sin-bearer. Some of you may feel, while here upon the campground, that things do not go just exactly to your mind. You fret over the matter, and you may want to unburden your mind to someone,

and put them on the anxious seat also. They will repeat your words to others, and the first thing we know the camp is leavened with something, we hardly know what. Let us be careful what we say.

The seed that drops from one mind into another should be the most precious seed, not a seed of murmuring and complaint. We do not want that here, for we have come to seek the Lord, and to put away all repining and faultfinding. We have come here to <drink of> the water of life. We must not begin to let jealousy and evil surmisings come in. Let this be a place where God and His angels can walk, where the light of heaven can shine upon us and impart to us rays from the throne of God.

We have darkness enough <surrounding us in this world.> Let us be careful not to communicate <any> darkness to another mind. Catch the divine rays of light from heaven and flash them upon the pathway of others. I know there are many here who are discouraged, many who are tempted by the enemy, and who will be in danger of yielding, but for this there is a remedy. When Christ left this earth, He gave to us a legacy, not of gold, not of silver, not of real estate. He said, "Peace I leave with you, my peace give I unto you: not as the world giveth give I unto you." [John 14:27.] This is the gift that cometh down from heaven. His peace He leaves with those who will accept it. Let us walk in the footsteps of Jesus, in order that the Holy Spirit, which is the representative of Christ, may be our Counsellor to guide us in every perplexity. In your trouble, go to the Lord in prayer. He knows everyone of us by name, and He knows all our temptation. If we come to Him in our perplexity, and say, Lord, I cast my helpless soul upon Thee; I want Thy help; you will <receive> help. <He that hath a meek and contrite spirit will receive the heavenly anointing.>

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water." [John 4:10.] Today each one of us needs that living water. We should not let the sun set in the heavens tonight, or let the holy influence God has placed over the Sabbath pass away, till we understand that we can drink of the water of life. Pray for it with all your heart, your intelligence, and your strength. Christ has opened a fountain in which we can be washed free from every stain. His blood, shed upon Calvary's cross gives virtue to the fountain. Have we not something to pray for? If you are hungry or thirsty <for the water of life> do not hang your souls upon humanity. We must be supported by Christ. <We must drink of the living water.>

I am so thankful that we can grasp the promises by living faith, and hold Him, so that we can say with Jacob, "I will not let thee go except thou bless me." [Genesis 32:26.] Do you think if we were to say that, that Christ would tear Himself away? No indeed. He never will do this. Just as soon as Peter <began to sink beneath the white-capped waters, [and] he> cried out <in terror,> "Lord save me, I perish," the Lord was there to support him. [Matthew 14:30, 31.] And Christ reproved Him for his lack of faith. What we all want is to take Christ at His word, and believe that He will do exactly as He has promised. But, you say, I <cannot> originate faith. No; faith is the gift of God, and <the Lord responds> [to] every soul that has true faith <which is> the living fire of God's own kindling <for you to use in prayer.> The human being is to look to God and lay hold of His promises <day by day> by living faith. God will hold and protect us, and keep us from falling. We will then be partakers of the divine nature, having escaped the corruption that is in the world through lust.

If a parent were to promise a child some gift, and then when the child came to him for the favor, he were to fail in the fulfillment of his promise, he would certainly fail in his duty. God understands a parent's duty, and when we come to Him in faith, He will fulfill to us His promises. We want to have a faith that does not remain rolled up and hidden, but faith that works by love and purifies the soul, working constantly to cleanse away every moral impurity from the being. We want a faith that depends upon the power of God.

The world is watching to catch every mind, that it shall be interested in cheap forbidden amusements. Whatever may be your business, for God has His carpenters and farmers, lawyers, judges, and juries, and He has every branch under His supervision, He does not ask you to go into any business where you will not be able to serve Him with your whole heart and mind and soul and strength. He does not want your business to eclipse Jesus from your view. If you cannot work at your business and serve and glorify God, then give up that kind of business and work where God can bless you, that His joy may remain in you and that your joy may be full, because you are connected with Jesus, because you walk with God. When Enoch walked with God, he found satisfying company. There is fulness in Jesus, and when you are constantly learning of Him, the water of life will be given you in a living current from Jesus.

"But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [John 4:14.] The water that Christ gives us is a living well-spring that never fails. "The woman said unto him, Sir, give me this water, that I thirst not, neither come hither to draw." [Verse 15.] She had no understanding that the water to which Jesus referred was <spiritual.> Christ can supply the temporal necessities, but then He was speaking of the spiritual necessities. "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." This is the same as the sacred fire that God <kindled for> His people anciently. They were to put this sacred fire on the censers to be offered when the prayers of the people ascended to God, that its fragrance might go up before God with the prayers <of His waiting, praying people.>

We must have an insight into what Christ is to us and we are to Him. Every day we need the water of life which Christ has to give. He does not give it one day, and then wait till there is a drouth; the water which He gives is a living well-spring. "Whosoever drinketh of this 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." [Verse 14.] How precious it is to know that every one of us may be partakers of the divine nature.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." [John 6:27.] If there is <an education> which endureth through the eternal ages, do we not want it <now>? Do we not want the knowledge which will teach us what that meat is? We do not leave behind the experience we obtain here in heavenly things; we take it with us. Those who shall partake of the bread of life which the Father gives us shall find joy in Jesus Christ. Precious intelligence, that we can live upon this, even though circumstances change! Let trouble and difficulty come, and we do not sink under them, because we have a living connection with Jesus Christ, and He supplies all our necessities. "Lo I am with you alway, even unto the end of the world." [Matthew 28:20.]

“What shall we do that we might work the works of God?” [John 6:28.] Is the answer in any of your minds? Listen to what Jesus says, “If ye love me keep my commandments.” [John 14:15.] “This is the love of God that ye believe on him whom he hath sent.” [John 6:29.] Our faith must take right hold of Jesus Christ, and He will supply all our spiritual necessities, so that we can overcome the world, the flesh, and the devil, and have our souls linked to the heart of infinite love. If the rich stream of His salvation flows to us, it will be in us a well of water, springing up into everlasting life.

The water Christ gives does not lie like a pool of stagnant water. If we are possessed of His love those around will see “that we have been with Christ” [Acts 4:13], and out of our abundance we will be able to help those around us who shall come asking help. In us there will be a well spring, out of which will flow a current of love from Jesus Christ. Jesus wants us to bless those around us and so be laborers together with God. We are frustrating the purpose of God unless His love flows from us, imparting its healing vigor to [others]. Our probation will close ere long, and we want the water of life. What shall we do? Believe on Him whom God has sent.

“They said therefore unto him, What sign shewest thou,” and that day he had fed five thousand with only a few loaves and fishes. [John 6:30.] And yet they asked for a sign. We have had evidence upon evidence of what Christ is doing for us and what He has done. Take His life and study it. That is the bread of life. Ponder over His matchless love in laying off His royal robes and kingly crown and coming to this world to work among those who were seared and marred with the curse. For our sakes He became poor, that we through His poverty might be <made> rich. Are you improving your opportunities and laying up in heaven a treasure that faileth not? Are you seeking to perfect a Christian character through the grace of Jesus Christ?

Everyone here has had heaven brought within his reach. All heaven—its blessings its advantages, its privileges—has been offered to us that we might be fitted for the mansions that Jesus has gone to prepare for us. <The Lord Jesus> has promised to come again and receive us unto Himself. All we have to do is to believe on the Lord Jesus Christ, and receive His grace into our hearts. You cannot be your own sin-bearer. Christ Jesus <alone> will <bear our sins and> cleanse us from all moral and spiritual defilement. Take right hold of Him and do not let Him go. If the enemy tells you that you are a sinner, tell him that you know that you are <a sinner,> and that is why you are <coming to Christ, that He may take away your sin.> If he tells you that Jesus will not hear you, say, Yes, He will, <for He said, I come> not to call the righteous, but sinners to repentance.

If in any business you are surrounded with drinkers and smokers <and swearers, exercise the wisdom of God,> begin to talk to them of the blessed hope. This you will do if <you are drinking of the living fountain,> the water of life. We are God’s witnesses in this earth, and we have a testimony <of both mercy and hope> to bear to the world. We are Christ’s representatives to show <in our own character> what the truth can do for humanity. Teach them that you believe in Christ, and that everyone who believes in Him works on His principles. He is working constantly that humanity shall receive the gift of God, and we are to co-operate with Him. “For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but should have everlasting life.” [John 3:16.]

When you believe on Jesus Christ, when you have hold of Jesus Christ by a firm grip, you can look forward to eternal life. Our faith will enter, then, within the veil. And He has left with us His Holy Spirit to enable us to have that living faith that shall fasten upon the promises, and then we will not despair, but our souls will be filled with hope and courage. Satan's temptations will come but our faith will reach hold of that which is within the veil. Our faith will be stronger than the temptation—an anchor to the soul both sure and steadfast—and therefore we will be able to impart the heavenly blessings to those around us.

I thank God that there are many in our world that have not bowed the knee to Baal since they accepted the Lord Jesus Christ. They are not afraid to trust their souls to Him, and He will clothe them with His righteousness.

Then said they unto him, "What sign shewest thou then, that we may see and believe thee? what dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat." They had their eyes fixed upon Moses instead of upon Christ. They were sitting in Moses' seat, and supposed that they were communicating the light and truth that the people should have, but Jesus said, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." Through the wanderings of the children of Israel, Christ was their beneficent friend, and He is yours today. You must regard Him thus. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." [John 6:30-33.] Talk of Jesus every day. He loves us with a love that is beyond knowledge. We cannot explain it, but we can realize its effects. We may talk always of the love of God, and yet we only just make a beginning. It will take all eternity to reveal its fulness.

"For God sent not his Son into the world to condemn the world but that the world through him might be saved." [John 3:17.] And our work is not to condemn. If we want to let light into the mind, declare, It is written. Have the chambers of your mind bright with the light from the Holy Scriptures, and frame <them and hang them in> memory's hall with the promises of God. <You can have confidence and faith.> Repeat over and over what Christ has done for you. It is as seed sown that will spring up and bear fruit. He that believeth on Christ is not condemned, because we have a faith that takes hold of the Saviour that died on Calvary's cross. He that believeth is not condemned. But believing does not mean to go to meeting once a week and believe <for a short period.> It means to believe every day, and all the day, all the way, <every step> from here to heaven. Believe on him today right where you are. Say to Him, "Lord, I believe; take me and cleanse my heart from all impurity. Give me Thy robe of righteousness, a robe woven in the loom of heaven without a thread of <deficient> humanity in it, a robe that is divine." God help us that we may believe on Christ.

Let everyone that is drinking of the water of life feel that he has a special work to do in imparting to those around him the words of Christ. They are spirit and they are life. We want the richest blessings of God to come upon us during this meeting, and we want to carry His blessing away with us. We must seek God for ourselves; we must plead with Him alone, if we have to go by the seaside in the early morning. Christ <oft was in some retired spot in> the early hours for prayer that He might commune with God, and we need <hours of> communication with God also. We need the strength that comes from Him alone, that we may be as a light that shineth in a dark place. Then we will win souls for God.

Let us, during this meeting, put away everything that has a tendency to fault-finding or complaint. Let us have in our hearts the peace of God as a living, abiding principle.

Praise God because He is the tree of life from which we can eat. Praise Him because He is the water of salvation from which we can [drink]. [Manuscript ends here and may be incomplete.]

Ms 20, 1895

True Education

November 10, 1895

True education is the inculcation of those ideas which will impress the mind with the knowledge of God the Creator, and Jesus Christ the only begotten Son of God. This education, which will ennoble the intellect and expand the mind, may be gained from a study of God's words: "In the beginning was the Word, and the Word was with God, and Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. ... He was in the world, and the world was made by him, and the world knew him not." [John 1:1-5, 10.]

In delivering the children of Israel from their four hundred years of bondage, God was seeking to make known His holiness, His grace and His love to the idolatrous Egyptians. Christ, the Light of the world, was revealed to Moses in the burning bush, and Moses was appointed to make known the superiority of Jehovah over every false deity.

The education gained in our schools by the study of objectionable authors has not been of that order, that will mark the character of our schools with religious piety and consistency. When students enter school, their minds should be drawn to the Word of God; they should be taught to feed upon the words of Christ. As year after year passes into eternity, and as we draw near the end of this world's history, increased responsibility rests upon every teacher in our schools. The results of a rich and varied experience are shining upon our pathway, and teachers need to work in harmony with the increase of light, in order that their spiritual development may be proportionate to the light given. The treasures of the Bible, which, during the last few years have been rescued from the rubbish and re-set in a frame work of truth, place God's commandment-keeping people upon vantage ground. If this divine light is received into the mind, it will sanctify the soul and equip it to stand, by the grace of God, through the coming conflict.

The education given in our schools should be of that character which will strengthen the spiritual intelligence and give an increase knowledge of God and of Jesus Christ. This kind of education will qualify men to become missionaries who can bear the last message of mercy to a world whose inhabitants are as were the inhabitants of the Noachic world and we were the people of Sodom and Gomorrah. God has given to man a probation, in order that through divine power he may return to his loyalty [to God]. At infinite cost to Jesus Christ, God has devised and undertaken to save man from

Satan's power. He longs to bring him back to his allegiance, that, through the exceeding riches of Christ's grace, he may be fully in harmony with God.

The knowledge of God is eternal life; the wisdom of God is true wealth. The fear of God ruling in the heart, the love of Christ, constraining those who receive Him as their personal Saviour, is the highest education the human family can receive. By walking humbly with God, obeying His commandments and bearing the cross daily, we obtain a knowledge which will fit us for this life and for the future life. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and man, the man Christ Jesus." [1 Timothy 2:3-5.]

Every man and woman who has been converted to God is called upon, as a burning and a shining light, to dispel the moral darkness and bring light and knowledge into the world. Every Christian can grow in capability by using his talents; but every branch of the living vine that remains stationary is pruned off and cast away as rubbish. If, as the results of their education, young men and women lose what religion they had when they entered school, they had better change the character of their education, even though they have to disconnect themselves from the school. The student who is fitting for the service of God should be gaining daily in moral resources, that he may fight manfully the battles of the Lord.

I appeal to the teachers in our educational institutions for Christ's sake, and their own, not to let religious earnestness and zeal retrograde. If you do not go backward, you will advance. But unless our schools rise to a much higher plane of action, their candlestick will be removed out of its place. Broader views must be held, stronger faith and deeper piety must exist in regard to the work to be done, and when this is so, students will not be advised to take a course of study at Ann Harbor or any other college where the Word of God is not made the root and branch of all wisdom and all intellectual attainments.

When the converting power of God takes hold of the teachers in our schools, they will consider that a knowledge of God and of Jesus Christ covers a much broader field than the so-called scholastic education does. But unless they have a much broader view in regard to what constitutes education, they will experience great hindrance in preparing missionaries to go out and give their knowledge to others. In all our education, we should remember the words of Christ, "Ye are the light of the world. A city that is set on an hill cannot be hid." [Matthew 5:14.] Of ourselves we cannot shine, but if the Word of God abides in our souls, we will shine, for nothing can eclipse the light of heaven or retard the truth.

Wherever they may turn, the youth will see examples of unholiness. If they go with the multitude to do evil, their influence will be cast on the side of the adversary of souls; they will mislead those who have not cherished principles of unswerving fidelity to God. Warnings will not be heeded, and in their self-sufficiency they will say, I know enough not to be misled by any corrupting influence. Not seeking safe paths for their feet, they become unguarded, and, charmed with the careless recklessness of those who pride themselves upon their knowledge of evil, they will take fatal steps in the path which leads to death, for influence is power. But one person in a school who has a conscientious regard for truth and a true conception of duty, who will make straight paths for his feet lest the lame be turned out of the way, can do much in Christ's lines.

If those youth who have opportunity to gain an education will put the Word of God first, seeking to obtain that wisdom which comes as sacred fire from heaven, they will learn lessons highly essential for them to know. As students enter upon their school life, they are in danger of receiving from other students impressions that will endanger their principles of right, and they need to fasten their hold more firmly upon God, relying by faith upon His promises, and inquiring at every step, How can I best acquire a knowledge of God? How shall I shun the road leading to destruction, for I cannot take one false step without leading others by my precepts and example.

Teachers must be qualified to be ministers of righteousness. Their pathway must be kept free from any hindrance, in order that students may find in the school which they attend, a city of refuge. They should help those whom they are educating to disconnect from worldly influences and worldly associations, teaching them to obey the Word of God, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters." [2 Corinthians 6:17, 18.] What honor and exaltation is here given to humanity. Shall we not obey this invitation with grateful hearts?

Ms 21, 1895

Sermon/Address Given By Mrs. E. G. White at the Armadale Camp Meeting

Armadale, Australia

November 1895

"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." [1 John 3:1, 2.]

From the commencement to the close, of this chapter is full of precious lessons of instruction. We are to make the Bible the man of our counsel, and instead of taking from it that which we think will sustain us in our own opinions, we are to see in it the lessons of instruction God has given for us. There is truth for us in this Word, and that truth we must dig for as for hidden treasure.

We may search for the truth as those have in past ages, thinking that we have a flood of light and yet only comprehend a small portion of the real instruction, the efficiency, and the fullness contained in the Scriptures. But when we search with our heart and mind put to the utmost test, we shall know for ourselves what we must do that we may have eternal life; for in the Bible there is something to meet the wants of each one. An invisible Instructor will be by our side, and we will find that the Author of this Word is not only the Author but the Finisher of our faith. His Word standeth fast from everlasting to everlasting, and we want to learn from it lessons of eternal interest.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Verse 1.] We cannot find words to express the love of God, but He calls upon us to behold it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." [John 3:16, 14.]

It is not because God has given His Son that He loves the world, but because He loved the world He gave His Son, "that whosoever believeth on him should not perish, but have everlasting life." [Verse 16.] As you connect yourself with Jesus Christ you connect yourself with eternal life. His life is in you; you are hid with Christ in God, "and when he who is your life shall appear, then shall ye also appear with him in glory." [Colossians 3:3, 4.]

We have seen enough of what the world calls perfection to know that all such is valueless, "for the earth is corrupt under the inhabitants thereof." [Isaiah 24:5.] But if we hide our life in Christ, we are the happiest mortals on the face of the earth. We have a faith that works by love and purifies the soul, for Christ is the purifier and the cleanser of everyone. Is Christ to you the first, the last, and the best in everything? If He is, you have a hope that goes beyond the dark shadows which, like a pall of death, cover the world; your hope is cast within the veil. You do not drift hither and thither, but have a firm foundation, even Christ Jesus.

The gospel was first proclaimed in Eden. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Genesis 3:15.] But through ages of sin the image of God was almost obliterated from the earth. Satan said, Humanity cannot keep the law of God. I can take their minds and mold and fashion them so that they will not regard the law of God. But God looked down upon our earth, and seeing that the time had come, Christ the King of glory was born a helpless babe in Bethlehem. He who is from everlasting, and who is enshrouded in light unapproachable, He who fills all heaven with the train of His glory, looks upon sin as the only hateful thing that there is in our world, and yet He consented that His only begotten Son, sinless and holy, should take the sin of the world upon Himself.

Leaving the royal courts of heaven, Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." [Hebrews 2:14.] He could not come in the form of an angel, for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us.

He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity, and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man.

After Christ had been placed in the tomb, Roman guards were stationed round to protect His body. But a mighty angel from the court of heaven parted the darkness from his track, and descended to where the Son of God lay. When his light fell on the guards, they fell as dead men to the earth. But if the light from

one angel caused men to fall to the earth as dead, Christ could not have come with even that glory. He took humanity that we, by partaking of His nature, might receive the impress of Jehovah, and stand as witnesses before men and angels, and before the whole army of the powers of darkness, of the efficacy of a crucified Saviour.

Humility marked the path of Christ from the manger to the cross. He was a man in this small atom of a world, yet He conquered the power of Satan and released humanity from his grasp. "The Spirit of the Lord is upon me," He said, "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [Luke 4:18.]

Step by step Christ descended the path of humility, pursued by the enemy. He wrestled not against "flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This is our work, and therefore the exhortation is given, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Ephesians 6:12, 13.] In our fight we are barricaded by the ten commandments. "If ye do them," says Christ, "ye shall live in them." [See Leviticus 18:5.]

Christ entered the tomb that man might pass through the tomb and rise with a resurrection-life. He burst the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, "I am the resurrection and the life." [John 11:25.] And when the last trump shall sound, the Lifegiver will open the prison houses and those who have fallen asleep in Christ will come forth to a glorious immortality.

Christ died for the sins of the world that we might have an opportunity of showing to the universe loyalty to God and His law. Today He is making an atonement for us before the Father. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, "I have graven thee upon the palms of my hands." [Isaiah 49:16.] The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it! It will take the whole of eternity for man to understand the plan of redemption. It will open to him line upon line, here a little and there a little.

By transgression man was severed from God, the communion between them was broken. But Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the gulf between heaven and earth was bridged by that cross. Christ leads men to the gulf and points to the bridge by which it is spanned, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] God gives us a probation in which we may prove whether or not we will be loyal to Him. Christ calls upon us to lay our sins upon Him, the Sin-bearer, that we may represent God. But if we refuse to let them go, taking the responsibility ourselves, we will be lost. We may fall upon Christ, the living stone, and be broken, but if that stone falls upon us, it will grind us to powder.

In our warfare we have Christ's promise, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:21.] He manifested Himself to John, who had been

banished by his persecutors to the lonely isle of Patmos. But there He who rules the earth and keeps the waters in their appointed channel, manifested Himself to John. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last," "the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." [Revelation 1:9-11, 8.]

Christ manifested Himself to Peter, and delivered him from prison by the hand of an angel. He manifested Himself to Stephen, and he, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." [Acts 7:55, 56.] So Christ will manifest Himself to us if we are faithful. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." [Romans 8:38, 39.]

Now is the time when we may prove whether we will obey the law of God, or whether we will transgress. When a sinner unloads his burden at the foot of the cross, then it is that peace and happiness comes to him. And there is joy in heaven over one sinner that repenteth more than over ninety and nine who need no repentance. "The Lord God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." [Zephaniah 3:17.] All heaven appreciates the struggles of those who are fighting for the crown of everlasting life, that they may be partakers with Christ in the city of God, the very streets of which are pure gold, "as it were transparent glass." [Revelation 21:21.] God wants you there, Christ wants you there, the heavenly host wants you there. The angels are willing to stand in the outer circle, and let those who have been redeemed by the blood of Jesus, stand in the inner circle.

Do you realize your value in the sight of God? He says, "Ye are laborers together with Me." [See 1 Corinthians 3:9.] Are you letting your light shine in clear rays to a fallen world? Are you seeking to exercise every faculty and every power which God has given you? You may not be a minister, but you can be a witness. You may not be an eloquent speaker, but you can be eloquent in living Christ, you can be eloquent in letting your light shine before men. You will have to travel a rough path; you will have to meet with the powers of darkness; but you do not meet them alone, for God has given you a General.

Christ Himself, the Majesty of heaven, leads the children of God against their enemies. Thousands of holy angels wait to help those who are seeking for immortality and eternal life. A crown of glory waits for all who fight the good fight of faith, and when the warfare is over, they will be greeted with the words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.] Then, casting their glittering crowns at the feet of Jesus, and touching their golden harps, the redeemed host will fill all heaven with rich music.

An Appeal for the Southern Field

1895

Dear Brethren and Sisters in America:

I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. "Even Christ pleased not himself" [Romans 15:3]; but we are to consider the fact that the field is no more discouraging to those who would be laborers together with God than was the field of the world as it presented itself before the only begotten Son of God. When He came to earth to seek and to save that which was lost, He did not consult His own ease or pleasure. He left His high command, He laid aside His heavenly honor and glory, He laid off His glorious diadem and royal robe, and left the royal courts in order that He might come to earth to save fallen man. Though He possessed eternal riches, yet for our sakes He became poor, that He might enrich the human race.

By accepting the Son of God as their Redeemer, by exercising faith in Him, the sons and daughters of Adam might become heirs of God and joint heirs with Jesus Christ. The apostle says, "Ye know the grace of our Lord Jesus Christ, how that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." [2 Corinthians 8:9.] Christ was willing to come to a world that was seared and marred with the curse—the result of Adam's transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God's character. He was willing to come to bring back to loyalty those who were not subject to God's moral government. In the grand counsels of heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of His only begotten Son. He came to earth to be the true light which lighteth every man which cometh into the world.

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back and say, "No, I cannot enter such a field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left heaven to work for fallen man. He clothed His divinity with humanity, and came into the world, in order that His humanity might touch humanity and His divinity lay hold upon the throne of God in man's behalf. He came to seek the one lost sheep, to bring back the wandering one from the wilderness of sin to the heavenly fold. He was treated with every indignity by those whom He came to save from eternal ruin, and the missionary to the Southern field will need to arm himself with the mind that was in Christ Jesus. The record says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:11, 12.]

The Southern race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded one robbed, bruised, and beaten. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race

to perish by the wayside. Since the slaves gained their freedom at terrible loss of life both to the North and the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin had degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was One with the Father came to our world to bridge the gulf that sin had made, which separated man from God because of transgression.

Christ, the brightness of His Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption, depraved and deformed. He knew that the fallen race tended more to evil than to good, and practiced the most hateful vices. The heavenly hosts looked upon the world as undeserving of the sympathy and love of God. Angels marveled that Christ should undertake to save man in his lost, and as it seemed to them, hopeless condition. They marveled that God would tolerate a race so foul with sin as to be a blot upon His creation. They could see no room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save.

Satan is the destroyer, but Christ [is] the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon His law, and cast contempt upon His precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched, to be redeemed by heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause that he should fail or be discouraged, yet he often succeeds too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through well directed, persevering missionary labor.

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Why should not many, instead of a few, go forth to labor in this long neglected field? Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people and work for them just where they are?

There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to love God supremely and their fellow men as themselves? In the Southern field there are thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up His ease, His riches, and His life?

Christ gave up all in order that He might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through His merits man might be reconciled to God. Why is there not an army of workers enlisted under the bloodstained banner of Prince Emmanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world?

We should teach those who are filthy how to cast away their old sin-stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy life. We should live such a life before them that they will discern the difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way.

Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus, and have permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted, because men who claimed to be workers together with God were not daily converted and were not by looking unto Jesus transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life, even into the life of God, because their own life was not hid with Christ in God. As workers together with God, we must yoke up with Jesus Christ, and put on Christ. When we are planted in Christ, we shall grow in likeness to Christ's character.

We are to be living epistles, and men are to read in our lives what it means to be a Christian. We are to represent Christ in character, and self is to be hid with Christ in God. When this is our experience, we shall find that the angels of God will co-operate with us. Feeling our dependence upon God, we shall realize the force of Christ's words when He said, "Without me ye can do nothing." [John 15:5.] We shall then know how to have sympathy for the neglected, the oppressed, the despised, and yet at the same time have no sympathy with degradation, but in the midst of sin press closer and closer to the side of Jesus. We shall be grieved and shocked at the sins which are committed while we wear the yoke with Christ and are preparing to be a temple for the indwelling of the Holy Ghost.

Men who have faith and hope and love are partakers of the divine nature and have overcome the corruption that is in the world through lust. Such men are successful workers, for they build upon the sure foundation, gold, silver, and precious stones. They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the last days. Their work results in redeeming souls who shall stand before the throne of God.

Christ said to His disciples, "They that are whole need not a physician, but they that are sick. ... I came not to call the righteous, but sinners to repentance." [Luke 5:31, 32.] Those who realize their guilt feel

their need of the Saviour. Why, O why has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as he died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people.

Those whom the Lord sees neglected by us have been entrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so-called Christian nation. They have been left by the wayside, and decided efforts have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the element of the greatness in Christian character.

Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help, for they were neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side as the priest and Levite passed by the bruised and wounded one. There are souls among the colored race who can be reached, and the very kind of labor which their circumstances require should be put forth that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others.

But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity has locked up their senses. They need help as much as the veriest heathen, and unless they have the right kind of help they will be lost. But they may be taught to know God and Jesus Christ whom He has sent. The bright beams of the Son of Righteousness may shine into the darkened chambers of their mind. They need to catch a glimpse of God.

It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach into the lowest depths of sin. Hold up a sin-pardoning Saviour before the Lost and lowly, for Jesus has made a divine interposition in their behalf. He is able to reach to the lowest depths, and lift them up from the pit of sin, that they may be acknowledged as children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God.

Ms 22, 1895

The Bible the Most Important Book for Study in Our Schools

January 9, 1895

The Bible is the revelation of God to our world, telling us of the character we must have in order to reach the paradise of God. We are to esteem it as God's disclosure to us of eternal things, the things of most consequence for us to know. By the world it is thrown aside, as if the perusal of it were sufficient, but a thousand years of research would not exhaust the hidden treasure it contains. Eternity alone will disclose the wisdom of this book. The jewels buried in it are inexhaustible, for it is the wisdom of an infinite mind.

At no period of time has man learned all that can be learned of the Word of God. There are yet new views of truth to be seen, and much to be understood of the character and attributes of God—His benevolence, His mercy, His long forbearance, His example of perfect obedience. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." [John 1:14.] This would be a most valuable study, taxing the intellect and giving strength to the mental ability.

After diligently searching the Word, hidden treasures are discovered, and the lover of truth breaks out in triumph, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [1 Timothy 3:16.] "Let this mind be in you which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man." [Philippians 2:5-7.]

The Bible, fully received and studied as the voice of God, tells the human family how to reach the abodes of eternal happiness and secure the treasures of heaven. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] Are we then so dull that we can not comprehend it? Shall we cultivate a deep hunger for the production of great authors, and disregard the Word of God? It is this great longing for something they never ought to crave, that makes men substitute for knowledge that which can not make them wise unto salvation.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And the voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy: wherefore ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old times by the will of men, but holy men of God spake as they were moved by the Holy Spirit." [2 Peter 1:16-21.]

"For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and the glory of man is as the flower

of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.”

It is by the perusal of the Bible that the mind is strengthened, refined, and elevated. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into their characters, will be complete in Him who is all in all. Thank God for the possibilities set before humanity. But a study of the many different authors confuses and wearies the mind, and has a detrimental influence upon the religious life. In the Bible [are] specified distinctly man’s duties to God and to his fellow men, but without a study of the Word, how can these requirements be met? We must have a knowledge of God, for “this is life eternal,” said Christ, “that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” [John 17:3.]

There are in this world lords many and gods many, and “reverend” and “right reverend” is attached to the name of men who have robbed God of His title to make themselves gods in the earth. Only once in the Scriptures is the word “reverend” used, and there it is applied to Him who dwells in light unapproachable. It is the name given to an exalted God, and no sinful mortal should think to appropriate it to himself.

“The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and His righteousness endureth forever. He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion. He hath given meat unto all that fear Him: He will ever be mindful of His covenant. He hath showed His people the power of His works, that He may give them the heritage of the heathen. The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.”

Then how dare men, ignorant through disobedience, think to make themselves equal with God? He condemns them for assuming to climb up and be as gods, clothing themselves with sacred vestments to render them sacred in the eyes of the world, for God does not design that fallen man shall exalt himself to be equal with God. In placing “reverend” before their names, men evidence that they are ignorant of God and of His holiness. Did they view God as Moses viewed Him, they would be meek and lowly.

And Isaiah tells us what effect a sight of the Lord had upon him. “In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” [Isaiah 6:1-7.]

Let not man's assertions be considered as truth when they are contrary to the Word of God. The Lord God, the Creator of the heavens and the earth, the source of all wisdom, is second to none. But these suppose great authors, who give to our schools their text books for study are received and glorified, even though they have no vital connection with God. By such study men have been led far from God into forbidden paths; their minds have been wearied to death through unnecessary work in trying to obtain that which is to them as the knowledge which Adam and Eve disobeyed God in obtaining. If Adam and Eve had never touched the tree of knowledge, they would have been where the Lord could have imparted to them knowledge from His Word, knowledge which would not have had to be left behind with the things of this world, but which they could carry with them to the paradise of God.

But today young men and women spend years and years in acquiring an education which is but wood and stubble, to be consumed in the last great conflagration. Many spend years of their life in the study of books, obtaining an education that will die with them. Upon such an education God places no value. This supposed wisdom, gained from the study of different authors, has excluded and lessened the brightness and value of the Word of God. Many a student has left school unable to receive the Word of truth with the reverence and respect that they gave it before they entered, their faith eclipsed in the effort to excel in the studies. The Bible has not been made a standard matter in their education, but books mixed with infidelity and propagating unsound theories have been placed before them.

There is nothing so ennobling and invigorating as a study of the great themes which concern our eternal life. Let students seek to grasp these God-given truths, let them seek to measure these precious things, and their minds will expand and grow strong in the effort. But a mind crowded with a mass of matter it will never be able to use, is a mind dwarfed and enfeebled, because only put to the task of dealing with commonplace material. It has not been put to the task of considering the high, elevated disclosure coming from God.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] As the mind is summoned to the consideration of these great themes, it will rise higher and higher in the comprehension of these subjects of eternal importance, leaving the cheaper and insignificant matters to drop as a dead weight.

All unnecessary matters need to be weeded from the course of study, and only such studies placed before the students as will be of real value to them. With these alone they need to become familiar, that they may secure for themselves that life which measures with the life of God. And as they learn of these, their minds will strengthen and expand as did the mind of Christ and of John. What was it that made John great? He closed his mind to the mass of tradition taught by the teachers of the Jewish nation, opening it to the wisdom "which cometh down from above."

Before his birth the Holy Spirit testified of John, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

And in his prophecy Zacharias said to John, "And thou child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of sins, through the tender mercy of our God; whereby the day spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing forth unto Israel." [Luke 1:76-80.]

Simeon said of Christ, "Lord, now lettest thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to lighten the Gentiles, and the glory of thy people Israel." "And Jesus increased in wisdom and stature, and in favor with God and man." Jesus and John were represented by the educators of that day as ignorant, because they had not learned under them. But the God of heaven was their teacher, and all who heard were astonished at their knowledge of the Scripture, having never learned. Of them, they had not, truly; but from God they had learned the highest kind of wisdom.

The judgment of men, even of teachers, may be very wide of the mark as to what constitutes true education. The teachers in the days of Christ did not educate the youth in the correct knowledge of the Scriptures, which lies at the foundation of all education worthy of the name. Christ declared to the Pharisees, "Ye are both ignorant of the Scriptures and the power of God," "teaching for doctrine the commandments of men." [Matthew 22:29; 15:9.] And He prayed for His disciples, "Sanctify them through Thy truth, Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." [John 17:17-19.]

"And the Lord spake unto Moses, saying, Speak ye also unto the children of Israel, saying, Verily, My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." "Six days may work be done; but the seventh is the Sabbath of rest, holy unto the Lord; whosoever doeth any work in the Sabbath of the Lord shall surely be put to death." Has Satan succeeded in removing the sanctity from the day thus distinguished above all others? He has succeeded in putting another day in its stead, but never can he take from it the blessing of the Lord. "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant." [Exodus 31:12, 13, 15, 16.] What can be more positive and clear than these words? And has God changed? He will remain the same through all eternity, but man "has sought out many inventions." [Ecclesiastes 7:29.]

The Bible is full of knowledge, and all who come to its study with a heart to understand, will find the mind enlarged and the faculties strengthened to comprehend these precious, far-reaching truths. The Holy Spirit will impress them upon their minds and souls. But those who give instruction to the young, need first to become fools that they may be taught. If they ignore a plain "Thus saith the Lord," and pluck from the tree of knowledge that which the Lord has forbidden them to have, which is a knowledge of disobedience, their transgression brings them into condemnation and sin. Shall we extol such men for their great knowledge? Shall we sit at the feet of those who ignore the truths which sanctify the soul?

“As I live, saith the Lord, surely with a mighty hand and with an outstretched arm and with fury poured out will I rule you.” Why do not the educators of today heed this warning? Why are they stumbling, not knowing at what they stumble? It is because Satan has blinded their eyes and the stumbling block of their iniquity is presented before others by their precept and example. Thus other eyes are blinded, and those who ought to walk in the light, are walking in darkness, for they do not steadfastly behold Jesus, the Light of the world.

Great light was given to the Reformers, but many of them received the sophistry of error through misinterpretation of the Scriptures. These errors have come down through the centuries, but although they be hoary with age, yet they have not behind them a “Thus saith the Lord.” For the Lord has said, I will not “alter the thing that is gone out of my lips.” [Psalm 89:34.] In His great mercy the Lord has permitted still greater light to shine in these last days. To us He has sent His message, revealing His law and showing us what is truth.

In Christ is the fountain of all knowledge. In Him hopes of eternal life are centered. He is the greatest Teacher the world has ever known, and if we desire to enlarge the minds of the children and youth and win them, if possible, to a love of the Bible, fasten their minds upon the plain and simple truth, digging out that which has been buried beneath the rubbish, and letting the jewels shine forth. Encourage them to search into these subjects, and the effort put forth will be an invaluable discipline. The unfolding of God, as represented in Jesus Christ, furnishes a theme that is grand to contemplate, and that will, if studied, sharpen their minds, and elevate and ennoble the faculties. As the human agent learns these lessons in the school of Christ, trying to become as Christ was, meek and lowly of heart, he will learn the most useful of all lessons—that intellect is supreme only as it is sanctified by a living connection with God.

The warning and instruction given in the Word of God with regard to false shepherds should have some weight with the teachers and students in our schools. Advice should be given to the students [not] to take them as their highest authority. What need is there for students to bind off their education by attending Ann Arbor to receive the finishing touches? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth is concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher to glorify teachers who have not ears to hear or minds to comprehend a plain “Thus saith the Lord.”

In thus honoring those who are educating directly away from the truth, we do not meet the approval of God. Let the words of the Lord, spoken to the world through the prophet Isaiah, have weight with us. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] “The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit.” [Psalm 34:18.] “To this man will I look,” saith the Lord, “even to him that is poor and of a contrite spirit, and trembleth at My word.” [Isaiah 66:2.] The humble, who seek the Lord, have wisdom unto eternal life.

The greatest wisdom, and that most essential, is the knowledge of God. Self sinks into insignificance as it contemplates God and Jesus Christ, whom He hath sent. The Bible must be made the foundation for all study. Individually we must learn from this lesson book which God has given us, the condition of the salvation of our souls, for it is the only book that tells us what we must do in order to be saved. Not only this, but from it strength may be received for the intellect. The many books which education is thought to embrace, are misleading, a deception and a delusion. "What is the chaff to the wheat?" [Jeremiah 23:28.]

Satan is now stirring up the minds of men to furnish to the world literature which is of a cheap, superficial order, but which fascinates the mind and fastens it in a network of satanic contrivances. After reading these books, the mind lives in an unreal world, and the life, so far as usefulness is concerned, is as barren as a fruitless tree. The brain is intoxicated, making it impossible for the eternal realities, which are essential for the present and the future, to be pressed home. A mind educated to feed upon trash is unable to see in the Word of God the beauty that is there. Love for Jesus and inclination to righteousness is lost, for the mind is composed of that upon which it feeds. By feeding the mind upon exciting stories of fiction, man is bringing to the foundation "wood, hay, stubble." [1 Corinthians 3:12.] He loses all taste for the divine Guidebook, and cares not to study the character he must form in order to dwell with the redeemed ones and inhabit the mansions which Christ has gone to prepare.

God has most graciously granted us a probation in which to prepare for the test which will be brought upon us. Every advantage is given us through the mediation of Christ. If the human agent will study the Word, he will see that every facility has been freely provided for those who are seeking to be overcomers. The Holy Spirit is present to give strength for victories, and Christ has promised, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

Ms 22a, 1895 [Copy 1]

Interview Regarding the Religious Liberty Question

Armada, Victoria, Australia

November 20, 1895

Elder W. C. White called a meeting this morning to consider some phases of the religious liberty question. Recent stands taken by some of the brethren seem to indicate a necessity for a more thorough understanding of the principles involved on this subject.

The following persons were present: Professor W. W. Prescott, Elders W. C. White, A. G. Daniells, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg and Sister E. G. White, Sister Prescott and Sister Burnham, and Brethren Salisbury, Smith and Caldwell.

Several letters were read from and to different parties with reference to the points at issue; and then Sister White read a letter written to Elder A. T. Jones last May, which had been unavoidably withheld until just lately.

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach; and remarking on this point, Sister White said, "According to the light which has been given me, when the heavenly intelligences see that men will no longer present the truth in its simplicity, as Jesus did, these very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time."

After the letters have been read, the brethren were invited to discuss the points treated in them, but all seeming most desirous of hearing from Sister White, she made the following remarks—many of the points were brought out in answer to questions asked by different ones present.

"There is a terrible crisis <which seems to be> just ahead of us <which all must feel, but> especially at Battle Creek. My mind has been much troubled over the positions some of our brethren are taking with regard to the work to be done among the colored people in the Southern states. There is one point I want to lay before those who work in the Southern field. They will have to labor on different lines among the colored people. They cannot take the position of encouraging the colored people to work on Sunday, for the same spirit that has held the colored people in slavery is alive today. Many have the spirit of the devil working in them still. In every way possible will they will oppose everything that has a tendency to lift up the colored race.

"Understand these facts as they are: When the whites show the least inclination to help the colored people, it is terribly annoying to some. They do not want them to make their own living. They want them to work their plantations for them <and to feel dependent upon them.>

"Just as soon as the truth begins to be proclaimed in the South <more fully,> if there should be a marked difference in regard to the <working on> Sunday, we might just as well <leave the field, for our way will be blocked by counterworking agencies,> for we will have all the whites against us, and they will not work openly, but in secret organizations, and will hinder our work in every way possible, <and stir up the blacks to deeds of cruelty.>

"From the light that I have, If you get the truth before these Southern people, you must not encourage them <as a free people> to work on Sunday. There must be some provision made about this, and an understanding of it. You need not publish <that which you purpose to do> in the papers, but you must teach these people as you would children. <Work [as] quickly as possible.> Words must not be spoken to prejudice them or the whites, else the spirit of the evil one will cut the workers off. There must not be any effort made to have them work on Sunday.

"You can see that this will cut off that which Bro. _____ has written. It is not on the right principle. You have to conform to the practices of the people when they do not come in <decided> conflict with the law of God. If you do not <exercise wisdom> you will cut yourself <away from> those for whom you would labor altogether.

"Do you understand this? That is the way God has presented it to me. We cannot work so freely among those whose prejudices are so entirely different. We must let the Holy Spirit work. Men and women

cannot convince <men > of the wrong traits of character; we must accommodate ourselves to the situation <and let the Lord work for us.">

(Question: Should not those in the Southern field go ahead and work on Sunday?)

"As soon as <the whites—the members of the church—shall become filled with hatred against the truth, they leaven the colored people with them.> As soon as they can get the slightest chance, they will stir up one another, and pick off them whom they hate. Sunday is not the mark of the beast in such a field at present. The time will come when this test will be made, but not now.

"This should not be understood to refer to our own people in that field. I have no light on that, and I cannot advise them so.

"Slavery will be revived in the South again, and it will not do for the whites who labor for the colored people to take their stand <against Sunday> as firmly as in other places. If they feel that they have the right and the sanction of those who have brought them the truth, they will take the opportunity to defy their oppressors.

"There is certainly a terrible condition of things opening before us. According to the light given me in regard to this Southern field, they must go as carefully as possible to work on the lines of the lessons which Christ gave. The people will soon find out all you believe and ask you about it; then you can educate them, but not in such a prominent manner as will attract attention to your work and thus cut you right off from work."

(Question: Should the same position be taken in other foreign fields where the prejudice is so strong?)

"Yes. Just the same, exactly. The light that I have is that they should go quietly [to] work preaching the grand truths of the Bible—Christ, and Him crucified. Why, the reason Christ died was because the law is eternal. And the Spirit of the Lord will awaken them, and bring them (the commandments) to their remembrance. You cannot think how [this] has been presented to me: 'I have sent mine angel to the churches.' [Revelation 22:16.] Have any of you seen His angel? Here is the messenger of heaven right beside those who stand in the desk, God's chosen messengers. It is not the best way to present those things that will arouse prejudice <as you commence your labor. You need to be guarded at every point. There are honest, sincere people in the South who are hungering for the truth, and there are those who are now deeply prejudiced against white people coming in to the South. If a sure course is pursued, if you can obtain their confidence, souls will be won to Christ.">

(Professor Prescott here related a case that came to his notice: a man kept coming to the meetings hoping that he would hear the Sabbath question taken up. He heard nothing but Christ preached. Still in his mind the truth was constantly being repeated, "The seventh day is the Sabbath." The Holy Spirit was working on his mind.)

Resuming, Sister White said, "These things that I have been presenting to you will need to be brought out with great care."

In answer to a question, she said, "I have given you the light which has been presented to me. If followed, it will change the course of action of many. Refraining from work on Sunday is not receiving the mark of the beast, and where it will advance the interests of the work, it should not be done. We should not go out of our way to work on Sunday. We need not take our sawhorse and set it out on the front side walk to let our light shine.

"The time has not yet come to be defiant, and go right along as if there was no prejudice—Be as wise as serpents and harmless as doves. If you see that if you do certain things which you have a perfect right to do that you cannot work with human minds, you should refrain from doing that which will close their minds against the truth. There is no use of our cutting our own heads off; there is a world to warn. 'All things are lawful, but all things are not expedient.'" [1 Corinthians 6:12.]

"We may put ourselves where we will shut doors against the truth which God has opened. We have no right to do anything which will obstruct the light which is shining from heaven. The issue on the Sabbath question has not yet come, and we may bring on the crisis before the time. You may have all the truth, but you need not let it all flash suddenly on minds, lest it become darkness to them. I have had to come right out against Bro. _____ on this point. He would take his chart, go out and knock at a door, and say, 'I have come to give you the third angel's message, and to tell you that the seventh day is the Sabbath.' Why, even Christ said, I have many things to say unto you but ye cannot bear them now. [John 16:12.] We must not go into a place, open up our satchel, show all we have, and tell everything we know.

"I tried to bring these out at Harbor Heights. Those who go to these institutions are to live the truth, just as Daniel and Paul did. There is something else they are to do; each one should study to see what is the best way to get the truth into these schools.

"The Waldensians went into the schools as students. They made no pretensions; they apparently paid no attention to any one; but they lived what they believed, and their principles became known right off. They never sacrificed principle. This was different from anything the students had ever seen in the schools, and they began to ask themselves, What does this all mean? Why cannot these men be swerved from the right? And while their minds were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour; and the students were encouraged to make inquiries, and so the simple story of Jesus was told them, and their minds took hold of it. This is what I tried to present at Harbor Heights. You should take those who have the Spirit of God, who have the truth wrought into their very being, and let them go right into these colleges. And let them work point by point. Let them show that they respect all the laws and rules of the school. [The] first thing they know, the leaven begins to work. We can depend much more upon the power of God, manifest in the life of His children, than upon any words that can be spoken; but they should speak in just as pure words as possible.

"Jesus was a teacher when He was but twelve years old. He went in before those doctors—He went as a learner—but in every question, He was pouring light into their darkened minds. If He had caused them to suspect that He was trying to teach them, they would have spurned Him. And so it was all through His life. They could not find a single thing to blame Him for, and yet He was at work all the time. He worked

in His own home until He did not have any home. His lot was no more pleasant than that of the young people who try to walk in His footsteps now. If all our people would work in this way—in Christ's way—what a blessing it would be.

“Let your light so shine that men may see your good works and glorify your Father which is in heaven. This spirit will inspire others to do the will of the Lord also.”

Professor Prescott remarked that where there was the most said about being persecuted there was not always the teachable spirit. Reference was then made to Ephesians 6:12. And Sister White said, “Talk about schooling, it's the Bible we want to be educated in. There is a great deal in that statement that we wrestle not against flesh and blood, but against spiritual wickedness. Christ, when wrestling with Satan over the body of Moses, did not bring a railing accusation against him. He did nothing to stir up the powers of darkness. Taking different individuals and showing them that what they say is not the truth does not advance the truth. These sayings will be treasured up against us, and the enemy of truth is already taking advantage of them to make the work as hard as possible. We have got to be in the world, but must not be of the world.

“This is God's world, and wicked men are simply permitted to be in it. This earth was deeded to Abraham and his children, and we will come into possession of it before long. We must not feel that we will receive any help from those around, but we must be where we can help them.

“When you begin to work with parliaments, that sets the devil to work, and if he cannot make the work hard for us, who can? Do not let your work be known any more than necessary. Let the truth work. Our best course is not to get up an exemption. God has given light that the least said about these things the better. The devil and all his hosts are working to destroy God's law, and when you begin to work on those lines, he will stir up men to believe that we do not regard their laws, nor obey their decrees.

“We are not to reveal all our purposes and plans to men. Satan is working in an underhanded way, and he will continue so to work. He will not work open and above board. His power is to work upon human minds to make a start, to set a powerful movement on foot before the people's minds are prepared for it.”

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them reading?)

“From the light that has been given me, we should fear that these men and rulers will take their position against the work and then they will act like the devil; but every advantage should be taken to get acquainted with these men; not in a way produce anything like prejudice. We must appear to them as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice will be removed in a large measure, and their hearts will be open for more. Then we should not present the Sabbath, but let us present Christ. What if they should begin to oppose you and say, O, that's a Seventh-day Adventist?—Lift up Christ higher and still higher. It means a great deal to be wise as serpents and harmless as doves.

"The world is not to be condemned until after they have the light. We must tell them the simple story of conversion. The people are to be pitied, and we want to soften the message to them just as much as we can. This will soften them so that the Spirit of the Lord can mold them. They have been receiving false ideas. If we come close to them, and show them the love of Christ, we can do much more for them."

In answer to a question, Sister White said that there is no harm in the brethren's working out their fines. "Christ, the King of Glory, carried the cross upon which He was about to be crucified. Just think of the indignities to which He submitted. The people had not the slightest semblance of a right to inflict them upon Him, but He did not refuse to submit. Let the servant pay tribute, as the Master did, lest they be offended."

(Question: Would it not be as well for us to present principles rather than to dwell upon what the governments will do?)

"We have nothing to do with the government's actions. It is our duty to obey God, and when they arrest you, Take no thought what you shall do. What you are to do is to follow Christ step by step. We need not commence weeks beforehand to examine the question and plan out what we will do when they do so and so, neither what we are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say.

"The light given me is that in our meetings the speakers should keep a reserve force, so that when the enemy begins to work, we need not resort to strange fire, become combative, and kind of throw the sword. We may thus betray the cause at the very point where victory is ours. If we should let loose of Jesus and take up our own spirit, it may take months, or perhaps years, to counteract that one wrong move. Unless many of us are converted and become as little children, we shall never see the kingdom of God. These are just the lessons we need to bring into our schools. They do not need science so much as these principles.

"In cases where we are brought before the courts, we are to give up our rights unless it brings us in collision with God. It is not our rights we are pleading for, but God's right to our service.

"Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour's words: 'When they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.'" [Matthew 10:23.]

Ms 22b, 1895 [Copy 2]

Interview Regarding the Religious Liberty Question

Armada, Victoria, Australia

November 20, 1895 (Recopied August 1, 1896)

Elder W. C. White called a meeting this morning to consider some phases of the religious liberty question. Recent stands taken by some of the brethren seemed to indicate a necessity for a more thorough understanding of the principles involved in this subject.

The following persons were present: Elders W. W. Prescott, W. C. White, A. G. Daniells, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg, and Sister White and Sister Burnham, and Salisbury, Smith, and Caldwell.

Several letters were read from and to different parties, with reference to the points at issue; and then Sister White read a letter written to Elder A. T. Jones in May 1894, which had been unavoidably withheld until just lately.

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this point, Sister White said, "According to the light which has been given me, when the heavenly intelligences see that men will no longer present the truth in simplicity, as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time."

After the letters have been read, the brethren were invited to discuss the points treated in them, but all seeming most desirous of hearing from Sister White, she made the following remarks. Many of the points were brought out in answer to questions asked by different ones present.

"There is a terrible crisis just ahead of us, and especially will it come at Battle Creek. My mind has been much troubled over the positions some of our brethren are taking in regard to the work to be done among the colored people in the Southern states, and there is one point that I wish to lay before those who work in the Southern field. They will have to labor in different lines from those followed in the Northern field, that is, among the colored people. They cannot go to there and encourage the colored people to work on Sunday, for the same spirit that held the colored in slavery is alive today. In the minds of many of the white people the same spirit of oppression is still working. In every possible way they will oppose that which has a tendency to lift up the colored race.

"Understand these facts as they are: When the whites show the least inclination to help the colored people by educating them to help themselves, a certain class of the white people are terribly annoyed. Those do not want the colored people to earn their own living; they want them to work their plantations for them.

"When the whites try to educate the colored people in the truth, jealousy is aroused. Ministers, colored and white, will oppose the truth. The colored ministers think they know how to preach to their own race better than the white minister can, and they think that the whites are taking the work out of their hands. By falsehood, they will create the most decided opposition, and those among the white people who are opposed to the truth will help them to make it exceedingly hard for the work to advance.

“Just as soon as the truth is proclaimed in the South, if a marked difference is made in regard to Sunday, we might just as well leave the field entirely, for we shall have all the whites against us. They will not work openly, but in secret organizations, and will hinder our work in every possible way.

“From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage them to work on Sunday. There must be some provision made in regard to this, and an understanding arrived at, but you need not publish it in the papers. You must teach these people as you would children. Not a word should be spoken to create prejudice in their minds, or in the minds of the whites, for if prejudice is created, the spirit of the enemy will work in the children of disobedience. The work will be hindered, and an opposition will be aroused which will endanger the lives of the workers, and of the believers. An effort must be made to teach them to work on Sunday.

“You can see that this will cut off that which Bro. _____ has written. What he has said is not based on right principles. When the practices of the people do not come in conflict with the law of God, you must conform to them. If you do not do this, you will not only stop your own work, but will hinder those for whom you are laboring from accepting the truth.

“Do you understand this? This is the way God has presented it to me. We cannot work so freely among those whose prejudices are so entirely different from those of white people. We must let the Holy Spirit work, for men and women cannot convince others of their wrong traits of character. When introducing the truth, we must as far as possible accommodate ourselves to the situation.”

(Question: Should not those in the Southern field work on Sunday?)

“If they do this, there is danger that the opposing elements will stir up one another, and to pick off those they hate. At present Sunday is not the mark of the beast in such a field as the Southern states. The time will come when this test will be made, but it is not now. The truth must come more fully before the people. This should not be understood to refer to our own people in that field who understand the truth. I have no light on that, and I cannot advise them.

“Slavery will again be revived in the South, for the spirit of slavery still lives, and it will not do for the whites who labor for colored people to take their stand as firmly as boldly and openly as they would be free to do were they in other places. If they feel that they have the right, and the sanction of those who have brought them the truth, some of the colored people will take the opportunity to defy their oppressors. They will become presumptuous, but it will be to their sorrow.

“A terrible condition of things is certainly opening before us. According to the light given me in regard to the Southern field, I see that the work must be done as wisely and carefully as possible, and in the lines in which Christ worked. The people will soon find out what you believe, for they will question you. Then you can teach them, but not in so prominent a manner as to attract attention to your work, thus cutting you off from other work.”

(Question: Should the same position be taken in other foreign fields, where the prejudice is so strong?)

“Yes; just the same. The light that I have is that God’s servants should go quietly to work, preaching the grand truths of the Bible—Christ and Him crucified—showing that the reason Christ died was because the law of God is eternal. The Spirit of the Lord will awaken those with whom you work, bringing the commandments of God to their remembrance. I can scarcely describe to you the way in which this has been presented to me. God says, ‘I have sent mine angel to the churches.’ [Revelation 22:16.] Have any of you seen this angel? The heavenly messenger is close beside those who stand in the desk, and who are God’s chosen messengers. In preaching the truth, it is not best to present those stirring points of truth that will arouse prejudice when such strong feeling exists as is felt in the South against the North. The Sabbath must be taught in a decided manner, but be cautious how you touch their idol Sunday. A word to the wise is sufficient.”

(Professor Prescott here related a case that once came to his notice: In a place where the truth was being presented, a man came to the meetings, hoping that he would hear about the Sabbath. He heard nothing but Christ preached, but still the truth was being constantly impressed on his mind, “The seventh day is the Sabbath.” In this way the Holy Spirit worked upon his mind and he decided for the truth.)

Resuming her talk, Sister White said, “The things that I have been presenting to you will need to be brought out with great care.”

In answer to another question, Sister White said, “I have given you the light which has been presented to me. If followed, it will change the course of many. Refraining from work on Sunday is not receiving the mark of the beast, and where it will advance the interests of the work, it should be done. We should not go out of our way to work on Sunday. We need not take our sawhorse, and set it out on the front side walk, and saw wood there in order to let our light shine, as one man living in a large city thought it his duty to do.

“The time has not yet come to work as though there were no prejudice. Christ said, ‘Be ye wise as serpents and harmless as doves.’ [Matthew 10:16.] If you see that by doing certain things, which you have a perfect right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

“We have no right to do anything that will obstruct the light which is shining from heaven; yet by a wrong course of action we may put ourselves where we will close the door which God has opened for the entrance of the truth. The final issue of the Sabbath question has not yet come, and by imprudent actions, we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. I have had to bear a testimony against Bro. _____ on this point. He would take his chart, go out, knock at a door, and say, ‘I have come to give you the third angel’s message, and to tell that the seventh day is the Sabbath.’ But even Christ said to His disciples, ‘I have many things to say unto you, but ye cannot bear them now.’ [John 16:12.] We must not go into a place, open our satchel, show all we have, and tell everything we know about the truth. We must work cautiously, presenting the truth by degrees.

“The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to any one; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had ever seen, and they began to ask themselves, What does all this mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it.

“These things I tried to present at Harbor Heights. Those who have the Spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The leaven will begin to work, for we can depend much more upon the power of God manifested in the lives of His children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines.

“There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects, for the teachers of the school need themselves to become Bible students. No open controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused.

“But I scarcely dare present this method of labor, for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done, and it will be done by those who are led and taught of God.

“Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question, He poured light into their darkened minds. Had He led them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps.

“If all our people would work in Christ’s way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. ‘Let your light so shine

before men, that they may see your good works and glorify your Father which is in heaven.' [Matthew 5:16.] This spirit will inspire others to do the will of the Lord also.

"This world is God's. Wicked men are only permitted to live in it till they have filled up the cup of their iniquity. It was deeded to Abraham and his children, and ere long God's people shall take possession of it. In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. Advance truth. Give those with whom you may come in contact an opportunity to learn what is truth, and to become converted. But do not think that your light gives you license to make a raid on those who are in error.

"When we begin to work with parliaments, the enemy is roused to exert all his strength against us, and if he cannot make the work hard for us, who can? Do not let your work be known any more than is necessary. The best course to follow is that which will avoid all opposition. The least said about the foolish errors of others, the better. Satan and all his hosts are working to make of none effect the law of God, and when we begin to work on controversial lines, he will lead men to believe that we do not regard their laws or obey their decrees. Believing this, they will make it as hard as possible for all who will not worship their idol Sunday.

"We are not to reveal all our purposes and plans to men. Satan will take advantage of any indiscretion shown on this point. He does not work openly and above board. He works in an underhanded manner, and will continue to do so. Before the people are prepared for it, he leads men to set a powerful movement on foot by working on their minds."

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them with reading matter?)

"From the light that has been given me, I see that we should fear lest rulers take their position against our work. If they do this, they will act like the enemy of all good. Every opportunity to become acquainted with these men should be embraced; but we should do nothing that will produce anything like prejudice. It means a great deal to be as wise as serpents and as harmless as doves. We have so much determination in us that often we do things unguardedly and rashly. We must appear before these men as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice, in a measure, will be removed; their hearts will be opened to the truth. Do not abruptly present the Sabbath; present Christ. Should they begin to oppose you, saying, 'O, he is a Seventh-day Adventist,'—lift up Christ, higher, and still higher."

(Question: Would it not be as well for us to present principles, rather than to dwell upon what the governments will do?)

"We should have nothing to do with the actions of the government. Our duty is to obey God. When you are arrested, take no thought what you shall do. You are to follow Christ step by step. You need not commence weeks beforehand to examine the question, and lay plans as to what you will do when the powers shall do this or that, neither need you think what you are to say. Study the truth, and the Spirit

of the Lord will bring to your remembrance what you shall say. Our minds should be a treasure house, filled with the Word of God.

“When the enemy begins to work, we need not resort to strange fire. We need not become combative. By doing this, we may thus betray the cause at the very point where victory is ours. If we let go our hold of Jesus, and trust in ourselves, it may take months, or perhaps years to counteract that one wrong move. Unless we are converted, and become as little children, we shall never see the kingdom of God. These are the lessons we need to bring into our schools. The students do not need science as much as they need these principles. Teach them how to advance the truth as it is in Jesus.

“The world is not to be condemned until after it has had the light. We must tell the people the simple story of the cross. They are to be pitied, and just as much as possible, we must soften the message we bring to them. This will soften their hearts so that the Spirit of the Lord can mold them. In the past they have been receiving false ideas. If we come close to them, and tell them of the love of Christ, we can do much for them.”

In answer to a question, Sister White stated that there was no harm in the brethren working out their fines. “Christ, the King of glory, carried the cross upon which He was about to be crucified. The people had not the slightest semblance of right to inflict this upon Him, but He did not refuse to submit. Christ suffered and died for us. Shall we refuse to be partakers of His sufferings? Let the servant pay tribute as the Master did, lest others be offended.

“When brought before courts, we are to give up our rights, unless by so doing we are brought in collision with God. We are not pleading for our right, but to God’s right to our service. Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour’s words, ‘When they persecute you in this city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.’” [Matthew 10:23.]

Ms 22c, 1895 [Copy 3]

Interview Regarding the Religious Liberty Question

Armadale, Australia

November 20, 1895 (Recopied June 28, 1899)

On the morning of November 20, 1895, a council meeting was called at the large tent on the Armadale campground to consider some questions arising from the discussions of our brethren regarding the religious liberty work. The positions recently taken by some of our brethren indicated that there was necessity for a more thorough understanding of the principles which govern our work.

There were present W. W. Prescott, A. G. Daniells, W. C. White, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg, W. D. Salisbury, James Smith, and Sisters E. G. White and E. J. Burnham.

Several letters were read with reference to the questions at issue, then Sister White read a letter which she had written to Elder A. T. Jones in May, 1894, which had been unavoidably withheld until very recently.

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this, Sister White said, "According to the light which has been given to me, when the heavenly intelligences see that men will no longer present the truth in simplicity as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time."

The brethren were invited to discuss the points treated in the letters, but all were desirous of hearing further from Sister White, and she made the following remarks: "There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in _____. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern states. There is one point that I wish to lay before those who work in the Southern field. Among the colored people, they will have to labor in different lines from those followed in the North. They cannot go to the South and present the real facts in reference to Sunday keeping being the mark of the beast, and encourage the colored people to work on Sunday, for the same spirit that held the colored in slavery is not dead, but alive today, and ready to spring into activity. The same spirit of oppression is still cherished in the minds of many of the white people of the South, and will reveal itself in cruel deeds, which are the manifestation of their religious zeal. Some will oppose in every possible way any action which has a tendency to uplift the colored race, and teach them to be self-supporting.

"When the whites show an inclination to help the colored people, by educating them to help themselves, a certain class of the white people are terribly annoyed. They do not want the colored people to earn an independent living. They want them to work their plantations.

"When the white people try to educate the colored people in the truth, jealousy is aroused, and ministers, both colored and white, will bitterly oppose the truth. The colored think they know now to preach to their own race better than the white ministers can, and they feel that the whites are taking the work out of their hands. By falsehood they will create the most decided opposition, and those among the white people who are opposed to the truth, will help them and will make it exceedingly hard for the work of the message to advance.

"When the truth is proclaimed in the South, a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised not to do anything to arouse their prejudice. Otherwise, we may just as well leave the field entirely, for the workers will all have the white people against them. Those who oppose the truth will not work openly, but through secret organizations, and will seek to hinder the work in every possible way. Our laborers must move in a quiet way, striving to do everything possible to present the truth to the people, remembering that the love of Christ will melt down opposition.

“From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this, but it need not be published in our papers. You must teach these people as you would teach children. Not a word should be spoken to create prejudice, for if by any careless or impulsive speech to the colored people in regard to the whites any prejudice is created in their minds against the whites, or in the minds of the white people against them, the spirit of the enemy will work in the children of disobedience. Thus an opposition will be aroused which will hinder the work of the message, and will endanger the lives of the workers and of the believers.

“We are not to make efforts to teach the Southern people to work on Sunday. That which some of our brethren have written on this point is not based upon right principles. When the practices of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling blocks in the way of those for whom they labor, and hinder them from accepting the truth. On Sundays there is the very best opportunity for those who are missionaries to hold Sunday schools, and come to the people in the simplest manner possible, telling them of the love of Jesus for sinners, and educating them in the Scriptures. There are many ways of reaching all classes, both white and black. We are to interest them in the life of Christ from His childhood up to manhood, and through His life of ministry to the cross. We cannot work in all localities in the same way. We must let the Holy Spirit guide, for men and women can not convince others of the wrong traits of character. While laboring to introduce the truth, we must accommodate ourselves as much as possible to the field, and the circumstances of those for whom we labor.”

Question: Should not those in the Southern field work on Sunday?

“If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another, to persecute those who do this, and to pick off those whom they hate. At present Sunday keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to renounce the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has yet not come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old Sabbathkeepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday.

“Slavery will again be revived in the Southern states, for the spirit of slavery still lives. Therefore, it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the Word of God in regard to the Sabbath question and the sanction of those who have brought them to the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be

instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth.

“A terrible condition of things is certainly opening before us. According to the light which is given to me in regard to the Southern field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself laboring on Sunday. It would be better to take that day to instruct others in regard to the love of Jesus and true conversion.”

Question: Should the same principles govern our work and attitude toward the Sunday question in foreign fields where the prejudice of the people are so strong?

“Yes; just the same. The light that I have is that God’s servants should go quietly to work, preaching the grand, precious truths of the Bible—Christ and Him crucified, His love and infinite sacrifice—showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of the Lord will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. I can hardly describe to you the way in which this has been presented to me. The Lord says in Revelation 22:16: ‘I Jesus have sent mine angel to testify unto you these things in the churches.’ Have any of you seen this angel? The messengers from heaven are close beside those who stand before the people, holding forth the Word of life. In preaching the truth, it is not always best to present those strong points of truth that will arouse prejudice, especially where such strong feeling exist as is felt in the Southern states. The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol, Sunday. A word to the wise is sufficient.

“I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interest of the work, it should be done. We should not go out of our way to work on Sunday.

“After the Sabbath has been carefully observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God’s holy day, difficulties will arise, for efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God, and if the opposition and persecution are determinedly kept up, let them heed the words of Christ, ‘When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come.’ [Matthew 10:23.]

“The time has not yet come for us to work as though there were no prejudice. Christ said, ‘Be ye wise as serpents, and harmless as doves.’ [Verse 16.] If you see that by doing certain things which you a perfect

right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

We have no right to do anything that will obstruct the light which is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the truth. The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. Even Christ said to His disciples, 'I have many things to say unto you, but ye can not bear them now.' [John 16:12.] We must not go into a place, open our satchels, show all we have, and tell everything we know at once. We must work cautiously, presenting the truth by degrees, as the hearers can hear it, but keep close to the Word.

"The Waldensians entered the schools of the world as students. They made no pretensions. Apparently they paid no attention to any one; but they lived out what they believed. They never sacrificed principle, and their principles, put into practice, soon became known to other students. This was different from anything the other students had ever seen, and they began to ask themselves, What does this all mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it.

"These things I tried to present at Harbor Heights. Those who have the Spirit of God, who have the truth wrought into their very being—prudent men, wise in their methods of reaching others—should be encouraged to enter colleges, and, as students, live the truth, as did Joseph in Egypt, and Daniel and Paul. Each one should study the situation, and see what is the best way to represent the truth in the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The leaven will begin to work, for we can depend much more upon the power of God manifested in the lives of His youth than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the Bible doctrines.

"There are those who, after becoming established, rooted, and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects, for the teachers of the school need themselves to become Bible students. No open controversies should be entered into, but opportunity given for questions upon Bible doctrines, and light will be flashed into many minds, and a spirit of investigation will be aroused.

"But I scarcely dare present this method of labor, for there is danger that those who have not decided connection with God will place themselves in these schools and, instead of correcting error and diffusing

light, will themselves be led astray. But this work must be done; and it will be done by those who are led and taught of God.

“Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors of the law as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question, He poured light into their darkened minds. Had He allowed them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps.

“If all our people would work in Christ’s way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ [Matthew 5:16.] This spirit will inspire others to do the will of the Lord also, in earnest, self-sacrificing effort.

“This world is God’s. Wicked men are only permitted to live in it till they have filled up the cup of their iniquity. It was deeded to Abraham and his children, and ere long God’s people shall take possession of it. In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. Advance truth. Give those with whom you may come in contact an opportunity to learn what is truth, and to become converted. But do not think that your light gives you license to make a raid on those who are in error.

“When we begin to work with parliaments, and with men holding high positions in governments, the enemy is roused to exert all his strength against us, and he will make the work hard. Do not let your work be known any more than is necessary; the best course to follow is that which will avoid opposition. The least said about the foolish errors of others, the better. Do not speak disrespectfully of ministers. Satan and all his hosts are working to make of none effect the law of God, and when we begin to work on controversial lines, he will lead men to believe that we do not regard their laws or obey their decrees. Believing this, they will make it as hard as possible for all who will not worship their idol Sunday.

“We are not to reveal all our purposes and plans to men. Satan will take advantage of any indiscretion shown on this point. He does not work openly and above board. He works in an underhanded manner, and will continue to do so. Before the people are prepared for it, he leads men to set a powerful movement on foot by working on their minds.”

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them with reading matter?)

“From the light that has been given me, I see that we should fear lest rulers take their position against our work. Every opportunity to become acquainted with these men should be embraced; but we should do nothing that will produce anything like prejudice. It means a great deal to be as wise as serpents and as harmless as doves. We have so much determination in us that often we do things unguardedly and

rashly. We must appear before these men as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice, in a measure, will be removed; their hearts will be opened to the truth. Do not abruptly present the Sabbath; present Christ. Should they begin to oppose you, saying, 'O, he is a Seventh-day Adventist,' lift up Christ, higher and still higher."

(Question: Would it not be as well for us to present principles, rather than to dwell upon what the governments will do?)

"We should have nothing to do with the actions of the government. Our duty is to obey God. When you are arrested, take no thought what you shall say or do. You are to follow Christ step by step. You need not commence weeks beforehand to examine the question, and laying plans as to what you will do when the powers shall do this or that, neither need you think what you are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say. Our minds should be a treasure house, filled with the Word of God.

"When the enemy begins to work, we need not allow our feelings to control, and resort to strange fire. We need not become combative. By doing this, we may thus betray the cause at the very point where victory is ours. If we let go our hold of Jesus, and trust in ourselves, it may take months, or perhaps years to counteract that one wrong move. Unless we are converted, and become as little children, we shall never see the kingdom of God. These are the lessons we need to bring into our schools. The students do not need science as much as they need these principles. Teach them how to advance the truth as it is in Jesus.

"The world is not to be condemned until after it has had the light. We must tell the people the simple story of the cross. They are to be pitied, and just as much as possible, we must soften the message we bring to them. This will soften their hearts, so that the Spirit of the Lord can mold them. In all their past life they have been receiving false ideas. If we come close to them and tell them of the love of Christ, we can do much for them."

(Question: Is it wrong for our brethren to work out their fines?)

"Christ the King of glory, carried the cross upon which He was about to be crucified. The people had not the slightest semblance of right to inflict this upon Him, but He did not refuse to submit. Christ suffered and died for us. Shall we refuse to be partakers of His sufferings? Let the servant pay tribute as the Master did, lest others be offended.

"When brought before courts, we are to give up our rights, unless by so doing we are brought in collision with God. We are not pleading for our rights, but for God's right to our service. Instead of resisting the penalties unjustly imposed upon us, it would be better to take heed to the Saviour's words, 'When they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.'" [Matthew 10:23.]

The Australian Camp Meeting

Melbourne, Australia

November 19, 1895

The Australian camp meeting was held this year in Armadale, one of the suburbs of Melbourne. The meeting was well attended throughout, and with the exception of one or two days when the wind blew quite hard, the weather was all that could be desired. Many souls have received new light upon the Word of God, and some are rejoicing in the light of the third angel's message.

We will try and give the readers of the Review and Herald a short sketch of the meetings, referring briefly to the evidence of the workings of the Lord among the people.

The campground was located near one of the suburban railway lines, about five minutes' walk from Armadale Station, in a fair sized vacant lot. The soil was of a sandy nature, and as it was quite dry, we were not troubled with dampness in the tents. The tents, of which there were about sixty-five, were plainly seen from the passing trains, which advertised the meetings better than newspapers.

Our party left Sydney October 17, and reached here the next day about noon. Brother Israel had secured a nice little cottage for me about three minutes' walk from the ground. I was afraid to risk living in a tent in this climate. We found the following ministers in attendance at the meeting: Professor W. W. Prescott, Elders Daniells, Corliss, Wilson, Israel, Colcord, and Dr. M. G. Kellogg, and Elder Rousseau arrived the next day. These, with Willie and myself, made up the ministerial help; but there were a number of good Bible workers besides.

The interest steadily increased from the commenced of the meetings. Services were held every evening during the week, and at eleven and three Sabbath and Sunday. Each afternoon during the week there was also either a Bible study or speaking. On Sabbath, October 19, Elder Corliss gave some valuable instruction in the forenoon, and in the afternoon I spoke from John 14, dwelling especially on the Samaritan woman's case. The Lord strengthened me to bear my testimony in the name of the Lord. A testimony meeting followed, in which praise and glory were given to God for His unspeakable goodness and matchless love to fallen man in giving Jesus His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher. Some outsiders took part, one minister testifying that the blessing of God was in the meeting, and that it was good to be there. We felt much pleased to see so large an attendance.

Sunday morning Elder Wilson, from New Zealand, spoke to those who assembled under the tent. He gave a most profitable, although plain and simple, discourse. It was beautiful in its simplicity. The simpler the teaching, the more the under-shepherd represents the Chief Shepherd. In the afternoon the pavilion was full to overflowing. Quite a number stood on the outside, and all listened with deep interest. The Lord strengthened His servant as I bore a plain testimony to the people, dwelling especially upon our obligation to acknowledge God in all our ways, and to seek more and more to obtain a knowledge of God, as presented in Christ's prayer in the seventeenth chapter of John. In the evening

Professor Prescott gave a most valuable lesson, precious as gold. The tent was full and many stood around the outside. All seemed to be fascinated with the Word, as he presented the truth in such new lines to those not of our faith. Truth was separated from error and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveal the divine in the human sanctifying the character.

In visiting the people with the Echoes to invite them to the meetings, one of the workers met a woman who had been keeping the Sabbath for about twelve months. She had never heard the living preacher, but in studying the Bible she was convicted that she was keeping the wrong day, that the seventh day was the true Bible Sabbath. She is now attending the meetings and feasting upon the truth. There are many interesting cases developing, who are just on the point of taking their stand.

The Lord is working in power through His servants who are proclaiming the truth, and He has given Brother Prescott a special message for the people. The power and spirit of the truth come forth from human lips in demonstration of the Spirit and power of God. The Lord has visited Brother Prescott in a most remarkable manner. We are sure that the Lord has endowed him with His Holy Spirit, and the truth is flowing forth from him in rich currents. And these truths have been listened to by both preachers and people not of our faith. After the meetings some have begged Brother Prescott to give them a copy of his discourse. Ministers say, "I want to give that to my congregation." Sunday school teachers say, "I want to give these points to my scholars." Maggie Hare, my reporter, takes the discourse down in shorthand, and copies have been given to some, who accept them eagerly. Entire families are interested. They say the Bible is to them a new revelation. The camp meeting has been held a full month, prolonged on account of the deep interest.

We cannot speak of all the meetings particularly, but they have all been characterized by a spirit of seeking after the truth. At the Brighton meeting two years ago, there were many who came on the ground out of curiosity; but there have been very few of that stamp here. They come straight into the meeting tent, sit down quietly, and listen intently to the discourse, and then go right home, unless they want to stop and ask the speaker some questions. Sometimes I have hardly been able to get out of the tent, so many strangers have pressed forward to speak to me and tell me how they have been blessed by what they have heard. I have spoken eighteen times, besides a number of short talks.

(A man by the name of Stewart took up a position two Sundays on the opposite side of the street to the campground and railed against the truth. But he can do nothing against the truth, but for the truth. Some of the people went over to hear him after our meeting was over, but he is doing nothing special. He mentioned my name in an objectionable light, and a man who had just heard me speaking said he would give more for one fiber of Mrs. White's brain than he would for his whole brain and body; and many voices hissed him for attacking a woman. Our Lord is cognizant of the conflict His people will have with satanic agencies in these last days.)

With the greatest simplicity and candor He points out the dangers; He shows as the plan of the battle, the hazardous nature of the work to be done, and bids us count the cost before entering the conflict. At

the same time He encourages all to take up their weapons and join the heavenly host to battle in defense of truth and righteousness. Although the confederacy of evil is arrayed against us, He bids us be strong and fight valiantly, for there is a heaven to win, and we have more than angels in our ranks—a mighty General of armies leads on the armies of heaven. God has promised us all power.

It is not great talent that we want now, it is humble hearts who will engage in direct, consecrated, personal effort—watching, praying, working with all perseverance.

Camp meetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are manifesting a greater interest here; and some have taken their position now in obedience to the truth. Twenty were baptized Sunday, November 10. I understand these were not all new converts, but some came from other places to be baptized. The harvest truly is great and the laborers are few. The people in the suburbs of Melbourne are calling: “Set up your tents in our locality and let the people hear the things you have preached in Armadale; we all need the words that you have spoken there.” If we only had a supply of workers and money, we could keep several tents going in these suburbs.

I must get my books published, as soon as possible, so that the people can have the light God has given me. And I want to use the royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities, and in the byways also. Already inquiries are being made, If we embrace the truth, where is the place to worship in? We see and feel the necessity of preparing a place where the sheep and lambs can be called into the fold as soon as they leave their churches. Meetinghouses must be built. It will not do to leave the people without a place where they can assemble to worship God. Oh, we see so many places to be worked! And where is the means? Every shilling is precious; there are so many ways that shillings can be invested. There is enough work to employ twenty workers right here in Melbourne and its suburbs.

But our forces must be divided now. Elders Daniells and Prescott remain here to continue the work, while we go to Tasmania, where another camp meeting is to be held November 28 - December 9th. Professor Prescott may be able to attend toward the close of the meetings. If the interest in Hobart demands it, we may extend the meeting another week.

At this meeting we have had seasons of silent communion with God; a time set apart when every soul could feel that he could study the Word of God without interruption, that they might sharpen their weapons to do the best and most essential work in God’s great harvest field. We have precious golden hours wherein we can cultivate faith and perfect a Christian character. We need to watch and pray, Be sober and watch unto prayer. We have an inexhaustible storehouse, an ocean of love in the God of our salvation. I refrain, exclaiming with John, “Behold.” [1 John 3:1.]

Ms 24, 1895

Sermon/Address by Mrs. E. G. White at Armadale, Australia

Armadale, Australia

November, 1895

“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. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” [Matthew 6:19-23.]

If we keep our eyes fixed upon Christ and His teaching, we will discern those things which are of supreme importance, and our course of action will be in harmony with that discernment. Our desire will be to please Christ, and we will keep inquiring, What shall I do to be saved? At best our life here is “as a vapor, that appeareth for a little time, and then vanisheth away.” [James 4:14.] We know not how soon the hand of death may be laid upon us, and it is of the highest importance for us to know that we have made our peace with God.

“God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [John 3:16.] But our faith must be more than a casual assent to the idea that Jesus has come to our world and died; it must be a faith that makes Christ a personal Saviour. All the world may believe, but it will not help you one whit, unless you know that Christ is your Saviour.

You may attend meeting and make every effort, apparently, to enjoy religion, but that is not enough. You must understand that you have that faith that centers in Jesus, so that you can say, He saves me.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, ... but lay up for yourselves treasures in heaven.” [Matthew 6:19, 20.] The treasures you have—your intellect, your talents, your influence—are not your own, but are gifts lent you by God, that you may develop a character which will be worthy of eternal life. Every soul that works in God’s lines is working for his own present and eternal good. As reasonable beings we should strive most earnestly for the gift of eternal life.

We may be surrounded by influences that would take our attention from God and heavenly things; it was so in the days of Noah. It is no more favorable to form a character for the future eternal life now than it was then. But the Lord would have saved every soul that obeyed. He gave the inhabitants of the Noachic world one hundred and twenty years of probation, but they refused His offers of mercy, and perished in the waters of the flood. “Whatsoever a man soweth, that must he also reap.” [Galatians 6:7.] No blast blights that crop, no palmer worm destroys it. The reaping time will come, for we have a God who understands every action of our lives.

All who have an eye single to the glory of God will know how to lay up their treasure in heaven. They will be “laborers together with God” [1 Corinthians 3:9], wearing Christ’s yoke and bearing His burdens. Their ambitious prospects, their ideas of what they will do, will be lost, for they will realize that they are

not their own. We have but a little time here in which to develop such a character that God can say to us, "Child, come up higher. I have proved and tested you, and I can trust you to enter heaven's courts and not rebel." But those that are selfish, those that are living for themselves, can never enter the kingdom of God. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." [Revelation 21:27.]

Our Saviour has given us directions as to how we may win eternal life. He left His heavenly home, and clothing His divinity with humanity came to this world to show that only by becoming connected with divinity could man keep the law of God. Humanity of itself is a tainted, corrupted offering, but through Jesus Christ, moral power has been brought to man. It was in answer to His prayer, a prayer that cleft the shadow of hell and entered the holy place of God, that the heavens were opened and the glory of God, like a dove of burnished gold, hovered over the Son of God, and from the highest heaven was heard the voice, "This is my beloved Son in whom I am well pleased." [Matthew 3:16, 17.]

The long human arm of Christ encircles the race, while with His divine arm He grasps the throne of the Infinite. Satan will tell you that you are a sinner, and that it is of no use for you to pray; but sinners are just the ones who can pray, for Christ said, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Christ has opened the way for our prayers to ascend to God, and the fragrance of Christ's righteousness ascends with the prayer of every repentant sinner. His spotless character is imputed to all who will come confessing their sins. We are not left in this world as orphans, for Christ has united fallen man to the Infinite God. No one who comes to the Father through Him is left helpless.

Christ has been tempted on all points like as we are. In the wilderness He met the temptations which beset man, and did not fall over a single point. Baffled on every point, Satan left the field a conquered foe. He has left us an example that we should follow in His steps, and if we fail to do this, that perfect example will come up before us on the day of judgment, leaving us without excuse. God has furnished His people with power, in order that they may stand in their own God-given manhood, and be victorious in this world, the scene of the conflict between Christ and Satan.

Christ has overcome on our behalf. He suffered and died that we might be conquerors. He told His disciples what they would meet; He showed them the plan of the battle, but told them that they were not to be afraid, for He was the Captain of their salvation. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.] "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." [John 16:33.]

Christ claims every individual in this world as His. He died just as much for the sinner who does not accept Him as for those who do. By creation and redemption we are His; our minds, our reason, our strength belongs to Him; all that we are and have is His. What are you doing with the power God has given you? You may say, This is a big world, and I can do so little. But let each one do what he can. His duty is right where he is. It may look to you that it does not amount to much, but in the books of heaven it is written, He has done his best, and I can trust him with heavenly treasure.

To every man God has given his work. Their time, their intellect, their money are to be used to God's glory. How are you glorifying God? What words have you spoken that will be a blessing to those around you? If we would be like Christ we must do the work He did. "The Spirit of the Lord is upon me," He said, "because the Lord hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [Luke 4:18.]

We are dependent upon God for everything that we have, and with all the power that He has given us we should work for His glory. Bring God into everything you do. Connect with the One upon whom you depend for all the necessities of life. Let your prayers continually ascend to heaven for that grace which you must have in order to be an overcomer. The tempter is near, and he is working, and you must bring religion into all the business transactions of life if you would keep him out. Give God all the power of your mind, and you will receive help and strength for the warfare.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." [Matthew 6:24-29.]

It is the duty of parents to teach their children to be missionaries. You claim to be servants of the living God. Are you giving to the younger members of the Lord's family the care which they should have in their character building? Do you feel the burden of bringing them to Christ as in the days of Christ, when mothers came with their children to Jesus? The disciples would have sent these mothers away, but that Saviour who had been a child Himself, and who in His childhood had hungered after sympathy, watched the mothers as they travelled the dusty road in order to bring their children to Him, and He said to the disciples, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [Matthew 19:14.] Would that mothers could believe that and would surround their children with care and hallowed influences, keeping away every association that has a tendency to corrupt them. Would that they might bring their children in prayer to the Master, pleading with Him for help to train them for the courts above. By doing this, they would be laying up treasure in heaven.

Beside the value of one soul, the whole world sinks into insignificance. The heavenly intelligences, thousands upon thousands, and ten thousand times ten thousand, wait for men to fix their eyes upon Jesus; living not for self but for the glory of God, they may co-operate with them in the work of saving souls. "I, if I be lifted up," said Christ, "will draw all men unto me." [John 12:32.] Why then do men not come to Christ? Ask yourself that question. What idol have you erected in your heart in the place of God? What stumbling block have you placed in the way of sinners, over which they will fall on their way to the city of refuge? Do you devote your time to the study of trying to keep pace with the ever-

changing and never-satisfied fashions, or are you taking your position on the platform of eternal truth, that you may be as a light set on a hill, living epistles read and known of all men?

No language can express the love of Jesus Christ for the human soul. Leaving His home on high He came to seek for the lost sheep, and there was joy in heaven when He returned, saying, "I have found the sheep that was lost." [Luke 15:6.] "The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [Zephaniah 3:17.] Let not your hearts be troubled. Jesus has not forgotten you. He is preparing mansions in the kingdom of glory for every one who will believe on His name. Whosoever cometh to me, He says, I will in no wise cast out. [John 6:37.] Do not lose eternity out of your reckoning. Are you prepared for that life that measures with the life of God? Are you prepared to see the King in His beauty and cast your golden crowns at His feet? "Yet a little while, and he that shall come will [come] and will not tarry." [Hebrews 10:37.]

Ms 25, 1895

Diary/December 1895

Cooranbong, N. S. W., Australia

December 29, 1895

On Christmas day, in company with W. C. White and Sister Sarah Belden, I came to Avondale, Cooranbong. After our two months' absence from New South Wales, in attending the camp meetings in Melbourne and Hobart, we see that a decided change has taken place in the forests here. The drought has been general in N.S.W. as almost everywhere in Australia. When we left, the cattle were suffering for want of feed. But the precious blessing of heaven has come, in the showers of rain, and as we rode up from the station, four miles to our home in the forest, we marked that the cattle were in excellent condition. The "apple tree oak" was in blossom, and everything in nature was fresh and beautiful. We found on my piece of land a comfortable, convenient cottage, which has been erected under the direction of Brother Shannon. There are three tents standing near by, my large family tent, my dining tent, and one other. We are pleased with our location. It seems restful to be here among the trees.

Since coming here we have had meetings for counsel and prayer in regard to the immediate erection of buildings for our school. We feel that no time is to be lost. We must have a place for worship. On Sabbaths, we have crowded into the dining room of the building that has been occupied by the industrial school, but the weather is now too warm for this. We cannot invite our neighbors to attend the meetings, for there is no room for them. It is a necessity to erect a building that will accommodate the worshippers on the Sabbath, so that we may welcome every one who desires to come. In these forests we shall not prepare for an aristocratic class, who are seeking for a popular religion, a worldly piety. We must make preparation for the development of a piety that God shall approve.

We have little means, and must build carefully and solidly, exercising the greatest economy, but ever keeping in view the eternal interests of all who shall make their home in Cooranbong. We wish to open a

way for all who shall settle in this section for the purpose of giving their children opportunity to receive a proper education for the higher life.

We shall not try to ape any class of people by seeking for outward show in grand buildings, but we need plain, healthful buildings, just such as God can approve, and such as will be appropriate for the work that is to be done. Neatness, convenience, and healthfulness are all to be considered, for God demands this of us.

Faith and perseverance will overcome serious obstacles. Hitherto the land here has been left uncultivated, because the first trial did not bring the results hoped for, but we mean not to be guilty of pursuing the same course. The Lord gave Adam a garden, and work to keep him employed. He was required to subdue the land, to till it, and this is the very thing that we are required to do. While we are to pray for God's blessing, we are to second our prayers by most diligent, thorough, earnest labor.

The Lord would have all who are in His service to be learners. The tillers of the soil, the mechanics, the men who have learned their trades, are still to be learning better methods, expanding, enlarging in their ideas. Those who do not think they can learn anything are not the ones who can be a blessing in the enterprises in which we are engaged. We want now, without delay, to give all that God has given His human agents to help in advancing the work. Those who are willing to learn are wanted, for our God is continually instructing and leading; and through the mediation of Christ, the communication with heaven is still open.

"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 hearts of the contrite ones. For I will not contend forever, neither will I be always wroth, for the spirit would fail before me, and the souls which I have made. For the iniquity of his covetousness was I wrote, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners." [Isaiah 57:15-18.]

Young men are needed here who will combine physical labor in agricultural lines with the exercise of mind and muscle in the work of building. These are the ones who, if they will put heart and soul, and unselfish endeavor into the work, will help us now. Genius is wanted, ability to devise and plan and work harmoniously. We want those who will labor, not merely to benefit themselves, receiving all they can get for their work, but who will labor with an eye single to the glory of God, for the rapid carrying forward of the work in various lines. This is a precious opportunity to reveal their devotion to the Lord's work, and their capability for it. To every man is given his work, not for the purpose of glorifying himself, but for the glory of God. And all are to bring in, not only the means, but the ability God has given them.

As workers together with God, we are not to study critically how we can give just such an amount of strength, and measure out our moments to an exact limit, and confine our interest and efforts to the particular thing expected of us individually. We should be ready to see what needs to be done in any line, and do it as if in view of the whole heavenly universe. Let none come merely to get all the advantages they can gain for themselves. This is selfishness and covetousness. God cannot put His seal

upon the work that shall be done with the spirit of selfishness. Whatever is done is to be done to the glory of God. We are in a school, and individually we are developing character.

The Lord is weighing moral worth. He is watching the spirit that is brought into the work. There are men and women in abundance who are waiting to be carried, but who are not unselfish and earnest and thorough and faithful to the interests of the work that is to be done. At this time of financial depression, it is very hard to obtain means for erecting school buildings, meeting houses, and for doing the work that must be done; and workers who would measure out just the jot and tittle that they suppose is their part, and do nothing else although there is abundance in need of being done, belong to the class who are excused from this enterprise.

All who have a hand in the work will need to be constantly learning how they can serve to the very best advantage, working for the advancement of the cause of God. It is to the earnest, faithful workers that the "Well done" is to be spoken. "Thou hast been faithful over a few things, I will make thee ruler over many things." [Matthew 25:21.] "He that is faithful in that which is least, is faithful also in much." [Luke 16:10.] We are all required to do our best in time and in labor. Those who shirk responsibilities are not the ones whom God can look upon with favor.

All who devote themselves unselfishly to the work of God will receive a continual blessing, for they are continually learning how to do better and more faithful service. Those who are older in experience will be an example to the younger workers. In the right performance of physical labor there is a valuable education to be obtained. All the workers are under the watchcare of the great Master Worker. Christ never brought a thread of selfishness into His labors, and those who place themselves under His guidance will be learning how to work to advance the interests of His cause. They will have enlarged ideas of what constitutes faithful service, and while working in common lines of business where Providence has placed them, they will gain broader views of their duties and privileges in the divine life. Those who shun every duty not directly specified to be theirs will bring into their spiritual life the very same disposition to do as little as possible.

Just the same spirit and principles that one brings into the common day labor for his employer will be brought into the whole life work and cause of God. Were employees as careful to work diligently and thoroughly during all the hours of labor as they are not to exceed the specified time, there would be an entirely different showing from that which is generally made.

Those who want to help the cause of God in any emergency will be appreciated. Those who keep self prominent, and study how they can give as little as possible of their physical, mental, and moral power are not those whom God can bless. Their example is contagious. Self-interest is the ruling motive. Those had better not come to the work in this locality, who need to be watched, and who enter into the work only as every duty is specified to them. Young men are wanted who shall bear the impress of integrity and faithfulness, taking up one line of work after another, ready to do anything that has to be done. Self is a terrible tyrant. It encloses the soul in a very narrow compass. The example is not worthy of imitation, and if followed will do great harm.

We are all to be faithful in that which is least, looking about to see how each can employ his time in thoughtful service to make himself profitable.

Whatever work they undertake, let all bear in mind that we are individually a spectacle to the world, to angels, and to men. In probationary time we are developing before the heavenly universe the spirit that has a controlling power upon our being. By our own course of action we are deciding our eternal destiny. The character is faithfully chronicled in the books of heaven, as the countenance is reflected from the polished plate of the artist. God reigns everywhere. In whatever position you may serve in this life, you are developing character, revealing motive. If you make God your guide, if you receive His Word as the rule of your life, then in whatever sphere of action you work, you will be faithful in that which is least. Christ and conscience are to be consulted. You cannot in any service be beyond the domain of God.

There is a great amount of false reasoning to the effect that we need not do anything that has not been specified as our individual work. To carry out this principle is to work out your destiny without guidance from God. You have taken your case into your own hands. Whatever you see is necessary to be done for the interests of the one who has employed you, that is your duty. Your employer expects you to work for his interests in every line. And true religion will reveal itself in faithfulness in all these matters. The standing and success of young men is determined by their usefulness and their unswerving fidelity. Those who are faithful and diligent will be always in demand. Those who slight a thing because they can will not hear the "Well done, thou good and faithful servant." [Matthew 25:21.] The Lord has much work for faithful, conscientious workers. The young men who have the fear of God before them, and will keep the way of the Lord to do justice and judgment, may be sure that there is need now for the help that each one can give.

Money is in the fullest sense an entrusted talent from God, and is committed to us to use as His cause shall demand. Every penny that we handle is the Lord's. The whole portion we have is the Lord's. He has shown His love for us in trusting us with His goods. Our own necessities He supplies. "The silver is mine, and the gold is mine, saith the Lord of hosts." [Haggai 2:8.] Will all, who can, help now in the work that needs to be done in this locality, Saying, "Of thine own we have freely given thee?" [1 Chronicles 29:14.]

When the need for money in the Lord's cause is presented, some may feel that the appeal has not much bearing upon them, because they have very little of this world's goods; but if every believer will study economy in the use of the pennies, praying for wisdom from God, all will find that they can put something into the treasury in the present emergency. Those who really believe present truth will seek to do what they can, and every effort will give them a deeper sense of their privilege and positive duty in this respect. They will not fail of giving to the Lord His own money to advance the work which means the salvation of souls.

"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." [2 Corinthians 5:14, 15.] "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. ... If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." [2 Corinthians 8:9, 12.]

The Lord calls for genuine free will offerings, the giver to receive no return for his money other than the promise of God. And those who cannot give thus, let them loan money without interest. We do not think that money or gifts drawn from people unwillingly will be acceptable to God. There are many who can find money to gratify their desire for holiday excursions, but the Lord invites His people to prove Him by bringing all their tithes into the store house, and see if He will not open the windows of heaven, and pour them out a blessing that there shall not be room enough to receive it. We call upon all whose hearts are in the work to do their best.

Ms 25a, 1895

The Essential Education

December 1895

"Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptedness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed; having no evil thing to say of you." [Titus 2:6-8.]

There is need of strong young men to be endued, not with foolishness and love of amusement, but with the Spirit of Christ. Such youth will love learning and will consider the precious moments of time as golden. The love of the truth will impart a sufficient stimulus to lead to a diligent, persevering application of the mind. They will cultivate the faith that works by love and purifies the soul. The heart is enlisted in the work, and they study to a purpose. Let every youth who loves God put away all indolence and cheap conversation, for these things are as chaff. Let him keep the eye single to the glory of God, and turn away from the superficial and the false. He who hungers and thirsts after God will seek for an understanding of the laws which the God of wisdom has impressed upon His creation. These are a transcript of His character. They must control all who enter the better and heavenly country.

All such studies are to be encouraged as are essential to the development of Christlike character. The great Teacher calls for every youth to learn the true philosophy of education—What shall I do to be saved? "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] It is the privilege of the student to make the most of his opportunities; they are above price. It should not be his great ambition to stand highest in book-learning, but to learn methods of increasing his efficiency to do good in spreading the knowledge of Christ in the world. By diligence and fidelity, he is constantly enlarging his capacity for knowing God, and this knowledge Christ recognizes as eternal life to the receiver. He is able to comprehend more and more of the great plan of salvation, and he yokes up with Christ, cooperating with the Redeemer in His work.

Will any one venture to misapply his entrusted power, to squander his talents, by exalting his own requirements, and separating from Christ in his education? Will he bury his talents in the world? Will he lay them at the feet of Satan? Thousands upon thousands, millions upon millions, are educating

themselves to gratify their ambition, and are offering their talents at Satan's shrine. But the Lord is to judge the world in righteousness, with impartiality. Every case is to be fairly tried, and God will demand His own with usury. Young men are the chosen instruments of God to co-operate with the heavenly intelligences in saving souls for Christ. The exhortation of Titus to young men, which I have quoted, will in the judgment condemn those who have perverted and wasted their Lord's goods.

God has given His Son in order to give man a chance to form characters for the school above. The mind is to be fitted to receive the gift of immortality. It is capable of appreciating the goodness, the mercy, the love of God; and to appreciate is to glorify. But what if man's life proves a failure? What if he has proved false to his fearful and solemn responsibility? Then his education has been the means of strengthening Satan's kingdom. God will judge him for that which he might have done, which God furnished him ability to do, but which he did not do. We must render to God an account proportionate to the intelligence and opportunities He has granted us.

Let every youth feel, "I am not my own. I am bought with a price." [See 1 Corinthians 6:19, 20.] His talents and opportunities are his only to improve, and conscientiously to improve for the honor of His Creator. With this conviction, he cannot be idle, he cannot waste time, he cannot be a trifler. A sense of our responsibility to glorify God is the most powerful of all incentives to the improvement of the intellect. Let the student have the most important lesson kept before him. Let him labor as in full view of the great sacrifice that Christ has made, and he will study as for eternity. He will put forth patient, taxing labor to make the most of himself possible, that he may yoke up with Christ and work to His name's glory. And his perseverance and industry will be rewarded.

He will always be in earnest, his heart will be filled with heavy-inspired gratitude and thankfulness. He discerns that the only return he can make to God is to make known to others that which has been made known to him. He works to please God and to glorify His name. As he wears Christ's yoke, he will not stray into the by-paths of sin. His heart is warmed with the love of Christ, and all the power of His God-given faculties is enlisted to co-operate with God in the great and solemn work that Christ has left us to do. He studies as under the eye of God, knowing that all heaven is enlisted in the education and training of his powers, as was evident in the case of the four Hebrew youth in Babylon.

God weighs motives. He reads the thoughts and purposes of the soul. O that all youth would see and consider their possibilities and probabilities! O that they would arouse every dormant energy! Faith, faith, living, earnest, unwavering faith, will remove mountains of difficulty which unbelief presents. Faith, hope, and love, have each their place to fill in their character and work. If the will of God rules in the heart, the youth will make the most of their God-given powers in order to become efficient in every line. They will be noble-minded, generous, kind, courteous, that they may be Christlike. This is the heavenly science of education. This is the condition of success in working for the salvation of souls. They are to be ever learning in the school of Christ, overcoming all selfishness, disciplining the soul, cultivating every virtue that will fit them for vigorous, ample development. Heart and mind work in perfect harmony.

The value of heavenly wisdom, of the impartation of gifts from God, has been lost sight of in unsanctified ambition to glorify self. O, what precious endowments are waiting to be bestowed upon youth who have diligently trained all their powers to work in harmony with God. I appeal to youth to surrender all to God and lay hold of help from above, that you may put your educated ability into work for the Master. What is education that is enduring unto eternal life? The first thing to learn is, that "Ye are not your own, ye are bought with a price." What is the principle that is to characterize the life? "Therefore glorify God in your body, and in your spirit which are God's." [Verses 19, 20.]

I feel deeply solicitous that every one who claims to be a Christian should be making advancement. To every one the Lord has given his work, according to his ability. We see that there is need of revival all through our churches. There are babes and dwarfs, when there ought to be, in their place, men and women, growing up into Christ, their living head. I have labored most earnestly with our people, and have become fully convinced of the great need of a different kind of labor from what the churches have had. There has been the need of much dwelling upon the law, but the faith of Jesus has also to be presented in connection with the necessity of keeping the commandments of God. In every church there is need of the simplicity of living, abiding faith. Our teachers have not all been skillful in appropriating the work of righteousness, applying the truth to their own hearts, and to the hearts of their hearers. Many are dull of hearing. Their spiritual perceptions are not acute. They are not quick in discerning the work of the Spirit of God.

The people are starving for the bread of life. Every soul needs his portion of meat in due season. The teachers of the Word need the unction from the Holy One. They will then be skillful in giving the right kind of instruction. There is commonness, an earthliness, a carnality, in the experience of many who claim to believe the truth—making them bodies of darkness, rather than of light. Their usefulness in the church has been very limited, because the common and carnal forces had obtained the ascendancy over the spiritual life. As the result, there have been jealousies, envyings, and divisions. Zeal for Christ is not perceptible. If those who are in this condition would cease trying to patch up an old experience, and would repent of their heart backslidings, and redeem the time by doing in the future that which they had neglected to do in the past, we should see a far more healthful condition of things in the church.

There must be an altogether different spirit manifested in many respects. The Phariseeism, the strife for supremacy, the wicked spirit revealed by some when things do not agree with their ideas, all this must be put away. Let the truth be presented as it is in Jesus, then selfishness, pride, and self-exaltation will not predominate. There will be a growth in the graces of Christ. (See article in *Gospel Workers*, 313-320, [1892 edition].)

Glory and majesty and power belong to God. Why, then, I ask you, should those to whom God has given reasoning powers refuse to render perfect obedience, and pure service and praise, to Him who has redeemed them by the price of agony and blood? Why do we worship idols? Why do we extol the creature above the Creator? "Whom beside thee, O Lord, do we fear, and whom beside thee do we fear and worship?" Is not our God worthy of honor, glory, praise, more than mortals can ever bestow? Is He not to be acknowledged as all in all? Can there be any question in regard to God's will and purpose? His wisdom is past finding out. The soul that turns away from a living connection with God is worthless.

Many among us are grieving away the spirit of truth and enclosing their souls in darkness, because they have not responded to the light and humbled their hearts before God. They have not accepted the invitation of the Spirit, but have braced themselves against conviction.

No greater or more convincing rays of light can enter the chambers of the mind or take possession of the soul until they shall humble themselves before God and become doers of His Word. The praise of God is not upon their lips. They have refused to open the windows of the soul and let in the bright beams of the Sun of Righteousness. They choose darkness rather than light, but the light is dimmed or eclipsed by this; only their own souls have lost its bright beams. The glory is shining forth to others.

God's entrusted talents are wasted, His gifts abused by being appropriated to wrong purposes, deceptive aims. Many give evidence that they are represented by the man who hid his talents in the earth, complaining all the time that the Lord was not dealing fairly with him.

The work for this time is increasing, for this is a worldwide message. It has reached a point in history where there is a positive necessity for cultivated and consecrated talent. There must be more earnest attention given to education that will impart a knowledge of God. Not only men, but women, can become educators, teaching what saith the Scripture. The urgent necessities that are making themselves felt in this time demand a constant education in the Word of God. There are men and women who, if a chance is given them, will make literary attainments that, united with piety and good sense, will qualify them for any position that the Lord may call them to fill.

Unsanctified ambition takes men away from the work; they think that their learning and eloquence are not appreciated by Seventh-day Adventists, and they must seek a broader field, where their wonderful ability will be recognized and rewarded. But God has opened before our youth, both young men and young women, a large field of labor. They are offered partnership with Christ in holding forth the Word of life to souls ready to perish. In winning souls to Christ, they will themselves be receiving training, educating for eternal life. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] This is an education which is preparing souls for the heavenly courts.

God's bestowment of powers upon men places upon them a responsibility for the use and the risk of abuse of these powers. There is a whole eternity of blessedness for the human agent who makes a right use of the powers given him of God by co-operating with the divine instrumentalities. There is a loss of eternal blessedness for all who misuse the powers that God has given them and refuse to co-operate with the divine.

Said one with whom I was conversing, "I know that I ought to be a Christian." "And you know," said I, "That God cannot save you unless you give Him your affections, your will. Why have you not responded to the efforts put forth by the Father and the Son in your behalf? Why have you stood out in defiant resistance to the earnest appeals made to you? You have had some things not favorable to the development of Christian character. But in the providence of God your circumstances and surroundings have changed so that you have had every reasonable opportunity and privilege for seeking the salvation of the soul. But you closed every avenue whereby God could reach you, and have refused to become a

child of God. You have resisted the drawing of God, and whose child are you? The child of the wicked one, walking in your own way, in the pride of your will.”

The Lord has done wonderful things for us, and we should awaken to a sense of our accountability to Him. All His commandments and promises, His reasonings and remonstrances, His invitations and denunciations, are, through the mind and conscience, addressed to the will. Man possesses power to use his physical, mental, and moral capabilities in a right way or in a wrong way. It is God’s purpose to reach certain rich, glorious ends through the endowments given to man, as the human agents co-operate with the divine. Their God-given abilities may be improved and enlarged to greatly increase the happiness of men in this life, and they have the improvement of their talents to give back to God who created them.

A man may neglect his God-given powers, or pervert them to a wrong use, and as far as he himself is concerned, may defeat the purpose of God. But he makes himself miserable as he dishonors His Maker. He may stand apparently unimpressed by the grand themes of redemption. He may, by his course of action encourage others to follow his example, and show positive disrespect to God, His ways, and His will. But he who does this is receiving an education that is a curse to him. In a corresponding degree, there are benefits to be derived from obedience; the right use of the powers bestowed will bring an eternal reward. (See Romans 1:4-11.)

Genuine conversion brings the soul into living connection with Christ and makes the individual a channel of light to the world. If the person is a minister, he may, through the grace given to him of God, say to his flock, “Be ye followers of me, even as I also am of Christ.” [1 Corinthians 11:1.] (See 2 Corinthians 6:1-8.) The apostle Paul exhorted Timothy, a youthful minister, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [2 Timothy 2:15.] And Peter exhorts, (See 1 Peter 5:2-11.)

My brethren in the ministry, we have a solemn, sacred, testing truth to present to the world. That truth is to be presented as a sanctifier, as a refiner. Every one of us is in this world on trial. We are probationers. The whole period of our existence in this world is to be employed in gaining a fitness for the world to come. We are in a school to prepare for the higher school above. We are here to gain knowledge that may be taken with us into the higher grade. The life of Christ is a copy, revealing the lessons we must learn and practice in this life, that we may represent Christ in character. Jesus came to live the law of God, to give the higher class of education in lessons adapted to the comprehension of humanity. The excellence of Christ is to be our study through time and eternity. Like Moses we may behold Him who is invisible.

The Lord has represented to me in many ways, at many different times, how carefully we should deal with the young. It is the nicest and most responsible work in the world to deal with human minds. All who have to do with the education and training of the youth need to live very close to the Great Teacher, else they cannot possibly live according to the divine plan. Lessons have been given to me which have been interwoven in my character and life work.

The religion of Christ is a constant refiner, a divine purifier. It never degrades the receiver, or makes him coarse and rough, or unkind in thought or feeling toward those for whom Christ has died. Everything that encourages a disposition to notice the defects of others, and to expose their mistakes, is wrong. It cultivates distrusts and suspicions which are contrary to the disposition of Christ and detrimental to the minds that are exercised in this line. Those who are engaged in this work grow away from the true spirit of Christianity. While the gospel never brings its receiver down upon a low level, while it elevates, ennobles, and sanctifies, its influence never leads one to cherish exalted ideas of his own ability and merits in contrast with those of others. The gospel never nurtures pride or self-esteem.

Young men and young women need to have the right principles kept before them in their student life; for is not heaven the goal they are seeking? The youth generally need plain, simple lessons as to what constitutes the Christian life. In the pride of their will they set themselves in controversy with God. Their tempers, tastes, and tendencies are contrary to the heavenly tendencies. In order that the means and appliances of the Gospel may be efficacious, the worker must realize the material he is working upon in the beings over whom he is trying to exert a saving influence. All who would be co-workers with God in this broad field, the world, must work as Christ worked. They cannot be severe in watching, in criticizing and condemning.

We are to be doers of the Word of God, and this is what is represented by eating Christ's flesh and drinking His blood. The Bible is to stand as the great educating Book above all other books in our schools. The divine Teacher came down from heaven, and clothed His divinity with humanity that He might reveal Himself as the Way, the Truth and the Life. In (John 6:28-71) Christ has, in simple language, given us the great lesson. Thus important instruction was given in answer to the question, "What shall we do that we might work the works of God?" The answer to this question we need to understand, or we shall miss heaven. "This is the work of God." This is what God requires "that ye believe on Him whom He hath sent." [Verses 28, 29.] The price of heaven is the only begotten Son of God. The way to heaven is by faith in Jesus. First you require to believe, next to work. "This is the work of God that ye believe on Him whom He hath sent." Teach the students in our schools to believe in Christ, then they will work the works of God.

Ms 27, 1895

The Tasmanian Camp Meeting

December 1895

Our first camp meeting in Tasmania was held in Hobart, November 28 to December 9. It was located just opposite the Newtown Post Office, two miles from the center of Hobart. We were much pleased with the campground. It was elevated considerably above the surrounding streets and was reached by a flight of steps. A hawthorn hedge shut in the enclosure, so that the encampment was hidden until we reached the entrance. Then the white tents, in their orderly arrangement in that grassy retreat, were an attractive sight. Hobart is surrounded by hills, rising one above another, and stretching away in[to] the distance. Often they brought to our minds those precious words, "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever." [Psalm 125:2.]

Besides the large meeting tent, the children's tent, and the reception, book, and dining tents, there were on the ground thirty-two family tents, occupied by our people. At the beginning of the meeting, there were about sixty in the encampment, and toward the close, one hundred and seven. This was a larger number than we had expected, being fully half of all the Sabbath-keepers in Tasmania. Some who had thought it impossible to attend the meeting gratefully acknowledged the providence of God in opening the way for them to come.

As there was no conference business to divide the time of the meetings, the ten days were spent in the study of the Word. The early morning hour was devoted to private study and prayer. At 8:30 there was a general social meeting, at 10 a.m. a lesson on some line of Christian work, at 2 p.m. a Bible study, and at 7:45 a sermon. The evening meetings were mostly conducted by Elders Prescott and Corliss. Much interest was manifested by the public, and the large tent was well filled, except in rainy and threatening weather.

A very profitable series of Bible studies with the youth was held each morning. There were about twenty in attendance. Children's meetings were held twice a day. After the morning lesson, on pleasant days teachers and children took a long walk, and during the walk, by the banks of the river, or in the grassy fields, a halt was called and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp. The attendance at the morning meetings when only the children of the camp were present was thirty. In the afternoon, when the school children from the neighborhood came in, there were from fifty to sixty.

On the afternoon of the first Sabbath I spoke from (Luke 21:36): "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." My soul was hungering and thirsting for the bread and water of life and for every other soul. I realized that very much depends upon the presence and blessing of God at the first of the meeting. This is the best time to humble the soul before God, and to seek Him right earnestly. I knew that many present were longing for the realization that Christ was their personal Saviour. Christ was knocking, knocking at the door of their hearts. Would they let Him come in as an honored guest? or would they, by dwelling upon commonplace matters, allow their God-given faculties to become dwarfed and narrowed? Would they allow themselves to become overcharged with surfeiting and drunkenness and cares of this life?

There is a world lying in wickedness, in deception and delusion, in the very shadow of death, asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future when the signal will be given, "Behold, the Bridegroom cometh! go ye out to meet him." [Matthew 25:6.] But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord,

and he shall lift you up.” [James 4:6-10.] This was the work we needed to have done. I felt that this was a precious opportunity to invite souls to seek the Lord with us. All who were afflicted and troubled in mind, all who were in sorrow and despondency, all who had lost their first love, were invited to come forward, that we might unite with them in sending up the prayer of faith for the manifestation of the Holy Spirit.

A large share of the congregation came forward. I went down among the people, and going to the last seat in the tent, addressed several youth, inviting them to give their hearts fully to Jesus. All five of them went forward. Young girls whose hearts had been made tender were weeping; I invited them also to come, and they responded. I knew that the angels of God were in that assembly, and my heart, that for the last five weeks had been sadly burdened and oppressed, seemed at rest, full of peace and trust in God. O, the riches of His goodness and love can never be expressed!

There were those who had been living in unbelief, doubting their acceptance with God. This distrust had made them miserable, but the Lord revealed Himself to their souls, and they knew that He had blessed them. One sister had desired an interview with me, but I had been forced to ask her to wait until I was stronger. That day she took her trouble to Jesus, and found rest in His love. Many others testified that they had realized more of the presence of the Lord <during this meeting> than ever before, and their hearts were filled with thankfulness.

On Sunday I spoke again, and several times through the week. The next Sabbath we had another revival effort, and most of the congregation came forward for prayers. I knew that the members of our churches needed a work done for them, in order that they might let their light shine to the world. A formal religion is powerless. Only the religion of the heart, intense and earnest, will move upon the hearts of the careless and world-loving.

There is a great need of heeding the words of Christ, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of Christ freely.” [Revelation 22:16, 17.] Here is presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others. Some will say, “I am not fit to serve God. How can I do this work of communicating truth. The opposition to the commandments of God is so strong, what can I, a poor weak creature do?” It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do?

The arm of the Lord is not shortened that it cannot save. His ear is not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the heart and make the human agent a vessel unto honor. Take the Word, read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The Word of God is infallible; accept it as it reads, look with confidence to God, trust Him to qualify you for His service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is His to give us the

victory. Christ has brought light and immortality to light, and we are to look unto Him, and take this great salvation which He has won for us through His own death. Only believe, walk by faith, not by sight.

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. <Beseech the Lord in fervent prayer for help.> Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned. But take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul who is seeking Jesus. Satan works to drag the inquiring souls away from the cross; but Christ is drawing them, and all who are co-operating with Christ will exert a compelling influence in bringing others to Him.

As laborers for the salvation of souls, ask wisdom from God, believing that He will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing His Word, acknowledging His goodness, His mercy, and His love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained. But let it be the truth as it is in Jesus. Work while it is day, for the night cometh, in which no man can work. Sow the seed in faith, and with an unsparing hand. Work as if you could behold the whole universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth will find the precious, priceless hidden treasure.

Never forget that we cannot assimilate to the world and be God's people. There is divinity in the Word. In presenting the Word to others, never make it a "suppose so," a "guess," or a "maybe." Speak as one who has authority from God through His Word. Declare with Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. ... We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." [2 Peter 1:16, 19.]

Throughout the meeting, the Lord sustained me by His grace, so that I was able to speak to the people from time to time till the very close. Altogether, the meeting was a pleasant surprise to our own people, and to the people of Hobart. Many said, "I thought this meeting would be a failure because of the hard times, and the difficulties that attend families leaving home for ten days, but it is a complete success. I rejoice to see so many here, and most of all that I am here, and that I hear the stirring truths from the Word, and that God has let light into my heart and soul, and has given me courage for the conflict with temptation and sin."

Some said, "My feet were slipping, I was losing faith in the message, and did not realize the shortness of time, nor see our present danger. Now I rejoice that I came to this meeting. The presence of the Lord has been here. His Spirit has touched many hearts. He has greatly blessed me. I shall go to my home with a determination to work for the Master." Some who for years have been praying that members of their families might give their hearts to God were filled with joy at the fulfillment of their prayers.

The theme of the addresses and Bible studies was Jesus Christ—His love, His sacrifice, His obedience to the will of God, His life as an example, His exaltation, His ministry, and His messages to the church. Much of the Spirit and power of God were felt as these things were dwelt upon, and all were impressed that our religion must be more a matter of the life, and less a matter of theory.

Sabbath afternoon, December 7, there were several who expressed desire for baptism. On Sunday fourteen were immersed in the water of the bay as witness of their death to sin, and resurrection to the new life.

At the close of the camp meeting, it was decided to continue evening meetings in the large tent for a week or two on the same grounds. Much interest is manifested to know more of the message, and there are many who need only the courage of their convictions to take their stand with us. The members of the Hobart church are greatly encouraged and strengthened, and they are now proposing to build a meeting house of their own.

Our prayer is that the year 1896 may be a year of prosperity and growth for the cause in Tasmania; and it surely will be if those who have received light and blessing will labor in faith to present the same to others.

Ms 28, 1895

Education

Hobart, Tasmania

December 9, 1895

We feel very deeply interested in regard to the school question. This question was presented to me twenty-one years ago, and for about two years we contemplated it, considering it in the light God had given. Since I have come to this country, the matter has revived in my mind, and many things have been unfolded to me by the Holy Spirit, showing how those who have accepted the truth are to work in these last days. We must have schools, but they must not be molded after the fashion of the schools of the world. The advantage of having schools where our children can be educated in Bible principles was presented to me, unfolding more and more as we near the close of this earth's history, to show the importance of having the right kind of education.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3. If this is the kind of education our youth should have, we must work to that end. God would have us separate as distinctly as possible from the world, that our children may not be associated

with those whose example will be injurious. The things taught by those that are making void the law of God is not the education they need. They need an education which will lead them to respect the authority of home and of God.

Unless our children are brought up in the nurture and admonition of the Lord, they will be deficient in that education which develops a character after the Bible standard.

At the time when the education question was presented to us, there were many who thought that our schools ought to be near the large cities; but as they discussed this, the Lord presented the matter before me, forbidding any such thing. What would the youth see in the cities? A people wholly given up to wickedness; God's holy day trampled upon by unholy feet; and amusement and holidays exalted high. God did not send His Son into the world to teach people how to get the highest kind of amusement and selfish gratification out of life. Christ came to teach men how to honor God, to teach them righteousness.

Centuries before, when enshrouded in the pillar of cloud, He had given the children of Israel instruction as to how they were to teach their children. "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [Deuteronomy 6:6, 7.] If our youth had that knowledge they could attain all the rest that was essential, but if they did not have that knowledge, all the knowledge that they could obtain from the world would not place them in the ranks of the Lord. They might gather all the knowledge books could give, and yet be ignorant of the first principles of that righteousness which would give them a character which God could approve.

From the light I have received, if we locate our schools near the cities, the youth will have many temptations to meet. The school buildings should be erected in some locality where the youth can be educated in useful employment, and where nature can be used to illustrate the principles of the truth. In cultivating the soil, in disciplining and subduing the land, lessons may constantly be learned. No one would expect to settle upon a raw piece of land and expect it at once to blossom like the rose. The soil must be cultivated, and unless hard work is bestowed upon it, it will not bring forth a harvest. And so with the soil of the human heart—the Spirit of God must work upon it to refine and discipline it before it can bring forth fruit to the glory of God.

Loyalty to God should be the sum and substance of all education. It should be presented as the foundation of education. "The fear of the Lord is the beginning of wisdom" [Proverbs 9:10]; and when the fear of the Lord is taught, the wisdom of God comes with it. But the devil has gained supremacy in the world, and that is why education in this line has not been given before. The authors of many of the books studied in the various schools of today are infidels. It is not according to God's order that such books shall be studied. He would have everything in the educational work in harmony with heaven, that the youth may be transferred to the higher grade and take with them the education they have received here.

God would have us educated, not merely to use the brain, but to tax the muscles equally with the intellect. This will keep the human machinery in the very best possible condition to obtain an all-sided education.

The young are full of life and spirits, and if this overflow is not expended in useful labor, it will come out in objectionable amusement and in transgression of the law of God. Train the youth to habits of perseverance and stick-to-itiveness; train them to habits of order; and at the same time educate them in the Christian life. It is of the highest importance that we give the youth the best education possible.

Before the destroying angel passed over the land to destroy the first born of the Egyptians, the direction was given to the Israelites to gather their children into their houses with their parents. That lesson is for us. As far as possible we are to keep our children from the association of those who would dim their ideas of God and of heaven. The influence of schools generally is calculated to obliterate the image of God from the soul. When the destroying angel passed over the land of Egypt, every soul who had gathered his children to Him and had distinguished his house by the blood upon the doorpost was saved. This was presented to me as a lesson overlooked by our people. We should leave no stone unturned to take our children from the ranks of unbelievers.

Again it was presented to me that we do not, one fiftieth part, recognize the importance of home influence in placing our children upon the right basis. The lessons they receive when in the home circle stay with them for life.

Jesus Christ, the Saviour of the world, did not attend the schools of the rabbis, and neither did John the Baptist. It was presented to John that the best lessons were to be learned from nature. There God could instruct him; for he would not be influenced by the false maxims which were being taught even by those whom God had made the repositories of His law. But they had departed from God, and when the angels came to announce the birth of Jesus Christ, they could not go to Jerusalem because the inhabitants of that city were not looking for Him. They went to the humble shepherds, and to them they gave the glorious message of Christ's appearing.

John did not receive his education in the schools, but away from the schools. God was his educator. God has given the light that our schools should be more after the schools of the prophets. There the Spirit of God was so manifested that even when Saul, when pursuing David to kill him, came under the atmosphere of the school, he too received the Spirit of God, and began to prophesy. God wants us to have our schools of that order, as nearly as possible. In them the Bible must stand supreme, as the main basis of study. And as we study His Word, God will fulfill His promise and bring all things to our remembrance, whatsoever He has said to us. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." [John 5:39.] What we need is that the Word of God shall be brought into our practical life. When the Scriptures are taught in the right way, God will bring to our remembrance the things of Him.

As the blood circulates in the body, so the Word of God, as a living current, is to be brought into the life, fortifying the soul against the temptations that are without number. These temptations will come stronger and stronger, and our youth need an education which will enable them to stand. The teachers

in our schools must be taught of God, that those who come to school may receive that class of education which will make them workers with God. This is the education which will strengthen and fortify the mind. No study of any books in the world will give such power to the intellect, such strength to the mind, as a study of God's Word. The true science of education is in the Word of our God. It is the study of the angels of God and of all the heavenly universe to obtain that education.

Ms 29, 1895

Converted Men Needed In All Departments of the Work

1895

None should be employed in any branch of the cause who have not a living connection with God. It is only in the humble, contrite heart that Christ abides. When men reveal that they have not, and do not see the necessity of having, a pure, clean heart, do not place them on any council, whatever their calling, influence, or position may be. Better choose humble men who honor God and keep His commandments than those who have long been connected with the work, but who by their practice have brought it down on a level with common business transactions.

Converted men, who love and honor God, will fear to move in their own counsel. They will realize that their efforts can prove successful only as recognized by Him without whose blessing there is no prosperity. Apart from God, nothing is wise, nothing is holy; but His blessing, the one who practices unrighteousness cannot receive. It is a most terrible thing to place common and sacred things on a level. For years this has been becoming prevalent and is separating the human agents from God. To handle sacred things as common matters is an offense to God. That which God has recognized and set apart to do Him service in giving light to our world is holy, and when men undertake to pronounce judgment upon it, they are attempting a work which God has not given them.

In the publishing house the machinery of the manufacturing department may be run by men who understand and are skillful in its management. But how easy it would be to leave one little screw, one little part of the machinery out of order, because the memory was not as faithful as it should be. How disastrous might be the result. A great loss might be sustained, and lives be sacrificed. Who has prevented casualties? The angels of God have supervision of the work. If the eyes of those who run the machinery could be opened, they would discern the heavenly guardianship over all the work. A divine intelligence moves upon the human mind and keeps the memory active. In every room in the publishing house where work is done, there is a witness taking note of the spirit in which the labor is performed, and making the fidelity and unselfishness revealed.

Many have failed to realize the sacredness of the work in which they are engaged. Its exalted character should be kept before the workers, both by precept and example. Let all read the directions given by Christ to Moses, requiring every man to be in his place, and to do the part of the work to which he was appointed and set apart. If, in putting up or taking down the tabernacle, any man was found out of his place, or ventured upon any officious action in handling the sacred ark or bearing it, that man was put to death.

Nadab and Abihu, sons of Aaron, were not careful to cherish a high sense of the sacredness of the sanctuary service. They “took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fires from the Lord, and devoured them, and they died before the Lord.” Mark the following words: “Then Moses said to Aaron, This is that the Lord spake saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.” [Leviticus 10:1-3.] Will we consider this? Special directions were given that none should show signs of mourning. There was to be no uncovering of the head, no rending of the garments. Not a semblance of reflection should be cast upon God, whose judgment had fallen upon these desecraters of holy things.

The special charge was given to Aaron, “Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations.” Mark the reasons given: “That ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.” [Verses 9-11.] Read the whole of the tenth chapter of Leviticus.

The Lord gave special directions in regard to everything connected with His work. He is jealous for His honor. He says, “I will be sanctified in them that come nigh me, and before all the people I will be glorified.” [Verse 3.] The proclamation of His truth, that is to shine amid the moral darkness of the world, is a work over which God and the heavenly angels have supervision. And those who have any connection with that work are to walk, not in the vanity of their own spirit and wisdom, but in the wisdom of God.

Where are the special monuments of God’s workings among men, if not in our institutions, which are His instrumentalities to preserve the knowledge of His honor and glory, that His name should be feared? The publishing house has been solemnly dedicated to God. It should be looked upon as the Lord’s, a place where His work is being done, and where men are to walk uprightly, being divested of selfishness and covetousness, which is idolatry.

If, after a sufficient period of trial, it is found that any of the workers have not a conscientious regard for sacred things; if they slight the messengers whom God sends; if they turn their hearts away from the message and show no interest in the special work for this time, they should be separated from the work, and others should be chosen to engage in it who will receive the light God sends to His people, and will walk in the light. Whenever men think themselves at liberty to reject or accept the Word of God by His servants as they please, those in charge of the work should take action in their case. It is not safe to retain them in the work, for they are rejecting the only means by which they could be reproved or corrected. The enemy will work through such ones to carry out his own devices, and those who retain them in any position of trust, after their refusal to receive admonition, are dishonoring God.

This work should have been faithfully done years ago. Every year that it has been neglected has confirmed men in their resistance and defiance. Let any man become elated with the idea that he is a

necessity, that the work cannot go on without him, and the whole work will bear the impress of his presumption and his disregard of sacred things.

Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his property, in his position of power, in his wisdom, or in anything else than Christ, will be taken in Satan's net. Not a ray of glory is to be diverted to any human agent. He who fails to walk humbly before God will find a spirit rising up with him, prompting the desire to rule others connected with him, and causing him to oppress those who are human and erring like himself. He appropriates to himself the honor, which belongs to God, of jurisdiction and control over other men. This is not to be tolerated.

The worst thing that can be done is to uphold those who have little respect for God's authority or for His manner of working in giving the truth to the world. To keep such men in high office, the very highest and holiest positions that mortals can have, where they are called upon to make decisions that affect the prosperity of the work of God, is to assume a fearful responsibility. They may be honored as counsellors, but God is not honored or glorified by them as chosen representatives of His work. They do not recognize God in the work He has given His messengers to do. It is not possible for men to have a living connection with God while they refuse to receive the message He sends. They may lay plans which may be thought to be wise, but without God as a counsellor, their plans will prove to be a snare.

The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, have lessons of vital importance to all who are connected with the work of God. The king was troubled by his dream. It was evidently a prediction of adversity, and none of his wise men would attempt to interpret it. The servant of God was summoned.

The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favor. A solemn duty rested upon him, to tell the king of Babylon the truth. He said, "My Lord, the dream be to them that hate thee, and the interpretation to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth, whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation, it is thou, O king, that art grown and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominion unto the ends of the earth.

"And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee till thou know that the Most High ruleth the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou

shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." [Daniel 4:19-27.]

Do we regard the kingdom of Babylon as of more importance in the estimation of God than are the instrumentalities and responsibilities He has entrusted to His chosen people, upon whom the ends of the world are come? We have here the workings of the great I AM to change even the heart of an heathen king. There is a Watcher just as really taking cognizance of all the works of the children of men, but in a special sense of those who are to represent God by receiving His sacred truth into the heart and revealing it to the world. The workers in our institutions are far more accountable than was the king of Babylon, for his course of action is laid out before us, and we may learn therefrom the lesson God desires to teach us.

There are those who need to learn that the heavenly universe is acquainted with all the works of the children of men. I pray that the Lord God of Israel may impress it upon our responsible men that if they turn from His word to their human ideas and plans, they are without excuse. A spirit has been coming in that God abominates—a spirit of selfishness, self-exaltation, pomposity. It is time that there was a change in the program. He that sitteth in the heavens requires that a different spirit shall control the proceedings of councils and committees. The principles practiced are not only detrimental to all within the sphere of their action, but they will lead to development of character so objectionable that its possessor cannot find a place among the redeemed. In all your assemblies there is present a Watcher who will not long bear with the perversity of men that have had so great light and so great opportunities.

In the dream of Nebuchadnezzar, the true object of government is beautifully represented by the great tree "whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation." [Verse 21.] Now, if God had called a man, or any set of men at Battle Creek to rule in any sense, that representation of the tree shows the only kind of ruling acceptable to Him—a government that protects, restores, relieves, but never savors of oppression. The poor, especially, are to be kindly treated. "All ye are brethren." [Matthew 23:8.] Aid is to be given to the oppressed, and not one soul that bears the image of God is to be placed at the footstool of a human being. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ.

As king Nebuchadnezzar walked in his palace, he said within himself, "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?" [Daniel 4:30.]

The God of heaven read the heart of the king and heard its whisperings of self gratulation. "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall

pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon king Nebuchadnezzar.” [Verses 31-33.]

That Watcher who is guarding the interests of all men, sees all that has been done in Battle Creek. Every individual is before Him. There is not a thought of the heart that is unnoted. There is not a plan or imagination but the Lord sees. Nothing can be hid from Him. His ear can hear the secret whispering, and every secret thing is to be brought into judgment. Let those who suppose that the Lord has given them a measuring line, wherewith to measure character, and who climb upon the judgment seat to pass sentence upon others, remember that in all the secret councils as well as the open councils, there is a Watcher. God’s eye is reading men, measuring men. Unless they humble their hearts before Him, those who have responsibilities to bear will make grievous mistakes.

What was the sin of king Nebuchadnezzar? Pride; he placed himself where God should be. What was the retribution? Degradation; his reason was taken from him. The Lord will chastise His people. Those who are true at heart will see that His purpose is not merely to separate the sin from the sinner, but by His own light to reveal the sin which led the soul away from God, and which would be its ruin unless corrected.

From the history of characters described in the Word of God, we learn that prosperity is dangerous to spiritual life. It is not those who have lost their property that are most likely to forget God; it is those who have a measure of prosperity or who have been successful in their plans. The cup that is most difficult to carry, is not the one that is empty, but the one that is full to the brim. This must be balanced with nice precision.

To be restricted for want of means is, as I can testify, a great inconvenience; but prosperity too often leads to self-exaltation. Men feel that they are masters, and that others are dependent on them. Here is deception, delusion, and presumption, the putting forth of the finger and speaking vanity. These deceived ones turn away their fellow men from their rights. Every man in a position of trust is to respect and treat kindly every other man. Let none feel that they are too great and too wise to follow the example of Christ. When a little power is placed in their hands, let them not do as did the king of Babylon in his self-approbation.

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” [Malachi 4:1, 2.]

When in the synagogue at Nazareth Christ read to the people from the roll of the prophet Isaiah, He stood as the divine Interpreter of the Scripture which He Himself had inspired holy men to write. He read, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel unto the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” [Luke 4:18, 19.] How terrible the blindness of the men of Nazareth that after their hearts had responded to the Holy Spirit’s power, they became so enraged as to try to take the life of the Son of God. That

history should be kept before you as an exhibition of the result of hardening the heart in unbelief and pride.

How different the course of king Nebuchadnezzar. Under the rebuke of God, his proud heart was humbled. He acknowledged Jehovah as the living God: Come, all ye that fear God, and I will make known what he hath done for my soul. I have seen the greatness, I have tasted the goodness of God. It is now my wish that all the people of my realm shall learn what I have learned, that the God that they should worship is no golden image, but He who made the heavens and the earth.

“At the end of the days I Nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase.” [Daniel 4:34-37.]

Thus the king upon the Babylonian throne became a witness for God. He presents himself as a living epistle, giving his testimony, warm and eloquent from a grateful heart, that was partaking of the mercy and grace and righteousness and peace of the divine nature.

Ms 31, 1895

Consolidation of the Publishing Work

1895

The subject of consolidating our publishing work, to bring it under one management, has been presented to me, and I have been shown what the outcome would be. It would result in bringing all the publishing houses under the control of a man made power at Battle Creek, which already has far too extensive a rule. It will be urged that since the publishing interest in Battle Creek is under the supervision of the General Conference, matters are placed on a different basis, and that the objections to consolidation are removed. But the same influences that have been leading away from the principles upon which our publishing institutions were founded are working still. There is a change of name, but to a great degree the management is the same. It is no time now for any institution among us to act out the principles of Rome in seeking to bring everything under its own control.

The General Conference is assuredly embracing altogether too many weighty responsibilities. It cannot carry them with the present corps of workers. It is best for our brethren in Battle Creek to think more deeply and pray more earnestly before they shall make any further moves to enfold all the publishing interests. You are in need of the teachings and leadings of the Holy Spirit of God. Let your managing forces walk humbly with God, and seek wisdom from Him to manage the interests that have already

accumulated at Battle Creek. You will need a much more efficient staff than you now have to do even this. When the present inefficient corps undertakes the management of the publishing work in the whole field, they are acting contrary to the will of God. I protest against it in the name of the Lord.

If the publishing house at Battle Creek had kept clear from all encroachments upon the rights of others, the responsible men would have had a decidedly different record in the books of heaven. The record of the books is soon to be opened. The time is at hand when the vision of the prophets is to be fulfilled: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." [Revelation 20:11.] Daniel, speaking of the destruction of earthly kingdoms, says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known. ... what shall come to pass hereafter: and the dream is certain, and the interpretation sure." [Daniel 2:44, 45.]

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works; and death and hell were cast into the lake of fire; this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Revelation 20:12-15.]

Let all take heed as to the principles that govern their dealings with one another, for all their works are to be brought into judgment. There must be no confederacy to ignore the individuality of the publishing work on the Pacific Coast. Let not our brethren attempt to submerge the identity of the Pacific Press in the publishing house at Battle Creek, thinking to increase the strength of both. The Pacific Press has been led to depend too largely upon Battle Creek. Its managers should have discerned the talents to be found on the Pacific Coast, and would have shown true wisdom in securing all the ability possible in order to make their work a complete whole.

Let the Battle Creek Publishing House and the Pacific Press regard each other as sister institutions. In co-operation they can exert a healthful influence upon each other, but not in consolidation. These institutions are not to become merged into one. The managers in Battle Creek have indulged unchristian, unbrotherly feelings even envy and jealousy, toward the Pacific Publishing House. They have had a feverish desire to belittle that institution, and to bring it under their own jurisdiction, but the light that I have had for years is that these institutions must stand separate, each preserving its own individuality. A nearer relation than this will tend to the injury of both.

The arrangement for the General Conference to take the supervision of the publishing work will not remove the difficulties that have existed, unless there is a decided renunciation of the principles and methods which are not in the wisdom of God, nor for the interests of the work. Methods which God

does not approve have leavened the minds of men who do not discern the outcome of these ambitious plans. They give their assent to that of which they know very little.

I fear that the managers of the Pacific Press have accepted propositions without the careful and prayerful consideration which should have been given them. No proposition should be accepted, no matter from [whom] it may come, unless it is definitely stated in writing, and a copy given to the managers of each institution. Then let several of the leading men together bring the matter before the Lord. Spread out the writing before Him, and with earnest prayer seek for clear discernment and sharp discrimination to decide whether the plans proposed are for the glory of God and the good of both institutions. As you ask for wisdom, believe that you receive, and you shall have; for God has promised it.

Brother Olsen may, with the purest motives, make propositions that have no appearance of injustice toward any institution outside of Battle Creek, but the terms in which the propositions are made may mean much more than is apparent to the Pacific Press managers. Some of the men on the other side have purposes in view which they do not clearly define. From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and may bring results which its managers do not now foresee. I write this in order that no hurried motions shall be carried through, but that every point may be carefully and prayerfully considered, with its probable results.

I repeat, the fact that the General Conference has taken the control of the publishing work does not remove the objection to consolidation. Matters are presented to me as in no more favorable condition than before. The very foundation of the evil has not been removed. The same men are acting in the interests of the publishing work at Battle Creek, and their policy will be essentially the same as in the past, bearing the signature of men, but not the endorsement of God.

I am anxious to publish the testimonies that have so long been in the hands of a few. The people are in ignorance as to the significance of the decisions of your councils, for they have not the light which you have received. As soon as other work can be completed, I mean to publish the testimonies that have been waiting so long. But if our brethren persist in their efforts to consolidate the publishing work, and bring the Pacific Press under the management of the authorities at Battle Creek, I shall feel it my duty at once to gather up and publish the writings that have for the last twenty years expressed the will of God on this point. O, may God save His people in this perilous time! Wisdom seems to have departed from the prudent. The truth is hidden from wise men, and is revealed to babes. The cause of God will not be left in unconsecrated, unskillful hands.

Ms 33, 1895

Relation of the G. C. Committee to Business Interests

1895

The General Conference Committee has a weighty responsibility in caring for the interests of our people and of the work which is committed to them. As the field of our work widens, this responsibility

becomes greater. It is not the will of God that those who are called to this position should so lade themselves down with business cares that they are crippled in the work to which they have been chosen.

Especially is this true in regard to the president of the General Conference. His time is not to be filled up with the details of business, for this in a great degree disqualifies him for the very work which he should do. He cannot continue to carry the burden he has carried in these lines, without neglecting lines of work which cannot be left to others. Let men be chosen to give themselves to the business part of the work, and leave the president of the General Conference free to attend to its spiritual interests. Let him have time to understand the spiritual needs of the churches.

The voice of the General Conference has been represented as an authority to be heeded as the voice of the Holy Spirit. But when the members of the G. C. Committee become entangled in business affairs and financial perplexities, the sacred, elevated character of their work is in a great degree lost. The temple of God becomes a place of merchandise, and the ministers of God's house as common businessmen. Their work is brought down on a level with common things. Business cares and perplexities unfit them for the consideration of matters relating to the spiritual interests of the work, which require the keenest perception, the most careful thought, the most delicate tact, and the deepest spiritual insight.

God does not intend that the G. C. Committee should embrace financial responsibilities that call for a large amount of labor, for the churches are thus deprived of the very help they need. And the decisions of the conference will come to be regarded as on a level with the opinions of business men. The sacred authority with which God has invested His servants is lost.

The sixth chapter of Acts should be carefully studied by the members of the General Conference Committee, and its instructions should be heeded. Let men be chosen to attend to the business lines of the work, and give counsel in these matters. Let them be devoted men, men of faith and prayer, set apart to do this special work.

Ms 35, 1895

The Sufferings of Christ

September 13, 1894 [Filed in 1895]

The sufferings of humanity ever touched the heart and called forth the sympathy and love of Christ. He exercised pity and compassion toward those who were afflicted in soul or body. His example in the matter of treating the suffering and afflicted should teach us how to have compassion and pity for the sufferings of His creatures.

Christ suffered in the flesh. He had clothed His divinity with humanity, and in every period of His life, through infancy, childhood, youth, and manhood, He had suffered every phase of trial and temptation with which humanity is beset. He knew what it was to suffer keen pangs of hunger, and He has given special lessons in regard to feeding the hungry and caring for the needy poor, and has declared that in ministering to the needy we are ministering to Himself in the person of His saints. He says, "I was an

hungered and ye gave me meat.” [Matthew 25:35.] He knew the discomfort and suffering of thirst, and He declared that a cup of cold water given in His name to any of His disciples should not lose its reward. [Matthew 10:42.]

He was often weary, oppressed with poverty, and He experienced the taxation of acting His part to support the family of which He was a member. He suffered reproach and experienced the bitter hostility of those who knew Him not. In His own home He was made to suffer the discomfort and sorrow that result from envy and jealousy. His brethren through it was their privilege to exercise authority over Him, and to presume to dictate to Him what should be His course. The misapprehension of His relatives was most painful to Him because His own heart was full of kindness and love, and He appreciated tender regard in the family relation. But His own brethren oft wounded and grieved His heart. They desired that He should concede to their wishes and ideas when such a course would be utterly out of harmony with His divine mission. The statement is made in the Scriptures, “Neither did his brethren believe on him.” [John 7:5.]

O, if His brethren, the members of His own family, had been His friends, what a comfort they might have been to Him! The life of Christ was far superior to the life of His home relations. They were not all converted, and they looked upon Christ as one in need of their advice and counsel. They judged Him from their human standpoint, and they thought that if He would only be advised by them, and speak only such things before the Scribes and Pharisees as would not arouse their hostility, He would avoid all the disagreeable controversy that His words aroused. They charged Him with blame for many things that He said, and declared that He ought to have left them unsaid.

They could not fathom by their short human measuring line the divine mission which He came to fulfill, and therefore could not be partakers with Him of His trials. Their coarse, unappreciative words revealed the fact that they had no conception of the fine texture of His character, and did not discern that the divine blended with the human. They often saw Him full of grief, but instead of comforting Him, their spirit and words only grieved His heart. His sensitive nature was tortured, His motives misunderstood, His work uncomprehended.

So pained was Christ by the atmosphere of misapprehension in His own home, that He felt relieved when He could be in a place where it did not exist, and where His spirit could rest. He loved to visit the home of Lazarus, Martha, and Mary. Here His spirit found rest. He was not ordered or dictated to, neither were His motives and words misconstrued and misapprehended.

His brethren often brought forward the philosophy of the Pharisees which was hoary with age and threadbare, and presumed to think that they could teach Him who understood all truth and comprehended all mysteries. He was the Author of truth, and His soul was wearied and distressed.

He found relief in being alone, and in communing with His heavenly Father. His brethren thought that their wisdom was far superior to that of Jesus, and did not apprehend that He was the fountain of all wisdom and knowledge. They freely condemned that which they could not understand, and their reproaches probed Him to the quick. They avowed faith in God, and thought they were vindicating God,

when God was with them in the flesh, and they knew Him not. These things made His path a thorny one to travel.

From the manger to Calvary, His life was one continual experience of disappointment and suffering. Christ was the only begotten of the Father, and yet He was pressed with grief; but His suffering in the garden of Gethsemane was an awful anguish that would forever remain a terrible mystery to the human family. The record says, "Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." [Matthew 26:36, 37.]

With what awe, with what reverence, should the disciples have regarded the sufferings of the Son of God! As He draws nigh to the center of the garden, the agony of the sins of the world was weighing upon His divine soul. The curse of the world's iniquity was shadowing the light of His Father's face from His vision. O how could He escape from it? how avoid standing under the curse that sin had wrought, and be alienated from His own beloved Father? He turned to His disciples and said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." [Verse 38.]

At the thought of the grievous character of the guilt of the world, Christ felt that He must go apart and be alone. The hosts of darkness are there to make sin appear as extensive, deep, and horrible as possible. In His hatred of God, in falsifying His character, in manifesting irreverence, contempt, and hatred toward the laws of His government, Satan had made iniquity reach unto the heavens, and it was his purpose to swell iniquity to such great proportions that it would make atonement seem impossible, so that the Son of God, who sought to save a lost world, should be crushed beneath the curse of sin.

The working of the vigilant foe in presenting to Christ the vast proportions of transgression caused such poignant pain that He felt that He could not remain in the immediate presence of any human being. He could not bear that even His disciples should witness His agony as He contemplated the woe of the world. Even His most dearly beloved friends must not be in His companionship. The sword of justice was unsheathed, and the wrath of God against iniquity rested upon man's Substitute, Jesus Christ, the only begotten of the Father.

In the garden of Gethsemane, Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, "O my Father, if it be possible, let this cup pass from me:" but if there is no other way by which the salvation of fallen man may be accomplished, then "not as I will, but as thou wilt." [Verse 39.] Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony. The power that inflicted retributive justice upon man's substitute and surety was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God's law.

It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in

the agony of Christ, the Son of the Infinite God, when he bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God's law, that the garden of Gethsemane has become pre-eminently the place of suffering to a sinful world. No sorrow, no agony, can measure with that which was endured by the Son of God.

Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering, for the human existed in the divine nature and created a capacity for suffering to endure that which resulted from the sins of a lost world.

The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner.

Ms 38, 1895

To the Church in Hobart

Glenorchy, Tasmania

May 1895

I have presented general principles to the church in Hobart, as did our Lord and Saviour Jesus Christ when He presented truth to the people, and I hoped that as these general principles were presented, advancement would be made along the lines where advance was needed, but I see that a more definite prescription is required to remedy the evil that exists, which, unless corrected, will prove disastrous to the church.

There is one thing in this world which is the greatest object of Christ's solicitude. It is His church on earth, for its members should be representatives in spirit and character of Him. The world is to recognize in them the representatives of Christianity, the depository of sacred truths in which is stored the most precious jewels for the enrichment of others. Through the ages of moral darkness and error, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations to the present time, the pure doctrines of the Bible have been unfolding within her borders.

But in order that the church on earth may be an educating power in the world, it must co-operate with the church in heaven. The hearts of those who are members of the church must be open to receive every ray of light that God shall choose to impart. God has light to impart to us according to our ability to receive, and as we receive the light, we shall be capable of receiving more and more of the rays of the Sun of Righteousness.

When the light has become dim in the church of God, when zeal has diminished, it is because the church of Jesus Christ has yielded to the outward influences that Satan has employed to make of none effect the truth; but if we follow on—not stand still—to know the Lord, we shall know that His going forth is prepared as the morning. We should study the revelation of Christ in His providences from creation to the present time, that we may be led on in the path of holiness, peace, and rest.

Every one of us is upon probation, in school, where we are required to be diligent students. It is enjoined upon us to walk in the light, as Christ is in the light. It is by walking in the light that we learn of God, and “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent.” [John 17:3.] These are the words of Him who was with the Father before the world was, and He uttered these words while praying for all those who should believe in God through the words of His disciples. To know God in His works is true science. Let us follow on to know the Lord till we shall know that His goings forth are prepared as the morning.

God has His faithful witnesses, through whom He has given testimony to revive, to restore, to build up His people in the most holy faith. He has faithful sentinels who will warn the church against false theories and doctrines, which would corrupt their faith and would bring into the church distraction, discord, and strife. In every age the Lord has raised up watchmen to bear a faithful testimony to the generation in which they live. These faithful sentinels carried forward the work, and impressed upon others the necessity of consecrating all to God, and when they were called upon to lay off their armor and leave the work, there were other hands to carry it forward. Faithful souls have constituted the church of God on earth, and He has taken them into covenant relation with Himself, uniting His church on earth with His church in heaven. He has sent forth heavenly angels to minister to His church, and the gates of hell have not been able to prevail against His people.

Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. The Lord Jesus is among men. His angels walk among us unrecognized and unacknowledged. We are saved from many snares and unseen dangers that through the machinations and hostility of our foe are placed in our path to destroy us. O, that our eyes might be open to discern the watchful solicitude and tender care of the messengers of light. If those who politely acknowledge the favors which they receive from earthly friends would realize how much they owe to God, their hearts would respond in grateful thanks for precious favors that are now unnoticed and unacknowledged.

The light that has been imparted from heaven, that has lighted up our pathway, has been appreciated only by a few. The many have regarded heaven's benefits as though they came as a matter of course, and have not walked in the light, following the footsteps of their Leader. The piety of the church as a whole has not been what it should be. The members of the church have not increased in power, imparting and receiving grace. It is when human agents seek for ability to do the work of God as it should be done that they become successful, persevering agents in advancing His cause. They become aggressive, persistent, and manifest personal piety. Those who advocate truth must live in harmony with the profession they make. It is the truth appropriated that sanctifies the soul. It is the faith that works by love that purifies from every species of selfishness. When the members of the church have this manner of faith, they recognize their mutual obligation and dependence.

It is God's purpose that His children should not stand isolated from one another, but that they should relate themselves one to another to mutually influence each other. They should realize that it is their duty to promote the happiness one of another. If we will be learners, Christ will be our Teacher. He will train us to make manifest His goodness, mercy, and love. Every soul who will become consecrated to Him will be a channel through whom His love can flow, will be an agent co-operating with divine intelligences, and will find his own happiness increased as he seeks to impart happiness to others. Each one of us is to consider the fact that every uttered word exerts an influence, that every action involves a train of responsibility. Connected with God, it is in our power to transmit a current of vital influence. No one can live unto himself in this world, even if he would. Each one forms a part of the great world of humanity, and through our individual influence we are linked to the universe.

Christ has given us an example of the way in which we shall use our influence. He used His influence in drawing men unto Himself. He said that it was His meat and drink to do His Father's will. In how different a way many of the professed Christians of our time act. They consider their own will and their own way as supreme; but the test of human blessedness is a capacity to receive, appropriate, and impart the precious blessings of the wisdom and grace of Christ.

Every man and woman has strong tendencies towards evil, and peculiar traits of character that make him susceptible to temptation. Each one has to battle with his own passions; each one may see his own perverse habits reproduced in others and reacting upon his own character. Individually, we have a work to do in the strength and grace of Christ. We are to strive most earnestly against our hereditary and cultivated traits of character. If our evil characteristics are not overcome, they will, through exercise, become stronger and stronger, and pollute mind and character. Unless overcomers, we shall not be fitted for a home with the saints in light. But let no one be discouraged. There is a refuge for every tempted soul. We may avail ourselves of the great privileges and blessings brought to us through the grace of Christ.

But there are those whose names are on the church roll who do not know what it is to be resigned to the divine will. They do not realize that they may have perfect trust and repose in God. They have never gone through the struggle of submitting meekly and humbly to the will of God. It is true that it is hard for self to come to this point, for self ever seeks the supremacy. But the Lord says, "A new heart also will I give you." [Ezekiel 36:26.] He has promised to renew the mind, and to make us new creatures in Christ Jesus.

But in order to have this experience, we must learn the meekness and lowliness of Christ, and take upon us the impression of His precepts, and follow the example He has given us. We should ask God for strength and grace, for "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Romans 8:32.]

The Lord encourages the trust of the most faulty and most perverse. He is able to restore His moral image to the soul, and is not slack concerning His promises. Christ went to the very depths of human extremities, in order that He might meet men where they are, and know how to befriend them in their need. He is our Friend, who has come to save us; and why are we not more diligent in learning of the

great Teacher lessons of patience, kindness, forbearance. We may suppose that we have great provocation to feel injured, and to be angry with those with whom we associate; but we may be laborers together with God no matter what may be our circumstances. We may be sustained by faith, inspired by hope, that God in His goodness and mercy will deliver us from evil.

Many know very little of God's dealings with His people, but the most hopeless part of their experience is that they do not try to understand His dealings in these precious hours of probation. It is their privilege to know that His afflictions come for the object of purifying them from all evil. The Lord permits trials to come in order that we may look to Him as the source of our strength, and be cleansed from earthliness, from selfishness, from harshness, from sharp un-Christlike traits of character. He suffers the deep waters of affliction to go over our souls, in order that we may know Him and Jesus Christ whom He hath sent, in order that we may have deep heart-longings to be cleansed from defilement and to come forth from the trial purer, holier, and happier. We enter the furnace of trial with our souls darkened with selfishness, and, if patient under the crucial test, we shall come forth reflecting the divine character. The Lord is able to deliver the godly out of temptation.

When trials come, we are not to fret and complain, not to rebel, not to worry ourselves out of the arms of Christ, but humble the soul before God. Cry unto Him that He may give rest and peace. We should bear the yoke of Christ in time of trouble, and instead of allowing ourselves to be repulsed, we should hear the voice that invites us, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.]

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [Matthew 5:6.] The word of Christ is eternal truth, and is the bread of life. If we eat of this bread, we must die to self, the narrow sphere of personal, selfish interests must be enlarged, for it is impossible for a Christian to live unto himself. Self must be hidden in Christ, and divine help has been pledged to the aid of all those who will surrender their whole heart to God. It is in order that we may die to self that we are called upon to endure trials. In our sorest distress, Christ comes to our refuge. When every professed follower of Christ will make a covenant with God by sacrifice, will be determined that he will not indulge in selfish gratification, in studying his own ease, but will diligently plan to do God's service, then all will find the Lord a present help in every time of emergency.

Those who are laborers together with God will have the mind and spirit of Christ and will experience His joy in seeking to help souls who are benighted to find hope in Jesus Christ. The Lord has commissioned us to push forward His work in the earth, but Satan is determined to counteract the work of redemption. He seeks to destroy the moral image of God in man, and to unite the human race with himself and his sympathizers, who swerved from their allegiance to God, and were cast out of heaven. He has sought by every manner of deception to establish his kingdom in the earth, and to conform all men unto his own standing. He is constantly seeking to make men feel the same hatred toward God as he himself feels; but we are to put forth diligent efforts to unfurl the banner of the third angel's message upon which is written, "The commandments of God, and the faith of Jesus." [Revelation 14:12.]

The people of God are to walk in the light, and to be united in the great work of making up the breach that has been made in the law of God by the man of sin. They are to raise up the foundations of many generations. Not one who really believes the truth will stand feebly by in this perilous time as mere spectators without interest or energy. The flame of love for God must be kindled in every heart and in every home. Pettishness and stubbornness must die. Let all the people offer prayer in simplicity and faith, that the banner of truth may be carried into new territory, and that souls may be brought into subjection to the Lord God of heaven.

It is true that our foes will be vigilant in opposing the truth, but we shall learn lessons from these trials and become more patient, devoted, and persevering in working in Christ's lines. Our foes are watching to see what we will do next, and how they will meet and oppose every effort of advance; but of our Captain it is written, "He shall not fail nor be discouraged, till He have set judgment in the earth." [Isaiah 42:4.] We are to partake of His spirit.

A decided reformation must take place in the spirit that prevails in the church in Hobart. Brother must be turned to brother and sister to sister before God can work as He longs to work for His people. There must be practice of the prayer of Christ when He prayed that His disciples might be one as He was one with the Father. Earnest efforts must be put forth in order that we shall prevail against Satan and secure harmony among the believers. Who in the church is working in persevering faith for the oneness for which Christ prayed?

There is need of earnest work to overcome the selfish, overbearing spirit that has been working in the church, and has been deadening its influence. Some have had a spirit to bruise, to hurt, the souls of others, and why have they done this? It is because those they have criticized have not met their ideas of what Christian life should be, and they have judged their neighbors, spoken harsh things, and have made manifest the fact that they themselves were severe, harsh, and denunciatory.

This practice of speaking critical words of others does not tend to soften the heart, but works to sever very friends, to discourage souls who are passing through trials and difficulties. Instead of discouraging them, they should have sought to have uplifted them with their sympathy, to have spoken goodly, encouraging words, and to have prayed with and for them that God would give them divine strength. God requires that we shall help to sustain the fainting, discouraged soul in the hour of temptation. Let every one who professes to belong to Christ work along His lines and make straight paths for their feet, lest the lame be turned out of the way.

Right in your families there are poor souls who need your help, who need that you shall speak to them words of comfort and love from a heart softened and subdued by the love of Christ. You should speak to them out of an earnest, longing desire to uplift and restore them. How many have grieved the Holy Spirit and misrepresented Christ in manifesting a spirit to bruise, to break, and to tear down. Those who are imbued with the love of Christ will make it manifest. Their very countenance will speak pity, and will reveal to their brethren and sisters that they are filled with a spirit of compassion towards them.

Oh that those who have not the milk of human kindness in them might see that their thoughts, their feelings, words, and actions must be decidedly changed in order that the prayer of Christ may be

fulfilled in the church. Their harsh, denunciatory spirit, their judging and evil speaking, must be separated from them or else they will continually scatter away from Christ. They should be exercising a sanctified influence, gathering with Christ, in drawing souls to Him by the tender cords of love. The converting power of God must come upon the church in Hobart. A reformation must take place in the character of those who professedly are its most zealous members or else, because of their want of love, they will wound and bruise and leave to perish many poor souls. Let the prayer go forth from unfeigned lips that the anointing of the Holy Spirit may come upon the eyes of the blind, so that each one may discern what is the estimate that Christ places upon the human soul. Christ was the Majesty of heaven, yet He left us an example of goodness, sympathy, and compassion in dealing with suffering humanity.

The value of our work does not consist in making a loud noise in the world, in being zealous, eager, and active in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. The value of our work comes through trust in God, which brings holier qualities of mind, so that in patience we may possess our souls. We should continually pray to God to increase our strength, to make us strong in His strength, to kindle in our hearts the flame of divine love. The cause of God is best advanced by those who are meek and lowly in heart. The poor in spirit are blessed because they feel their great need. Brethren, the meekness of the spirit of Christ has not been brought into your work. You must die to self, or your life work will be a failure.

I beg of you not to call meddling in other people's household affairs missionary work. Fault-finding and oppression stirs up the worst elements of human nature. With proper labor, many souls might have been added to the church who are driven from the fold into the wilderness of unbelief. Instead of speaking harsh words, of making unfeeling remarks concerning those who are struggling against temptations, and who are not favorably situated for the formation of a symmetrical character, speak words inspired by the Holy Spirit that are so full of Christian sympathy that the hardest heart will be touched by their kindness.

The most persuasive eloquence is the word that is spoken in love and sympathy. Such a word will bring light to confused minds, will bring hope to the discouraged, and will lighten the dark prospect before them. You will meet just such cases in the church and out of the church. Make a covenant with God that you no more will indulge in a carnal, selfish ambition, but that you will work to reveal the fact that you love and serve Christ in meekness and lowliness of heart. Make determined, urgent efforts to save the erring and the perishing. Reveal the holiness of the cause and work in which you are engaged, so that you may not manifest the spirit of the enemy.

There has been a spirit in the church at Hobart that is not in harmony with the spirit of Christ, and those who cherish harshness, who have been free to condemn others, need to hear the voice of the Saviour as He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:20.] Will you open the door of your hearts and let Jesus take possession? Will you suffer Jesus to cleanse the soul-temple of its rubbish? Will you permit the Holy Spirit to take possession of the human habitation? If you will do this, you will have humble thoughts of yourself. You will not exalt your ideas and opinions as supreme.

Those who are tempted and tried, whom you regard as so weak, may be nearer to the kingdom of God than yourself. The Lord requires that you should help those who need help most. Do not withdraw from them because they do not meet your ideas, or the consequence will be that you will indulge in a spirit of judging, and will manifest harsh dealing toward them. Whatever may be your profession, this kind of doing places you in the ranks of the enemy, where you execute his orders and do his work. You may be entirely deceived in yourself, and in spirit say, "Come, friends, see my zeal for the Lord" [2 Kings 10:16], but the family in heaven do not take delight in any such exhibitions.

In every church the members are to be helpers, workers together with God. What was it that moved Christ to leave the heavenly courts and come to this world? Was it to save people who felt no need of salvation? Was it to confine His labors to those who, though they had been blessed with great light, had not improved their privileges? He says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] The mission of Christ was to seek and to save that which was lost.

Those who feel strong in themselves, who would separate from those who do not meet their ideal, who stand aloof from them in cold-hearted indifference, do not manifest the spirit of Christ. Whatever may be their profession they are not bearing the yoke of Christ nor lifting His burden. They have not the mind of Christ, and would be a hindrance to the prosperity of any church with which they might come in contact. They cannot be laborers together with God unless they seek the meekness, and live the humble life, of Christ.

Our churches are in need of being purified from all selfishness. There is need of a deeper conviction and livelier faith. The love of God cannot be in the heart of any one who does not cherish patience, kindness, and forbearance toward His brethren. The revelation of these attributes will be in Christ. Many who bustle about with great activity flatter themselves that they are Christians, but it is the manner of spirit that we manifest in the home and in the church that will tell the character of our work.

To every one who is walking in the light, one who is not walking in the light will be an object of solicitude and most earnest prayer. But the Lord does not sanction any one in presenting the attitude of a moral iceberg. It is not the spirit of Christ that leads men to wrap about themselves the garments of self-righteousness, and to say in spirit, "I am holier than thou." [Isaiah 65:5.] Those who are free to denounce, to find fault, to judge and condemn others, are not working upon Christlike principles. They should rather have travail of soul for those who need their help, to go forth and seek the wandering lost sheep.

Who is pleading with God that He may teach them what to do when souls are wounded and bruised, and struggling with temptation? Who is seeking to help them by kindly words? Who is arming himself with the armor of righteousness, studying ways and means to help these souls who are ready to perish? Are human agents co-operating with divine instrumentalities, increasing their moral efficiency by praying for faith, for wisdom and tact, whereby methods may be perfected that will reach the cases that appear most difficult? Who is passing these poor souls by on the other side? Who is making it evident that he loves these souls for whom Christ has given His life? Who is improving the light that God has given, in order that he may impart light to others? Who is becoming thoroughly furnished with the Word

of God unto every good work? Who is becoming a living stone in the temple of God to emit light, and to shine amid the moral darkness of the world?

Christ has given His precious life to make it possible to establish a church that will be capable of caring for sorrowful, tempted, perishing souls. He has bought us with His own life, shed His own blood, in order that He might wash away the stains of sin and clothe us with the garments of salvation. The church must build on Christ by carrying out as His representative the mind and spirit of Christ. His people are to be links in the golden chain that binds souls one to another and to God. We are to put forth personal efforts for the saving of souls that are ready to perish. Christ said, "Ye are the light of the world." [Matthew 5:14.]

That which Christ has taught and done, His representatives are to teach and do in their mission of saving the souls of men. Cold austerity is to be melted away, harshness and evil speaking is to be purged from the character. The influence of Christ is to be cherished and diffused to those who are about us, by a well-ordered life, and a godly conversation. The people of God are to shine as lights amid the moral darkness of the world. The time in which we live calls for vital, sanctified energy, for earnestness, zeal, tenderest sympathy and love. The time calls for the speaking of words that will not create misery but will inspire faith and hope. The light that is to illuminate the world will not come from mere profession of righteousness, from a dead form, but from a living piety. Half a dozen persons whose light is clear and shining will be of far more value in Hobart than a thousand who have no vital piety.

The Lord is not pleased with the forbidding attitude that many have maintained toward the children in the Hobart church. They seem to have forgotten children are the heritage of the Lord. They seem to have forgotten the words and the example of Christ, who took little children in His arms and blessed them. We should help and encourage those who are mothers of children by praying with and for them, for they are often in need of encouragement.

We should remember that God has honored the young. He chose Joseph in his youth to do a special work in behalf of His people. He accepted Samuel when his mother dedicated him to His service, and passed by the aged priest who had neglected to fulfill his solemn, sacred charge, and had failed to train his children in the right way. The Lord communicated a solemn message to the boy Samuel. The Lord has died for children, and He is ready to do a great work for them if parents will co-operate with Him in training and educating their children according to the instruction that He has given. The character in childhood of John the Baptist should be an encouragement to parents in the training of their children.

To bring up the children in the nurture and admonition of the Lord is the greatest missionary work that parents can perform. The mother is entrusted with a greater work than is the king upon his throne. She has a class of duty to perform in connection with her children that no other one can perform. If she daily learns in the school of Christ, she will discharge her duty in the fear of God, and care for the children as the Lord's beautiful flock.

Mothers should forbear from fretting and scolding. It is not safe to practice habits of fretting and scolding, for you will become unpleasant and harsh in your home, and will be likely to burst into a passion at anything that displeases you. This would greatly injure your soul, and injure the souls of your

family. Be patient, be kind, be gentle. Gain the confidence and love of your children, and it will not be difficult to control them. Never fret, never threaten, never make a promise to your children that you cannot fulfill. Your lack of fulfilling your word will weaken the confidence of your children in you.

Children are exhorted to obey their parents in the Lord, but parents are also enjoined, "Provoke not your children to wrath, lest they be discouraged." [Colossians 3:21.] Do not treat them in such a way that they will think that there is no use trying to be good and to do right, for they are treated with injustice and in an unreasonable manner. Children born into the world in this age have many difficulties to encounter. Sin will lie at the door of parents unless they take themselves in hand and qualify themselves to become wise, safe, Christian teachers.

No doubt you will see faults and waywardness on the part of your children. Some parents will tell you that they talk to, and punish, their children, but they cannot see that it does them any real good. Let such parents try new methods. Let them mingle kindness and affection and love with their family government, and yet let them be as firm as a rock to right principles. Oftentimes the waywardness of children is due to the mismanagement of parents.

When children have done wrong, they themselves are convicted of their sin, and feel humiliated and distressed. To scold them for their faults will often result in making them stubborn and secretive. Like unruly colts, they seem determined to make trouble, and scolding will do them no good. Parents should seek to divert their minds into some other channel. But the trouble is, parents are not uniform in their management, but move more from impulse than from principle. They fly into a passion, and do not set an example before their children that Christian parents should. One day they pass over the wrongdoings of their children, and the next day they manifest no patience or self-control. They do not keep the way of the Lord to do justice and judgment. They are often more guilty than are their children.

Some children will soon forget a wrong that is done to them by father and mother, but other children who are differently constituted cannot forget severe, unreasonable punishment which they did not deserve. Thus their souls are injured, and their minds bewildered. The mother loses her opportunities to instill right principles into the mind of the child, because she did not maintain self-control and manifest a well-balanced mind in her deportment and words.

Let fathers and mothers make a solemn promise to God, whom they profess to love and obey, that by His grace they will not disagree between themselves, but will in their own life and temper manifest the spirit that they wish their children to cherish. The manifestation of anger on account of the misdeeds of your children will never help them to reform. Parents may manifest sorrow on account of the wrongs of their little ones, and at the same time show love for their children. Let parents set before their children their errors and wrongs, not in a spirit of harshness, but in love. Let them seek to reach the tender heart of the erring one, that he may feel he has grieved Jesus who loves him more than his earthly parents can.

But while it is the duty of parents to teach love to their children, they are not to indulge them in wrong habits or in yielding to their evil inclinations. The manifestation of this kind of love is cruel.

The minister of God must be interested in the children and youth if he would be a faithful pastor of the flock of God. He should make his discourses plain and simple, using language that will be easy to be understood. He should follow the lessons that have been given by the greatest Teacher the world can ever know, preaching in such a manner that the uneducated and the children may readily comprehend the theme of salvation. Children and youth have been strangely neglected.

Some who have not children of their own should educate themselves to love and care for the children of others. They may not be called to go to a foreign field of labor, but they may be called to work in the very locality in which they live. In place of giving so much attention to pets, lavishing affection upon dumb animals, let them exercise their talent upon human beings who have a heaven to win and a hell to shun. Let them give their attention to little children whose characters they may mold and fashion after the divine similitude.

Place your love upon the homeless little ones that are around you. Instead of closing your heart to the members of the human family, see how many of these little homeless ones you can bring up in the nurture and admonition of the Lord. There is an abundance of work for every one who wants work to do. By engaging in this line of Christian endeavor, the church may be increased in members, and enriched in spirit. The work of saving the homeless and the fatherless is every one's business.

Instead of standing aloof, instead of complaining of the wickedness of children and the trouble they cause, let your influence be used to aid in their redemption. Instead of criticizing the children, seek to aid the weary, care-worn mothers. Seek to lighten their burdens. Here is a mission field at your door where you may exert an influence that will be a blessing to the church. What an army of workers might be added to the church if the children would give their fresh affections to the Lord, and work for other children and youth. There is a work to be done that may be as enduring as eternity.

Church members should become active, zealous workers, seeking to benefit the souls who are exposed to temptation, and who are being drawn away into perilous paths of disobedience to the commandments of God. Every one who engages in this work in the love of Christ is co-operating with heavenly intelligences who have long been waiting to aid them in the very class of missionary work that has been so long neglected. Those who engage in this class of work will have more than finite energy to work with them and through them.

Let every Christian in the church seek to devise plans to interest and instruct the children and be determined that he will not fail nor be discouraged in the work. If they work as they should, they will feel the need of divine guidance, for it is not possible to be successful in this matter without the help of God. Children are the property of God, the younger members of the Lord's family, and interest expressed for these children and for the mothers of these children is in perfect harmony with the laws of God's government.

"He that watereth shall be watered also himself." [Proverbs 11:25.] This is a guarantee that every worker shall receive grace for the grace imparted to others. Every laborer who labors for the good of children and youth, mothers and fathers, neighbors and associates, will find that God will fulfill His promise. He says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the

heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not.” [Isaiah 58:6-11.]

The church cannot grow in the knowledge of God and of Jesus Christ until its members enter into the spirit of the work. Let no one make the defection of another one an excuse for not engaging in the work. We have not a moment to lose in looking to others, but should be engaged in the service of Christ. Because some who name the name of Christ walk unworthy of their calling, it is all the more necessary that we seek to shun every evil habit, to put away everything that will weaken our influence, and cause others to make us an excuse for not doing the work that God requires. In every duty, whether temporal or spiritual, we have a relation one to another.

He who neglects the least duty in the Lord's moral vineyard will be registered as lacking in the books of heaven, weighed in the balances of the sanctuary, and found wanting. God has given to every man his work, and he who neglects his work inflicts injury on the cause of Christ. We are to be followers of that which is good, to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth. This is applicable, not only to ministers who preach the Word, but to every soul who believes in Christ.

We should manifest genuine interest in humanity, doing the very work that Christ came to do in the world. He did not give to us the work of dissecting character. The church in Hobart is like many other churches, not so good or not so bad that there is no chance for improvement. Great changes may be wrought by well-directed, prayerful, earnest efforts, by each one trying to do his best in the sight of God. Individuals must make improvement and cease educating themselves in critical ways and habits.

Let each one consider that others may find just as objectionable traits in their characters as can be found in those who have been severely criticized and condemned. Let every human agent employ his ability in doing good to others, in bringing his life in accordance with the principles of Christ. Let each one individually do that which his hands find to do, practice economy, bind about his wants, and save something from his meager store to sustain the work and cause of God.

Our faith should lay hold upon God, and we should expect success. The great multitude was fed with a very meager supply. Let our scattered supply be placed in missionary work, and God will multiply it as we shall impart to others, so that all may eat and be filled. We are not to stop our work, and measure our advance in the work by the means at hand. To do this is to show a very limited faith. As God said to

Moses, so He says to us, "Go forward." [Exodus 14:15.] We are to diffuse the gospel over the whole earth, and, be our means large or small, we are to plan and work in faith, realizing our responsibility as God's human agents and to whom He has given this great work. Then stop fretting over the evils that you cannot help, and do your work in sincerity and faith, that your characters may be formed after the divine pattern.

God is true. Christ says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." [Revelation 22:12.] He "will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honor and immortality," (He will render) "eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness," (He will render) "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." [Romans 2:6-11.]

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Education

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The Bible is to be read and studied as the Word of God, and it is to be received and practiced because it is His Word. The truth necessary for our salvation lies in this Word, and as he who finds hidden treasure in a field will sell all to buy the field, so the sincere seeker after truth will consider all else of little value compared to the jewels hidden in the Word of God. Man has been placed upon probation, not to ascertain the sharpness of his reasoning powers by criticizing and objecting to evidence, but to see whether he will appreciate the reward offered to him for striving to restore the image of God among men. The Bible contains the standard of the character that man must possess in order to be a fit subject for heaven.

Man may spend a lifetime in laborious searching after God by reason, but at the end he will find that his argumentative powers and his logical reasoning only leave him ignorant and confused. That knowledge is found alone in the Bible. "Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and the things therein, seeking He is Lord of heaven and earth, dwelleth not in temple made with hands." [Acts 17:22-24.]

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1 Corinthians 1:19-21.] "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." "But God hath revealed them unto us by

His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” [1 Corinthians 2:9, 10.] Will it not pay us then to search the Scriptures as for hidden treasure?

Christ was acquainted with the Scriptures, for He met all the temptations of the devil with “It is written.” Arguments and reasons would have been of no avail, but “It is written” showed that Christ, the tempted one, had His feet upon solid, immovable rock. We are to learn these lessons from the Word, hanging them in memory’s hall, and thus preparing to meet Satan with the only weapon which will repulse him—“It is written.” All things written in the law and in the prophets are true, and they carry the proof of it in themselves.

Nothing is gained by endeavoring to prove by argument the divine origin of the Bible; it is its own expositor. It carries its own keys; Scripture unlocks Scripture. If we do not see the truth in the Bible, it is because our opinions and prejudices have not been laid at the door of investigation. “For if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto men.” [2 Corinthians 4:3, 4.] “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” [1 Corinthians 1:18.]

The Lord Jesus Christ came into this world, but Satan will make the most masterly efforts to hold minds under his jurisdiction, that Christ may not be seen, and that murmurings and complainings may be heard from human lips. In this way men and women will sow the church with doubts, unbelief, and complainings, and the leaven will work in other hearts, revealing to the world that those who profess Christ’s name are not meeting the Bible standard. When convicted, these souls will see that they have been Satan’s most successful agents, leading souls away from God by their own perverted religious life into false and forbidden paths; and if they see themselves as God sees them, they will cease their murmurings and fault finding and search their own hearts as with a lighted candle, lest too late, they find no room for repentance. Now, just now, in the place of complaining, let there be repentance that needed not to be repented of.

There are many feeding upon chaff, who need to search the Scriptures for themselves, that they may see their lives as they appear to God—full of lightness and trifling. If these self-deceived souls could be made aware of their real ignorance, and could see the love of God and the relation in which they stand toward Him, they would not close their eyes in sleep till they stood before the mercy seat, pleading for pardon before it is too late. “Now is the accepted time, now is the day of salvation.” [2 Corinthians 6:2.] There are but few sands left in the hour glass of time. Patience and mercy have alike been presumed upon, and if sinners would break the snare of Satan, they must lose no time.

I call upon those in our schools who do not now see their danger to awaken, and make the Word of God their teacher. Their spiritual eyesight is beclouded and they are led on by a power from beneath to walk and work counter to God. The records of heaven do not testify to them, “Ye are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.]

It is our privilege to have clear and accurate ideas of the truth, that we may be prepared to present them to other minds. Truth is the sanctifier, and a correct knowledge of it we must have for ourselves.

Then we can teach others with voice and pen, thus improving our talents and putting them out to the exchangers. Communicating light received brings an increase of light. Constrained by the love of God, lead the students to think for themselves, to see truth for themselves, and let every word be spoken with a heart full of love and tenderness.

Teaching means much more than many suppose. Urge upon the minds of the students the vital truths of the Bible, letting them repeat them in their own language to be sure that they are comprehended. It requires great skill to make the truth understood. Rivet every point in the mind. This may be a slow process, but it is of ten times more value than rushing over these important subjects without due consideration.

It is not enough that the student believes the truth; he must be drawn out to state it in his own language, that it may be plain that he sees the force of it, and makes the application. And in all teaching never forget that the greatest lesson to be taught and to be learned is to be a co-worker with Jesus Christ, doing the will of God. This constitutes us Christians. The end of all true education is expressed in the words of Christ: "This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." [John 17:3.]

Ms 41, 1895

Counsel To Leading Workers

January 31, 1895

Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long. I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ.

The hearts of those who advocate this cause must be filled with the spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out His purpose, and to answer the many prayers which were ascending to Him for the help which they so much needed.

Extreme Positions

I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and

works by His own right hand to prepare the way before us, in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond.

Be sure that God has not laid upon those who remain away from these foreign fields of labor the burden of criticizing the ones on the ground where the work is being done. Those who are not put on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are in the ground, let them not hinder, but show their wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest that is not according to knowledge, when they ventilate their ideas about foreign fields of labor.

Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and He does not give them the sanction of His Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world; the message of warning is to go to all countries, tongues, and peoples.

The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world, by advancing their own ideas and notions. There is not altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world in the very cities that are right at hand, and to number Israel is not to work after God's order.

Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. The Lord still moves upon the heart of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give for the advancement of His cause.

We find examples in the Word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing, saying, 'Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.' A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra.

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the works that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practice in His words; but their gifts are not to be refused on that account.

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. The restraining hand of God has not yet been withdrawn from the earth. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.

Ms 42, 1895

Diary/January 1895

Cooranbong, N. S. W., Australia

January 16, 1895

On Sabbath, January 5th, Brother Sisley, Sister Campbell, and I rode eleven miles to Ashfield. We found quite a number of people at the tent assembled for the meeting. The Lord gave me much freedom in speaking the Word to them which is rich and full, and has the heavenly ring. I addressed them from these words: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." [2 Peter 1:1, 2.] These precious words are spoken to those who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

In order to realize the greatness of the promise, we must know by experimental knowledge who is back of the promise, "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.]

He who advances in the science of the knowledge of God will realize that grace and peace will be the result of his advancement. The more the human agent contemplates God, the more he will see his own weakness and sinfulness, and by faith he will be led to lay hold on Christ as his personal Saviour. Thus he will be following on to know God as revealed in Christ, that he may know his goings forth are prepared as the morning, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue." [2 Peter 1:3.]

Those who have a real sense of their discipleship will manifest thoughtfulness and wisdom, and will reveal Godlike attributes, producing in word and action the life of Christ. Through the multiplied grace that the Spirit supplies, we have a vital connection with God, and become representatives of Christ, having daily religious experience. We shall then consider that the guidance of Christ is indispensable and

exceedingly precious. Through the gift of the Holy Spirit, when the personal presence of Christ was removed, the disciples realized no break in their communion, and no diminution of power because of His absence. Through the Holy Spirit, greater efficiency and power was imparted to them, because Jesus was their Advocate in heaven. His intercession before the Father availed for them more than did His personal presence with them when compassed with the impediments of humanity.

Christ, through the operation of the Spirit, had His abiding place in each individual soul, and grace and peace were multiplied through the knowledge of the fact that they had a risen Saviour who made an atonement for every one who came to Him by faith. We have this same Saviour, and He says, "Ask, and ye shall receive; seek, and ye shall find: knock, and it shall be opened unto you." [Matthew 7:7.] "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 ask anything in my name, I will do it. If ye love me, keep my commandments." [John 14:12-15.] If we would experience the love of Christ we must be obedient children, keeping company with Jesus. We may walk in love, having His abiding presence to guide, direct and control.

"Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:4.] The science of salvation is a mystery; it cannot be explained, but it can be experienced. The Lord Jesus walks with men, yet His footsteps are not seen. By faith you lay your hand in the hand of Christ. His divine attributes have been multiplied to all those who choose to place themselves in the channel of light and make Christ manifest to the world. God requires this, and all who come short of fulfilling these obligations are not walking in the light as Christ is in the light.

Those who are partakers of the divine nature are to make Christ manifest to the world. They are qualified to work as Christ as worked. Their natural faculties are refined, sanctified, and ennobled. They use their reasoning powers in the service of God, and employ their power of speech in communicating the knowledge of God which has been communicated to them. Their affections are quickened, and they are laborers together with God to win souls from error to truth. We do not realize the blessedness of the promises and claim them as we should. We should live in God who is the efficiency of the promise, who renews and sanctifies the souls who wear the yoke with Christ. To those who see and love the truth, to them it is meat and drink.

Christ said to His disciples, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] He said, "All power is mine." "Go, and you shall gain an experience; for you move under the shield of Omnipotence: Lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.] These precious words, followed by His blessing, made a lasting impression upon the minds of those who were holding in trust the gospel of salvation. The Holy Spirit was the legacy which Christ left them when He ascended on high. As their Advocate on high, He petitions that His disciples should be endowed with the gift of the Holy Spirit. Christ engages to use men as His instrumentalities. He takes the whole matter into His own hands, and all He asks is the co-operation of the human agent. We are to do His work in His own appointed way, manifesting supreme love to God, and loving the human family as Christ has loved

them. We are to live for Christ, to be constantly watching, waiting, praying, and working. We are to walk by faith and not by sight, looking unto Jesus, who is the Author and Finisher of our faith.

If men in humble life had been encouraged to do all the good that they could do, if men had not laid restraining hands upon them, and continually repressed their zeal, there would now be a hundred workers where there is one. The one who loves Christ the most will do the greatest amount of good. We have a large work to do for the Master in new and untried places, but if we will move in faith, trusting in God, we shall find that Jesus will be the Chief Workman. He has taken upon Himself the responsibility of our success. Christ's last words to His disciples, who were depositaries for His truth, was to be conveyed to all the world. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." [Verses 19, 20.]

Sabbath, January 12th. Sister Campbell and I rode to Ashfield. It was a beautiful day. I was surprised to see sixty men, women, and children assembled in the tent. I spoke to them from the words found in 2 Timothy 2:1-5. The Lord gave me special freedom. After I had spoken three quarters of an hour, Elders Corliss and McCullagh spoke for a short time and invited all the people to take part. Fifteen bore their testimony, who had never before spoken in our meetings. A man by the name of Richardson said that he was obtaining deeper knowledge in the Scriptures than ever he had before. His testimony had power in it. He seems to be much in earnest, and if he follows to know the Lord, he will know that his goings forth are prepared as the morning, and will be an able worker to communicate to others the knowledge which he has received.

Those who are contrite will be renewed by the Spirit of God, and will become torch-bearers on the road to heaven. In the afternoon I rode from Ashfield to Sydney, and read and explained a communication which the Lord had given me for the church. There were several in the church who have been a burden to it ever since they joined it. I did not want to speak plainly, but I could not do otherwise. One man arose and seemed to be ready, as he always has been, to justify himself. This made it necessary for me to come still closer to the point, and to define in clear language what I meant.

I told them that the Lord had many precious souls in Sydney. But that he had not sent workers into that city, because the church members were not prepared to receive His messengers. Unless they should turn unto the Lord with full purpose of heart, they would do as they had done up to this time—question the message, and criticize the messenger. They would speak evil of things they understood not, and their evil speaking would be as a seed sown, that would spring up, and many would be defiled thereby. I told them that their hearts were hard and unimpressible, that they would do the church no good unless they had hearts of flesh.

Another man arose who had been a constant hindrance to the church. God cannot bless His people in this church while men refuse to gather with Christ, when they scatter abroad. I said, "Brother _____, You deny some things; but I cannot receive your testimony. Christ said of you, as He said of the Laodicean church, 'I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because

thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

[Revelation 3:15-18.]

I labored until half past six o'clock, the men wept, and this was a new thing under the sun. They spoke again in a more humble manner, and again I pressed home upon them their true condition. While the last hymn was being sung, Sister Campbell and I stepped into the phaeton, and rode back, thirteen miles, to Granville. On our way home we called at Brother McCullagh's, and Sister Campbell got me a cup of milk and a raw egg which was beaten up with the milk. I did not dare to continue our journey without something to strengthen me.

On Sunday Brother _____ came from Sydney to see me. He seemed to be all broken to pieces, and confessed his sins freely. Another brother who had been in a like condition came into the entry and took me by the hand, and said, "Oh do pray for me. For Christ's sake pray for me." I told him I would, but that he must be zealous and repent, for he had done much injury to the church that he would not be able to undo. He has stood with others like a granite wall in questioning, finding fault with and accusing others. It was a case of life and death with him. The candlestick was about to be removed out of its place if he did not repent.

Sunday was a trying day. Matters of a perplexing character were placed before me, and counsel was asked concerning them. I helped the brethren all I could, but that night I was unable to sleep past one o'clock, and I arose and dressed and went to writing. At eight o'clock we were on our way to Strathfield to take the cars for this place. I will send you a portion of the testimony read to the Sydney church.

At Ashfield the interest is increasing rather than diminishing. Thirty have taken their stand upon the truth. They are very nice people. I am so thankful that these souls are turning to the truth. But now comes up the question as to how we shall secure a house of worship. We must have a plain, simple, healthful house of worship; but where is the means to come from to purchase this? We must cry earnestly unto the Lord, and must not fail nor be discouraged. The tent must be pitched in another locality nearer Sydney.

There is a dearth of means with which to pay the workers. There are two who are now working who receive no wages, and have no encouragement to hope for any. I have paid one of the workers for four weeks. He is an able, talented man, and God uses him in the work. I will agree to pay the expenses of these two workmen for four weeks, trusting that the Lord will send us means by which to carry forward His work. May the Lord help us. We need workers to put forth efforts in preaching, visiting, and giving Bible readings. May the army of the Lord march on from victory to victory.

Ms 43, 1895

Overbearing Control Reproved

March 17, 1895

Men, fallible men, are not to think it is their prerogative to control, to mark out, or to prescribe the labors of their fellow men. When God works upon the human instrumentality, let men be very careful how they intermeddle, for in its process, the work of God is divine. The work of God has often been hindered by men considering that they had power to say, "Go here" or "Go there," "do this" or "do that" without consulting the individual himself, or respecting his convictions as a laborer together with God. God has promised His presence to every believer; and let those who are in positions of authority, presidents of conferences and board councils, and everyone who has to do with the human mind, respect the individuality of mind and conscience. These workers are in co-partnership with Jesus Christ, and you may interpose yourself so as to interfere with God's plans; for the human agent is under His special authority and dictation.

When men composing boards and councils are themselves walking at a distance from God, of what value is their discernment and wisdom to decide in reference to the work of God's delegated servants? The human mind is open to jealousies, evil surmisings, and selfish considerations, and God's plans are often turned aside by the caprice and by the plans of unconsecrated men. If the door is not closed to the enemy, he will enter and will figure largely in human inventions. The Lord requires the men who have a directing influence in His work to be wholly consecrated to Him. He wants them to have hearts of flesh and not of steel.

Men who do not control their own impulses are not chosen by the Lord to deal with human minds. For this work, there is need of much prayer, much humiliation before God, much deep sensibility of the value of the human soul for whom Christ has paid so great a price. It was to seek for the pearl of great price that He left the enjoyments of heaven, and when that pearl is found, all heaven rejoices. When this is the case, why do not men tremble when they see the pearl in danger of being lost? Why are they not working conscientiously to secure that pearl for Jesus Christ? God sees that men in official positions are lifted up in self-confidence and self-importance. He sees that they are speaking and acting wrongly toward those who need wise instruction, and who need to come in contact with men who have hearts of flesh and not of steel.

Christ is our example, and every soul placed in a position of trust needs the subduing influence of the Spirit of God upon his heart day by day. Christ wept with those that wept. In all their afflictions, He was afflicted, and was touched with the feelings of their infirmities. He is a tender and faithful High Priest. He considers the cases of the tempted and tried ones as verily His own, and He ministers unto them. These weak ones of the flock are to be carefully nourished with the manna Christ has supplied. They are to be educated not to look to men and trust in men, whatever may be their calling.

God would have all such confederacies broken to atoms and remodeled upon Christlike principles. The foundation stone must be mercy. Human minds are not to be trammelled and harnessed up and driven by human hands. The Lord Jesus must hold the reins in His own hands—pierced to bring peace and comfort and hope to every soul who will believe on Him. He gives to the purchase of His blood the guardianship of His grace; they shall move in His light, clad in the robes of His righteousness. To every

man is given his work, and while souls are brought into church capacity, work is assigned them of God. They are to move as minds that are under the controlling influence of God.

Men are educated to look to men, to be dependent on men. One man, by virtue of his position, exercises authority over them as if they were to be led by lines, this way and that as dumb animals. God has not directed in this way. God is our Chief, God is our Instructor, and to Him we must look. We must ask the Holy Spirit's guidance, and expect to be led and controlled by it. The church organization is to be respected, but it is not to be made in any way a galling yoke. Men are not to assume the prerogative of God, and think to rule and coerce and oppress the souls of God's purchased possessions. All heaven is indignant at what men, with complacency, will do to their fellow men, claiming at the same time to be representatives of Jesus Christ. They too often represent the spirit and character of Satan.

Christ has found His pearl of great price in lost perishing souls. He sold all that He had to come into possession [of that pearl; He] even engaged to do the work [Himself] and [to] run the risk of losing His own life in the conflict. How then should man regard his fellow man? Christ has demonstrated the way. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." [John 13:34.] When these words are heeded and obeyed in the spirit and in the letter, we will be doers of the Word, and not hearers only. When these words are practiced by those who claim to have wisdom to guide the sheep of the Lord's pasture, they have far less selfishness, far less boasting, far less putting forth the finger and speaking vanity.

Jesus is to superintend all events in the present and future of His church. John was instructed to write the things which he had seen, "and the things which are and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." [Revelation 1:19, 20.]

Oh, that men would revere the great Head of the church, and would manufacture less human methods, bringing down spirituality to the very dust with human inventions. God has been left out, and the church is not prepared to advance to the conflict under the banner of Jesus Christ. It is not doing the work for suffering souls, which Christ owns as if done to Himself. But the church, defective as it is, and enfeebled with so much chaff, is the only object on earth upon which He bestows His highest regard. In His estimation the church in heaven and the church on earth are identical. He has promised to come personally into the midst of His church. He says to everyone holding [a] position of trust, "Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:29, 30.]

Men in official positions must realize that their positions give them no license to be unkind or discourteous, no license to be oppressive, and to let their tongues, which should be sanctified, speak words which will open a door of temptation, and help the great adversary in his work of discouraging souls. God has given us a work to do in saving souls from the companionship of Satan.

“Even So Send I you.”

1895

There is a great work to be done by every son and daughter of God. Our Saviour prayed not only for His apostles, “but for them also which shall believe on me through their word.” [John 17:20.] We are expected to bear as definite a testimony of the truth as it is in Jesus as the apostles did. If we do this, trusting in the efficiency of the Holy Spirit, the darkness will be dispelled from many minds, and many voices will be heard testifying of the mercy, goodness, and love of a crucified and risen Saviour. Christ’s instruction to His followers is, “As my Father hath sent me, even so send I you.” [John 20:21.] And He also says, “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.” “Ye have heard how I said unto you, I go away, and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I.” [John 14:15, 16, 28.] If we believe the words of Christ, He has promised, “greater works than these (that He did) shall ye do; because I go to my Father.” [Verse 12.]

O what great privileges are granted to all who are not only professors, but doers of the words of Christ. The knowledge of Christ as the sin-bearer, the propitiation for the sins of the whole world enables us to live a life of holiness. This is the only safeguard to preserve the happiness of the human family. Satan realizes that without this knowledge, we would be thrown into confusion, divested of our strength, our faith weakened; and thus we should be deceived by every artifice he might choose to practice upon us. His plans have been wisely made to carry out his purpose to destroy man. He endeavors to throw his hellish shadow, like the pall of death, between God and man, that he may hide Jesus from our view, that we may forget His ministry of love and mercy, and that he may prevent further disclosures of God’s great love and power to usward. He would intercept every ray of light from Heaven.

Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraphim in heaven would have shrunk from, God Himself must reveal to humanity. In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity.

Christ said, “No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.” [Matthew 11:27.] O how dimly the exalted work of the Son of God is comprehended! He held the salvation of the world in His hands.

The commission given to the apostles is also given to His followers in this age. “Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” [Luke 24:47.] Our Saviour has “all power ... in heaven and in earth,” and this power is promised unto us. “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.” [Matthew 28:18; Acts 1:8.]

Even though a church may be composed of poor and uneducated and unknown persons, yet if they are believing, praying members, their influence will be felt for time and for eternity. If they go forth in simple faith, relying upon the promises of the Word of God, they may accomplish great good. If they let their light shine, Christ is glorified in them, and the interests of His kingdom are advanced. If they have a sense of their individual accountability to God, they will seek for opportunities to work, and will shine as lights in the world. They will be examples of sincerity, and of zealous fervor in working out God’s plan for the salvation of souls.

The poor, the unlearned, if they choose, may become students in the school of Christ, and He will teach them true wisdom. The life of meek, child-like trust, of true piety, true religion, will be effective in its influence upon others. Persons who are highly educated are likely to depend more upon their book knowledge than upon God. Often they do not seek a knowledge of God’s ways by wrestling earnestly with Him in secret prayer, laying hold upon the promises of God by faith. Those who have received the heavenly unction will go forth with a Christlike spirit, seeking an opportunity to engage others in conversation, and to reveal to them the knowledge of God and of Jesus Christ whom He hath sent, whom to know aright is life eternal. They will become living epistles, revealing the Light of the world to man.

Christ has given “to every man his work.” [Mark 13:34.] He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Every one is called to action. If you do not obey the voice of the Lord, if you do not do His appointed work in firm reliance upon Christ as your sufficiency, if you do not follow His example, “unfaithful, slothful servant” will be registered against your name. [See Matthew 25:26.] Unless the light which has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril.

God speaks to every one that knows the truth, “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” [Matthew 5:16.] Communicate the knowledge of the truth to others. This is God’s plan to enlighten the world. If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness. God calls upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action. The heart made tender and sympathetic by the love of Jesus will find the precious pearls designed for casket of the Lord Jesus.

The Lord’s vineyard is more extensive than the present working force are able properly to cultivate. Therefore it is necessary that every one should labor to the full extent of his ability. Whosoever shall refuse to do this dishonors the Lord of the vineyard, and if he continues inactive, the Lord will disown him. As the human agent endeavors to labor, God works in him and by him. When the Lord sees that little real effort for the conversion of souls is put forth in regions beyond, when He sees that golden opportunities are lost, and that the spiritual physician is devoting his energy and skill to those who are whole, neglecting the maladies of those who are ready to die, He is not pleased. He cannot pronounce

the "Well done" [Matthew 25:21] upon such work, for it is not hastening but hindering the progress of His cause when rapid advancement is most necessary. Time and energy and means are devoted to those who know the truth, instead of being used to enlighten the ignorant.

Our churches are being tended like sick lambs by those who should be seeking for the lost sheep. If our people would minister to other souls who need their help, they would themselves be ministered unto by the Chief Shepherd, and thousands would be rejoicing in the fold who are now wandering in the desert. Instead of hovering over our people as if they were sick lambs, let every soul go to work to seek and to save the lost sheep. Let every soul labor, not in visiting among our churches, but in visiting the dark places of the earth where there are no churches.

In places where the standard of truth has never been lifted, more souls will now be converted as a result of the same amount of work than ever before. The Lord Jesus has all power in heaven and in earth. If you will draw upon it, combining the strength of heaven with your own, precious souls will be converted. The presence of the Holy Spirit is vouchsafed to all. Christ, our Mediator, renews our strength by the power of His presence. Every agency is to be set in operation, not to work for the churches, but to work for those who are in the darkness of error. When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith. As the light shines into their hearts, let them diffuse its rays.

Teach the newly converted that they are to enter into fellowship with Christ, to be His witnesses, and to make Him known unto the world. None should be forward to enter into controversy, but they should tell the simple story of the love of Jesus. All should constantly search the Scriptures for the reason of their faith, so that if asked, they "may give a reason of the hope that is in them with meekness and fear." [1 Peter 3:15.] The best help you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency; the weak would become strong, the ignorant intelligent; and all would be prepared to present the truth as it is in Jesus. They would find an unfailing helper in him who has promised to save all who come unto him.

"Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] In order that you may do this, pray, pray in faith, for that knowledge and wisdom and grace which the Lord Jesus alone can give you; and when you receive, communicate to others. Thus souls will be saved, and there will be rejoicing in heaven.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." [John 17:20, 21.] A living church is one that is engaged in earnest work for the Master. Christ's prayer to His Father was that through the sanctification of the truth, His disciples might be one in Him. They are to deny self. They are to consecrate every ability to His service, through patience, goodness, mercy, sympathy, and love representing our Saviour to the world. Through the influence of the Holy Spirit, all are to labor for the unity of love, that they may bring others

to the knowledge of the truth. The Christian devotion of those who stand in the wondrous light that shines from Calvary will recommend the followers of Christ and His service to the world.

May the Lord give the missionary spirit to His church. Then the workers will go into the harvest field pleading with our heavenly Father that His Holy Spirit may go with them, that they may hold forth the words of life to those who are hastening to death. In all our cities there are heathen who have not had the truth presented to them, who have not heard the warning message of the Lord's soon coming, who have not heard that the end of all things is at hand. Unless messengers shall go to them in the Spirit of Christ, how shall these people hear the gospel invitation? How shall they know that their sins may be forgiven through the mercy of a crucified and risen Saviour? This aggressive warfare must be entered upon with a devoted, self-sacrificing spirit that many know nothing about. As opportunities offer, as doors open, and the Word of Life is brought to the people, it will start into operation the opposers of the truth. The door that is open to the missionary will also be open to the opposer of truth. But if the truth is presented as it is in Jesus, the hearers are responsible for its rejection.

Those who will not accept the last solemn message of warning sent to our world will pervert the Scriptures, they will attack the character, and make false statements in regard to the faith and doctrines of the advocates of Bible truth. Every possible means will be employed to divert the attention. Shows, games, horse races, and various other kinds of amusement will be set in operation. An intense power from beneath will stir them up to oppose the truth.

What shall be done to meet our responsibilities? How shall we make proper use of the opportunities presented? There must be prayer, earnest, humble prayer; there must be determined wrestling with God for the endowment of His Holy Spirit. "Put me in remembrance:" saith the Lord, "let us plead together: declare thou, that thou mayest be justified." [Isaiah 43:26.] Take your Bibles and present the promises of God before the throne of grace. He says, "Ask, and it shall be given you. ... For every one that asketh receiveth. ... If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:9-13.] Believe that the Lord does just as He said He would. Go to work in faith. Hold fast to every point of vantage ground gained. However strong the opposition may be, there must be no weakening. Hold fast by faith. Work and pray, watch and wait, hope and trust, leave everything to God. He can thresh mountains with a worm.

The church that would prove successful in the Master's service must be an aggressive one. Its members must not allow their interest in the work to flag. Heavenly intelligences are ready to co-operate with the human agent to press forward the work. At whatever cost, press the battle to the gates of the enemy, yea, storm the very citadel! Do not allow yourselves to fail nor be discouraged. Christ's authority is supreme, His power is invincible.

Through the Holy Spirit the Lord works with the human agent. He hath anointed us "to preach good tidings unto the meek; he hath sent us 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, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” [Isaiah 61:1-3.] The Sun of Righteousness has arisen. Christ is waiting to clothe His people with the garments of salvation.

“He shall not fail nor be discouraged, till he have set judgement in the earth and the isles shall wait for his law.” “His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” [Isaiah 42:4; 60:2, 3.]

The Lord does not wish to have one true soldier of the cross remain in ignorance or darkness. He calls us up, high up above the earth, that He may show us the vast confederacy of evil that is arrayed against us. He would remind us that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places.” [Ephesians 6:12.] But He assures all who are engaged in this warfare that they are fighting under the “Captain of the Lord’s hosts,” and that the angels of heaven are assisting them in their struggle for the “crown that fadeth not away.” [Joshua 5:14, 15; 1 Peter 5:4.] Let us rally under the banner of Prince Immanuel, and in the name and strength of Jesus press the battle home.

There are souls perishing. They must know the terms of salvation. They must be taught that the conditions of acceptance are the same now as they were in Adam’s day—obedience to all God’s commandments. Many appear to be entombed in the darkness of ignorance, entrenched behind an invincible barrier—full of error taught them by priest and ruler;—but bear in mind that heavenly intelligences are working with the human agents. The Holy Spirit can pierce the stronghold of unbelief. Jesus is leading His army to the field of battle. Listen to His proclamation, “Be of good cheer, I have overcome the world.” [John 16:33.] Our General leads to victory, for He is a mighty Conqueror.

Ms 45, 1895

“Go Ye Into All the World.”

1895

I cannot think that the churches which have been organized in our cities are doing the work appointed them of God. How many cities in Michigan, New York, and almost every state in the Union are left unworked. The energy expended on those who know the truth, and yet do not feed on Christ, would be better spent in carrying the truth to these cities. Who is willing to go into these cities, clothed with Christlike meekness, and work? Will any lay their hands on those who would engage in personal house-to-house labor, and say, “You must not go unless we send you”? God is calling for workers. The end of all things is at hand. Those who know the present truth are to form model churches. If one tithe of the labor expended upon our churches had been devoted to those who are ready to perish, but who are in ignorance, living in sin, many would have repented long ago.

God holds ministers, and those who are not ordained ministers, accountable for their work, in the church, and outside of the church. The precious, saving truth has been repeated over and over again to those who know the truth, while many right in the city where they live, are perishing for the want of such knowledge. By the members of our church, aggressive warfare is scarcely known. If the believers were wide awake, watching for opportunities to diffuse light, all would find work to do. The earnestness, the sobriety, the revelation of the sense of solemn responsibility, which they manifested would count strongly in favor of their work.

Self-sacrificing Christians will unite to impress the truth upon their neighbors by living a life of practical godliness. They will seek earnestly to labor in the Master's service, to show forth the power of Him who hath called them out of darkness into His marvelous light. They will obey the instruction of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] Every member of the church is to strive to learn, that he may communicate light to others, and that he may know what is needed to help those that are in darkness. All must watch for souls "as they that must give account." [Hebrews 13:17.]

I address Christians living in our large cities: God has made you a depository of truth, not to retain it, but to impart it to others. You should visit from house to house as faithful stewards of the grace of Christ. As you work, devise, plan, new methods will constantly present themselves to you; and by use, the powers of your intellect will be increased. Lukewarm and slack performance of duty is a sin against the souls for whom Christ has died. A great work is to be done in our cities, if we would find the pearls buried in the debris there. Some may work quietly, creating an interest, while others speak in halls.

Satan will set in operation every scheme possible to benumb the senses, blind the eyes, and close the ears against the truth. Notwithstanding this, go to work. Labor from house to house, not neglecting those who are usually passed by—the poor. Christ said, "He hath [anointed] me to preach the gospel to the poor," and we are to go and do likewise. [Luke 4:18.]

The cities in America are not worked properly. The cities in this country are not worked; and yet we are admonished to be laborers together with God. Instead of this, many churches, collectively and individually, have been so far removed from God, so separated from His Spirit, that they have left souls to perish all around them, while they have been calling for workers to labor in the church. This labor has been granted them, and the impenitent and the sinner have been robbed of the messages which the Lord would have given to them. If the church were a living, working, organization, having life in itself, its members would experience travail for souls. Individual members of the church would strive to impart the light of the knowledge of the truth to those who have never been enlightened by the truth.

When the human agent puts himself in living connection with God, the Holy Spirit will work in him "both to will and to do of his good pleasure." [Philippians 2:13.] A vital connection is kept up between the church in heaven and the church on earth, and it is manifest that we are God's husbandry, God's building. It has been a mistake to have so many meetings in Battle Creek. One third of the time spent in ministerial institutes would have accomplished more toward the salvation of souls, because the ministers would have gone out from these meetings freighted with the precious light which had been

shining from the Word of God. Time would have been given for the laborers to set the truth before thousands in destitute fields. Many who have never heard the truth as it is in Jesus would have been convicted and converted, and as a result many souls would have been added to the church, of "such as should be saved." [Acts 2:47.]

There has been so much preaching to our churches that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed. Let the minister call out the individual church members to help him by house-to-house work in carrying the truth into regions beyond. Let all co-operate with the heavenly intelligences in communicating truth to others. What though it be in weakness? It is Christ that speaks to the heart; it is He that creates an interest where there has been no desire to hear.

Let the worker present the truth in faith, believing in Jesus as his only efficiency. Let him reverently, devoutly, earnestly, and prayerfully grasp God's promise and press his petitions before the throne of grace. As he feels a sense of his helplessness and weakness, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] The Holy Spirit will cause the word spoken to act as a two edged sword; the hearers will see that the messenger is presenting the truth as a reality; they will realize that he knows what practical, experimental religion is. If the worker has been in the audience chamber of the Most High, if he has reverently, trustfully, opened his heart to God, that He may work through him, the people will not fail to be impressed with his teaching. When the worker depends wholly upon the higher Power, the God who seeth in secret will hear the supplication of the hungering soul, and will supply His grace richly.

When we yoke up with Christ, we may leave the whole weight of the load upon Jesus, moving forward with a living faith, knowing that He will not fail nor be discouraged. When this method is followed, the laborer, through the grace of Christ, will bear such a testimony that the people will be brought into communication with Him who has said, "Where two or three are gathered together in my name, there am I in the midst of them." [Matthew 18:20.] They will be led to say "This is the house of God, and the gate of heaven." [Genesis 28:17.] O let the messengers of God cry aloud for the Holy Comforter; let the weary and heavy laden, the doubting soul, believe, only believe that God is a present help in every time of need. "The Spirit itself beareth witness with our spirit that we are the sons of God." [Romans 8:16.] O, let the longing soul, seeking after a knowledge of God and Jesus Christ whom He hath sent, realize that the living God is our present and eternal strength.

We cannot advance in the work, we cannot grow up to the full stature of men and women in Christ Jesus, until methods are adopted to secure all the working force in our churches to reach souls where they are. The leaven of truth must first be introduced by positive effort, before it will work.

The centering of so many interests in Battle Creek is saying to the people, "Come here, to the center, to the heart of the work." This leaves other portions of the Lord's vineyard without any organized effort. It is our duty to bring light to places where there is no light, to cultivate the parts of the vineyard that have been let go to waste. I beseech of you to look abroad over the United States, and to consider prayerfully, unselfishly, the many localities throughout the Union that are in need of help, and realizing

that God's eye is upon you, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.]

There has been too much spiritual energy expended in Battle Creek. Those who have listened to the precious truth, that has been pouring forth in such a free manner as it has there, have generally failed to receive it or to appreciate the light given. They have failed to communicate what they have received. The persons who have been attending the ministerial institutes have had presented before them line upon line, and precept upon precept, here a little and there a little. But many have failed to receive any lasting benefit, because they have not imparted the light to others.

The great outlay of means caused by these institutes, which have been held so often, would have brought far better returns if expended in maintaining the ministers in some part of God's neglected vineyard where there are no Sabbathkeepers. If the large churches settled in some of our cities, were scattered to the four quarters of the globe, they might reveal how much the truth they have appropriated has to do with the forming of individual character, and many eyes would be opened to behold the light of the truth. As they shall see the great ignorance existing among the people, they would realize that there is work, solid, earnest work, for all to do in the neglected portions of the Lord's vineyard. If they were sons and daughters of God indeed, they would see that there is need of decided effort to reach the heathen in America as well as in heathen lands.

The gospel is to go to every nation, tongue, and people, and ministers are not to devote their labors so entirely to the churches who know the truth. Both ministers and people lose much by following this method of labor. It is by earnest work, by hard, painful experience, that we are enabled to reach the men and women of our cities, to call them in from the highways and byways of life. But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls.

O, it makes me so sad to see that so little is being done in our cities. We should not confine our labors to some specially favored locality, but put forth well organized effort in different parts of the field. Then let the workers assemble together, give their experience, and counsel and pray together. If this method is followed, they will find abundance of work to do. These workers need not necessarily be ordained ministers, but must be such as have an earnest desire to labor for the salvation of perishing souls.

If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference until the interest becomes so extensive that they cannot manage it without ministerial help. Christ's manner of working is the best in all cases. He sent out His disciples two and two, with a definite message. His instructions to them was, "As ye go, preach, saying, The kingdom of heaven is at hand." [Matthew 10:7.] Our message is no less definite, we may declare just as positively that "the kingdom of heaven is at hand." We should extend the invitation, "Come; for all things are now ready" to every nation, tongue, and people. [Luke 14:17.] The message declaring that the Lord of glory is soon coming in the clouds of heaven is to go "to every creature." [Mark 16:15.]

The life of Christ is to be revealed in humanity. Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God; but Satan has labored to obliterate the image of God in man and imprint upon him his own image. Man is very dear to God, because he was formed in His own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, but the indulgence of appetite, or by any other sinful practice, the body which is designed to represent God to the world. The medical missionary can do a great amount of good by educating the people how to live.

In order to understand the value which God places upon man, we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin. Jesus died to regain possession of the one lost pearl of great price. When we see those who profess to be Christians living for self, doing nothing for the Master, can we believe that they are yoked up with Christ? There are no lazy or slothful people in the ranks of the true followers of Christ. The life of God's children is a life of self-denial, or self-sacrifice, a life of humility. Those that are not partakers of His sufferings cannot hope to share in His glory. Those that are not co-laborers with Him, cannot receive the approval bestowed upon the faithful servant.

It is to those who have received a knowledge of the truth, and have let their light shine upon others, that Christ says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Matthew 25:21.] We are to be judged according to the manner in which we use the light and knowledge of the truth which has been presented to us. The Lord gave His only begotten Son to ransom us from sin. We are His workmanship, we are His representatives in the world, and He expects that we shall reveal the true value of man by our purity of life, and by the earnest efforts put forth to recover the pearl of great price.

Our character is to be modeled after the divine similitude, and to be reformed by that "faith that works by love and purifies the soul." [See Galatians 5:6; 1 Peter 1:22.] The grace of God will beautify, ennoble, and sanctify the character. The servant of the Lord who works intelligently may be successful. Our Saviour said, "Greater things than these shall ye do, because I go to my Father." [John 14:12.] What are these "greater things"? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, His only begotten Son, to the world, "that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

The mystery of the incarnation of Christ, the account of His sufferings, His crucifixion, His resurrection, and His ascension, open to all humanity the marvelous love of God. This imparts a power to the truth. The attributes of God were made known through the life and works of Christ. He was the representative of the divine character. The agony of Christ in the garden of Gethsemane, His betrayal, His rejection by the Jewish nation, His trial, the suffering inflicted by scourging, and by obliging Him to bear His cross—every incident should be indelibly imprinted upon the minds of men. Each separate event was an important chapter in the working out of the redemption of the world.

In His ministry on earth, Jesus revealed the love of God for fallen man. After His crucifixion and resurrection, He appeared unto His disciples and again talked to them, opening to them the Scriptures

concerning Himself. He showed them that every specification of the prophecies had been fulfilled in His life, His suffering and His death. This was to be an evidence to them of the great love of God for man, an assurance to them of the power which should attend them in their future labors. "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." [John 14:12.]

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost 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." [Acts 1:8-11.]

When Christ permitted Himself to be put to death, His disciples were greatly disappointed, "for as yet they knew not the Scripture, that he must rise again from the dead." [John 20:9.] On the day of His resurrection, two of His disciples, as they walked toward Emmaus, were reasoning on these things. When we honestly seek to understand the revelation of God, Christ is ready to come to our help. As these two "communed together and reasoned, Jesus himself drew near and went with them. ... And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." [Luke 24:15, 27.]

Later on He appeared to the disciples in Jerusalem, and opened "their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be imbued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." [Verses 45-53.]

They now saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that He had claimed to be. The prophecies relating to Christ and His mission were no longer a mystery to His disciples, but a living reality, and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men's hearts were melted and subdued.

The promise "Greater things than these shall ye do, because I go to my Father," was fulfilled. [John 14:12.] Christ, the Messiah, had come. The Saviour of the world had died that all might have life, eternal life. It was no more a matter of faith with them that He was a teacher sent of God. They realized that although He was clothed with humanity, He was of divine origin. With what burning language they

clothed their ideas as they addressed the multitude on the day of Pentecost. They declared that "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this (the baptism of the Holy Ghost) which ye now see and hear ... Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. [Acts 2:32, 33, 36.]

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call ... And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." [Verses 37-39, 46, 47.]

This assuring testimony could not have been given before the crucifixion of Christ, but He had promised, "Greater things than these shall ye do, because I go to my Father." [John 14:12.] Christ had ascended to His Father. "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." [Acts 4:33.] The scenes of the rejection and crucifixion, the resurrection and ascension of Christ, were a living reality to them. They laid hold on the promise of Christ to some purpose. He had said, "Whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son." [John 14:13.] The record says that "When they had prayed, the place was shaken where they assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." [Acts 4:31, 32.]

Ms 47, 1895

Parable of the Ten Virgins

[Granville, Australia]

October 26, 1895

I have not been as well as usual for several months; I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such a knowledge is all that is required. They are not doers of the Word.

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A. T. Jones, Professor Prescott, Brethren E. J. Waggoner, O. A. Olsen, and

many others, at the camp meetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." [See Luke 14:16, 17.] Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call, have lost much. The light has been shining upon justification by faith and the imputed righteousness of Christ. ...

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more; but in humble trust and living faith, they will search the Scriptures, for Christ says, They testify of me. [John 5:39.] They will walk in the light they receive, and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the Word of life to others, they cooperate with the heavenly agencies, who are sent to impart the power of the truth.

Ms 48, 1895

"Give Us This Day Our Daily Bread"

Cooranbong, Australia

January 19, 1895

We assembled in the little sitting room, and after a season of prayer, I read something that I had written on prayer. The petition Christ taught His disciples has a deeper meaning than we have hitherto realized. One point has impressed itself upon my mind: "Give us this day our daily bread." [Matthew 6:11.] This means more than a request for temporal food. No one could receive temporal food were it not for the One who gave His life for the life of the world, but the words, "Give us this day our daily bread," refer not only to temporal food, but to the spiritual food which brings everlasting life to the receiver. When we believe and receive Christ's word, we eat His flesh and drink His blood.

When tempted by Satan to alleviate His hunger by turning stones into bread, Christ met the temptation with the words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.] On one occasion Christ told His disciples, and the multitude that thronged Him, that they did not follow Him because of the miracles He did, but because they did eat of the loaves and were filled. He said to [them], "Labor not for the meat which perisheth, (be not over anxious for temporal food,) but for the meat which endureth unto everlasting life, which the Son of man shall give to you; for him hath God the Father sealed. ... Verily, verily I say unto you, Moses gave you not that bread from heaven, but my father giveth you the true bread of heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." [John 6:26, 27, 32-34.]

The One then speaking to them had in the wilderness given their fathers angels' food to eat. O, had they known who was addressing them, how changed would have been their attitude toward Him!

Jesus said unto them, "I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you ... He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ... It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life." [Verses 35, 50, 51, 53, 56, 63.]

When the human agent believes in Christ as his personal Saviour, he is eating the daily bread which Christ has purchased for him at an infinite cost. As by eating temporal food, the physical system becomes strong, so by eating the flesh and drinking the blood of the Son of God, the spiritual nature is strengthened. God's Word is spirit and life to all who appropriate it. He who partakes of Christ's flesh and blood is a partaker of the divine nature. He is a branch of the living vine. As in nature the branch receives the nourishment by its connection with the parent stalk, so the believer receives his life from Christ. A vital, life-giving current flows from his Saviour to him.

Man fell through disobedience, severing his life from the life of God. Christ stooped to take humanity, that through Him man might gain eternal life. In the guise of humanity, Christ defeated the purposes of the enemy. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] But Satan has interposed between the sinful, human being and the living source of life and power, so that it is impossible for man of himself to appropriate the circulating element of the divine nature. Unless man has a vital connection with God he will pervert every blessing he receives and employ every gracious gift as [a] weapon against the bountiful bestower. It is only as human beings receive Christ that God can bless them. They are elevated and placed on vantage ground.

Christ stands at the head of humanity as our substitute and surety, to represent God to men; and through His life-giving nature causes a stream of vital and spiritual power to flow earthward. The Sun of Righteousness, He desires to shine into the chambers of the mind, purifying and elevating the soul, cleansing the soul temple, that He may abide therein, and control the affections and emotions, bringing the entire being into conformity to the divine will. "Ye are the temple of the living God, as God hath said, I will dwell in them, and I will be their God, and they shall be my people." [2 Corinthians 6:16.]

When the human being receives daily spiritual food from God, a blessed union is formed between earthly and heavenly intelligences. The believer is sustained by the life of Christ, as the branch is nourished by the sap which flows through the parent stock. Continually he receives blessings from the hand of God, and continually he imparts them. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work," "being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [2 Corinthians 9:8, 11.] "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the

exceeding riches in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." [Ephesians 2:4-8.]

By receiving Christ we are made partakers of His nature. We live in Him, and are enriched with the highest, fullest blessedness. This means a life hid with Christ in God, a life purified, exalted, devoted to the grandest, noblest purposes. This is indeed having eternal life. God Himself is enthroned in the hearts of His people, who are representatives of the Father and of the Son. This great and unspeakable gift is offered to all. The Jews would have made it a national blessing, confining it to themselves, but the Saviour of the world proclaimed the truth that the bread of life was not confined to time or place, nation or people, but was free to all.

Ms 49, 1895

"No Other Gods Before Me."

1895

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families, the mantle shelves, stands, tables, what-nots, and fancy receptacles are filled with ornaments and pictures. Albums filled with their own photographs, and the photographs of their friends, are placed where they will attract the attention of visitors. And how much cheap talk these call forth! The thoughts, which should be upon God and heavenly interests are brought down to common things. Is not this a species of idolatry? Should not the money spent thus be used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry, or placed in the treasury to advance the cause of God and build up His kingdom in the earth?

This matter is of eternal importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the Word spoken by the Holy One of Israel, "Thou shalt have no other gods before me." [Exodus 20:3.] You are creating unnecessary cares and anxieties for yourselves by devoting your time and thoughts to the images of your friends. The power of God is needed to arouse you from this devotion, for to all intents and purposes it is idolatry.

The Lord who searches the heart would warn His people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useful ornaments and pictures, I am tired of beholding the wood and the hay and the stubble which divert the mind from God, when there is so much to be said relating to the Christian experience. Let your money be spent in books which will be the means of enlightening minds upon present truth. The time you spend in dusting and moving these multitudinous ornaments, spend in writing a few lines to your friends, and in sending papers or leaflets or little books to some one who knows not the truth.

The Word of life, grasp it as the treasure house of infinite wisdom and love; this is the Guidebook which will point out the paths to heaven. It outweighs all the treasure of the universe. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." [John

1:29.] O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God. O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God to idols. Plead with God to convict you of every practice which draws your thoughts and affections from God. God has given His holy law to man as His measure of character. By this law you may see any defect in your character and overcome it. You may sever yourself from every idol and link yourself to the throne of God by the golden chain of grace and truth.

The apostle writes: "Let love be without dissimulation. Abhor that which is evil: cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another: not slothful in business, fervent in spirit, serving the Lord. Rejoicing in hope: patient in tribulation: continuing instant in prayer; distributing to the necessity of the saints: given to hospitality." [Romans 12:9-13.] "The day is far spent: the night is at hand: let us therefore cast off the works of darkness: and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." [Romans 13:12-14.]

There is none too much self-denial, none too much self-sacrifice, not too much "overcoming evil with good." [Romans 12:21.] If all the little rivulets which are set flowing to gratify the taste for frivolous things were solidly resisted, there would come a decided experience into the life. Shall we not make decided changes in the year 1895, and let every penny and shilling and pound flow into channels where it will glorify God?

When I see families poorly clad, houses destitute of those things which are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many, and which have reached also to the physical and mental powers.

Saith God, "Is not this the fast that I have chosen? to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou see the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: and the glory of the Lord shall be thy rereward ... And if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually and satisfy thy soul in drouth, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of waters whose waters fail not." [Isaiah 58:6-8, 10, 11.] This prescription we shall find more useful than all the drugs we can use. Please read prayerfully the third chapter of James.

"Though I speak with the tongue of men and of angels, and have not charity," Paul declares, "I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and

understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." [1 Corinthians 13:1-5.]

Altogether too many visionary hopes are entertained by professing Christians, and as [a] result they have many disappointments. Fancy weaves pleasant hopes as the result of selfish desires and indulgences, and they reap peevishness and unrest. They imagine that their circumstances cramp their powers, and the good they might do is not accomplished. Their dream of wonderful accomplishments and the exercise of wonderful gifts have nothing for a foundation. They are based on an erroneous imagination. They think that their lives will be all sunshine, but they awake to find their lot cast amid the stern realities of life.

But there is a remedy for these poor diseased souls, filled with complaint and cheerless repinings. Let them arise to the duties of life. Let them gird on the armor and help forward the cause of truth. This is too solemn a time to indulge in useless longings and sentimentalism. The Lord leaves us to prove in no cheap, ordinary manner the stability and power of the grace of our Lord Jesus Christ.

The Son of the infinite God came to this earth, and honored it with His presence. The Majesty of heaven, the King of glory, He was meek and lowly in heart. He emptied Himself of His glory and clothed His divinity with humanity, that humanity might touch humanity and express to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure and selfish indulgence. He lived not to please Himself. "The Son of man," He said, "is come to seek and to save that which is lost." [Luke 19:10.]

While I have been staying at the school in Melbourne, I have been witnessing the scenes in the life of the Redeemer, and I see that we have great changes to make if we would reach perfection of character. God calls for a complete surrender of self. "The kingdom of God is not meat and drink, but peace and righteousness and joy in the Holy Ghost." [Romans 14:17.] We must guard diligently our lips, lest they speak guile.

Let us be strict with ourselves, that we may not bring false principles into our dealings with others, and lead souls from the safe paths. Work the works of God. Hold to correct principles whatever the cost to yourselves. Let your light shine to others in appeals and warnings. Economize your pennies, that you may have pounds with which to help the cause of truth. Keep your tables free from the large accumulation of pictures and ornaments, which are nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward; "for he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and the things wherewith one may edify another." [Verses 18, 19.]

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor to his good for edification. For even Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures

might have hope. Now the God of peace grant you to be likeminded one to another according to Christ Jesus: that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ." [Romans 15:1-6.]

Ms 50, 1895

True Education

1895

Education as conducted in the schools of today is of a one-sided character. We are the purchase of the Son of God, and every individual should have wise teachers. No one can be a true educator of God's purchased possession unless he is daily learning in the schools of Christ. Many crowd lessons upon their students in an indiscriminate way; they oblige their pupils to learn a mass of distasteful things that they will never use. They cannot digest the food which their instructors force upon their mind. Useless knowledge involves a loss of time and means. The mind is to be carefully and wisely cultivated to dwell upon Bible truth. What shall I do to glorify God, whose I am by creation and redemption, is the main point of education.

Every educator is responsible to God, and should deal with those entrusted to his care in a wise way, impressing him with the fact that he must use his attainments to glorify God. When acquired, if knowledge is not wholly sanctified, self will be worshipped, and the glory of Christ will be eclipsed. Self must retire into its own insignificance in order that the Sun of Righteousness may rise upon believing souls who make Christ their all in all. Isaiah says of Christ, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." [Isaiah 9:6, 7.]

What a foundation is laid for our faith in all ages! When Christ ascended into the heavens, He ascended as our Advocate, and we have a friend at court. He has sent His representative, the Holy Spirit, and will give divine anointing to all who believe in Jesus Christ. The plan of salvation is the great theme that underlines all true, sanctified education. It is to be the theme of our conversation. All idle, cheap, common talk is to be cleansed from our lips. Levity, jesting and joking is an evidence that the soul temple is unsanctified and unholy. We are now to understand the science of true education. "This is life eternal that they might know thee the only true God, and Jesus Christ whom Thou hast sent." [John 17:3.] Shall we not educate in these lines? The everlasting Father has given His only begotten Son, and by so doing has opened a channel by which inexhaustible treasures may come to the world. All who come unto Christ may have everlasting life. This sacred food is to satisfy the soul hunger. Filled with the bread of life, we cannot hunger for earthly attractions, worldly excitements, and earthly grandeur. Our religious experience will be of the same order as the food upon which we feed. The Lord's anointing was upon Jesus Christ. He says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. ... To appoint unto

them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the fruit of heaviness; that they might be called ..." [See Luke 4:18; Isaiah 61:3.] [Remainder missing.]

Ms 51, 1895

God to Control His Heritage

Granville, N. S. W., Australia

August 1, 1895

I am unable to put away the anxious thoughts that fill my mind in regard to the work of God. I feel that to weep would be a relief. I am sure that a work must be done for those in positions of trust in Battle Creek. They will never be safe, trustworthy men until they are laborers together with God. The question often comes to me, "Has God chosen these men to devise and plan and execute in behalf of His work, when they have not a vital connection with Him?" The men God chooses to bear burdens in His work are to sit at the feet of Jesus, and learn from Him how to repress their un-Christlike desires and inclinations. God has not given men power to interfere between a human being and his conscience.

The question of religious liberty needs to be clearly comprehended by our people in more ways than one. With outstretched arms men are seeking to steady the ark, and the anger of the Lord is kindled against them because they think that their position entitles them to say what the Lord's servants shall do and what they shall not do. They think themselves competent to decide what shall be brought before God's people, and what shall be repressed. The Lord inquires of them, "Who has required this at your hand? Who has given you the burden of being conscience for My people? By what spirit are you guided and controlled when you seek to restrict their liberty? I have not chosen you as I chose Moses—as men through whom I can communicate divine instruction to My people. I have not placed the lines of control in your hands. The responsibility that rested on Moses—of voicing the words of God to the people—has never been delegated to you."

Moses was especially chosen to be the visible leader of the children of Israel. Through long years of discipline he learned the lesson of humility, and he became a man whom God could teach and guide. He endured as seeing Him who is invisible. God trusted him—a daily learner in the school of Christ—with the leadership of the host of Israel. God talked with him face to face, as a man talketh with his friend. He was the meekest of all men. He did not seek to control the Holy Spirit, but was himself controlled by the Spirit.

Do the men who are today swaying and molding the work of God give evidence that they are swayed and molded by divine power? Do they give evidence that they have received the Spirit of God? Is truth enthroned in their hearts? Is Christ revealed in their daily experience? Is the law of kindness on their lips?

There is an evil, a great evil, that is to be rooted out of all council meetings and board meetings. We are living in perilous times. Men are striving for the control over their fellow men. God is displeased and

dishonored. Man is led to fear man rather than God. My brethren, has not the Word of God been dismissed from your councils? Have not the words of men had too much power? Has not religious freedom been excluded from your assemblies? Have you not censured your fellow man, when you yourselves were standing under the censure of God? Take your hands off your brethren. They are not to be under the control of any man or set of men. Men are not to league together to bind their fellow men by rules and restrictions. God knows the characters of men. He sees their weakness, and He has not put into their hands the power that belongs alone to Him. He has not given them the right to say what their fellow-men shall do and what they shall not do.

It is the greatest presumption for man to assume the right of dictation and control over his fellow men. God is the owner of man. To his Maker, man stands or falls. To God he is responsible, not to his fellow men. Every man has an individuality of his own, which is not to be submerged in any other human being. The life of each one must be hid with Christ in God. Men are under God's control, not under the control of weak, erring human beings. They are to be left free to be guided by the Holy Spirit, not by the fitful, perverse spirit of unsanctified men.

The encroachments made by men on the liberty of their fellow men are condemned by God. These encroachments, which are not seen in their true bearing, are inspired by the enemy of God to cut off the opportunity for God to work on minds by His Spirit. Those who do not know God, who refuse to hear His voice, or to be ruled by Him, will stand with cord in hand, ready to bind the Lord's workers and trammel them in their efforts.

Let God be recognized as the supreme Ruler of His Heritage. Let every man place himself under His control. Let Him be recognized in all our assemblies, in every business meeting, every council, every committee. He sees all that is done, and hears all that is said. "Thou God seest me." [Genesis 16:13.] Let these words be kept ever in mind. They will be a safeguard against imprudent, passionate speeches, against all desire to domineer. They will repress words that should never be spoken and resolutions that men have no right to make—resolutions that restrict the liberty of human beings.

Let God place restrictions on His workers, but let man beware how he places restrictions where God places none. If men are permitted to control the judgment of their fellow men, oppression with result. The cause of God will be bound about. Scheme after scheme that is unjust will be planned. Let not men take on themselves the responsibility of controlling the words and actions of their fellow men. Let our institutions give place to the working of God on human minds. Let God have opportunity to control. Should the principle obtain sway that in speaking and writing, men are to be under the control of human beings, deadly evils would be the result.

God calls upon men to act under His supervision, to accept His standard, to take all their decisions and plans to Him for approval. His holiness, His justice, is to keep them from unprincipled actions.

"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" [Isaiah 2:22.]
"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth; he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein

is; which keepeth truth forever; which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners. The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down. The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord." [Psalm 146:3-10.]

Ms 53, 1895

Regarding Children

1895

Christ is waiting in gracious mercy, waiting to make you vessels unto honor. The Holy Ghost inspired Paul to lift up his voice in earnest, solemn words, saying, "None of us liveth to himself." [Romans 14:7.] We should take these words to heart. Money has been worse than thrown away for needless adornment of yourselves and your children. You should turn this current of means in the channel that reaches the treasury of the Lord.

God requires that you should educate and discipline your children for His work; and the very first lesson that you should teach them is that of self-denial and self-sacrifice. You should set before them the great Pattern, Christ Jesus, and imitate Him yourselves, and teach your children to walk in His footsteps.

We may manufacture many wants, we may place snares before our children by allowing them to gratify their every desire. We may curtail their usefulness by granting them the free use of means that they may make a display.

Children are a gift of God to increase the experience and happiness of parents. Parents through discipline may become more useful in teaching their children to be Christ's children and so increase their influence for good.

Instead of denying self, how many will give a trifle to the cause of God, and then indulge their children in the gratification of selfish desires, thus educating them to place their influence on Satan's side. It would be better had such parents never been born, for if the grace of Christ has never controlled your soul, how can you expect it to control the souls of your children?

Self-indulgence is the curse of our families, and as a consequence, the curse of our churches.

The world lives for pleasure, for selfishness, and how can we hope to draw the world to Christ, when we also live for the gratification of self? Christ has said, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.]

Ms 54, 1895

Diary/Visit to Hobart and Bismark, Tasmania

Glenorchy, Hobart, Tasmania

April 1895

May Lacey accompanied me to this place. We make our home with the Lacey family. The Hawkins family and the Laceys are, you know, combined, making a large family. Brother Lacey has two daughters at home, besides the son in America. Sister Lacey has four daughters and two sons. The sons have left home and gone the mother knows not where, and she is greatly distressed over their case. Brother Lacey was very kind to them.

The mother has not had much government over her children. She thought after their marriage, that Brother Lacey should exercise control over Harry, the youngest, but he told her decidedly he would not. He said, "These boys are having a hard time under temptation, and they shall never have cause to hate me. I shall pursue such a course that they will feel I am their friend, and if they do go away from home that there is a welcome for them if they return." He says now he is glad that he cannot have even a supposition that anything he has said or done has caused them to leave home. The family are much better off without these boys, but, oh, it is a sad heart the mother carries about with her when she does not where her boys are.

We will meet Willie here in a few days. Elder Corliss and wife will come with him from New Zealand. Our convention commences next week.

* * * *

Willie and Brother Corliss came on Sabbath. Before we leave again for Melbourne May Lacey will change her name to May White. I shall have a daughter, Brother Lacey a son. This is very pleasing all around.

Sabbath forenoon I spoke in Hobart, five miles from the home of Brother Lacey. The Lord gave me a message for the people. My text was Luke 14:16-24. The Word seemed to make a deep impression upon minds and there is, we know, a work to be done in human hearts and a reformation to take place in human characters that will give this people a close connection with God. Brother Foster has his place with his old employer in Hobart, but he is wandering in the mazes of darkness and unbelief. I am so sorry, for he might be a great blessing to the church. I do not think his wife stands with him fully and I do not think she knows just where she does stand. It is difficult to ascertain her true position.

We had an excellent meeting Sabbath. Brother Foster was present, and Brother Anderson—the German minister who was at Melbourne and who was entertained at George's Terrace. He embraced the Sabbath but gave it up, and is wandering in darkness. Those two men will be as a shadow and a cloud to the church—just keeping in touch with the church enough to annoy and prove a hindrance but doing them no good.

Monday I had an appointment at Bismark. There was no way to get there but by private carriage. Willie spoke to them Sunday. Monday Brother Corliss and wife went up in a two-wheeled trap furnished by the brethren at Bismark. He spoke to them on my appointment for it was his only chance. The train that brought him from Bismark took up Brother Lacey. Willie, May Lacey, and her two sisters were already at Bismark. I spoke to them in the evening.

April 26, 1895, and May 1, 1895

Bismark, Tasmania

Last Tuesday [April 23] Brother Lacey, Willie White and I came eight miles from Brother Lacey's home to this place, right in "the bush," as it is called here. In America we call it the forest. This place is right up in the mountains. In appearance it is very much like Colorado, with its hills and mountains and valleys, and there are houses and small farms of cultivated lands right in the forests. The heavy timbers have been cut away and the underbrush cleared out and orchards have been planted.

Willie and May and Brother Lacey walked a large part of the way. It appeared to me that the horses had climbed these hills until they had begun to get short-winded, for their market carts were heavy and hard to draw. Brother Lacey had prepared a seat for me. We would have furnished quite a picture as we left Brother Lacey's house. Brother Lacey, Willie, and May were in the front seat. I was seated on my spring cushion in the end of the cart on the bottom of the trap, amid the luggage. Pillows and bundles provided me a seat as easy as a rocking chair, but when the horse went down hill the movements of the two-wheeled vehicle kept us in constant joggle.

We arrived safely at a neat, nicely furnished cottage owned by a lady who had married a sea captain. He was in business far away, and she locked up her nicely furnished home and lives with her mother a few rods from her own house in a very nice little home surrounded with the woods. Willie had been up and secured this pleasant place for us for four dollars. There is a church here, a nice house of worship built by our people of like precious faith and when meetings are held the house is filled with intelligent-looking people. Many are Germans.

An appointment was out for me Monday evening, but Brother and Sister Corliss filled my appointment, for he thought that was his only chance. They returned with the trap Tuesday; we left in the afternoon, and I spoke in the evening. The house was full, and all listened as for their lives. I spoke from Luke 11:1-13. "Ask and ye shall receive," etc. [Verse 9.] The church was only a few steps from the house, so I could return home easily. The weather was beautiful—cool and sunshiny—and the air was fragrant with the bluegum trees.

Wednesday afternoon I spoke again to a well filled house from John 14, "Let not your heart be troubled," etc. [Verse 1.] I dwelt especially upon the second coming of Christ to take His people to Himself, and upon the importance of obedience to all of the commandments of God, and educating the children to know God and Jesus Christ whom He hath sent. I never saw children more deeply interested, and there was quite a large number of children and youth attending the meetings.

Brother Colcord came up in the afternoon and gave a most powerful discourse Wednesday evening on the subject of religious liberty. We had no meeting Thursday afternoon for this is the day their produce is taken to market. In the evening I spoke again from First John 3:1-8. The Lord gave me a very solemn message for the people. There were one hundred present and men and women and children listened with intense interest.

While we see a great work to be done in our world, this part of the vineyard is assigned to us, and we must be faithful and diligent in doing the work the Lord has given us to do. Our great necessity has been the dearth of means. I had written to Elder Haskell for means. I begged of him to interest the people in California to help us. Letters came back that two brethren had each pledged five thousand dollars for this field, Australia and New Zealand.

I read the letter before a company of our people and we were all rejoiced, but at the very time when we could not draw means from the Echo office or from Sydney International Tract and Missionary Society—for the reason that they had it not—and knew not what we should do, a letter came that one thousand dollars had been paid by a brother who had pledged five thousand; he would send the same in next mail. But when the next mail came there was no money. We were in tremendous straits, with store bills for provisions unpaid.

What should we do? What could we do? The work was comparatively at a standstill as far as receiving any income from the canvassing field was concerned. Something was being done, and we thought that one thousand would be followed by another thousand and continue to come until the whole sum pledged would reach us. But the letter bore us the record that the one thousand was taken to the Pacific Press, and representative men decided it was needed there; they would use it and then put it into the general fund.

So much for the action of our brethren in responsible places. It evidences that they are not living in that close relation with God so that they are taught of God, their spiritual discernment is quick, and they can see afar off. This has hurt me more than anything that has transpired for years. My soul was grieved within me. The Lord designed that every dollar of that money pledged should come and be used for the very purpose for which it was pledged. We needed it, and as much more, to advance the work in this country. There are none here in this country—no man who have means from which we can draw as in America. When our people are in a strait place they can call upon the churches and there will be a response; but it is not so here, for there are very few men who have means.

The Lord knew our necessity and He put it into the heart of these brethren to give means to this destitute mission. Man—finite man—is not to interpose himself between the Lord and His suffering cause. My confidence is terribly shaken in putting any dependence in humanity, even in those who are connected with the work in our institutions. What can these things mean? Have our representative men no knowledge of the will of God and the work of God toward the people in this country and foreign countries?

When the work of God was being established in California we were brought into very strait places, but we were much better advantaged there for obtaining means of men in California, when in need, than we are now in this far-off land.

Ms 55, 1895

Diary/Labors in Bismark, Tasmania

April 26, 1895

We had appointments at Bismark (Tasmania). W. C. White visited them, walking eight miles, and spoke in the little church Sunday. He had the loan of horse and cart to return to [vicinity of Hobart] on Monday. Brother and Sister Corliss rode back to Bismark. Brother Corliss spoke Monday night, and Brother and Sister Corliss came back Tuesday (April 23). We rode back.

Bismark is very much like Colorado in appearance. Homes and little spots of cleared land are dotted here and there among hills. Wisely the farmers do not expend money and time and strength to make clearings at once. They build their cottages in a cleared spot of land, and then clear the land gradually for their orchards and crops. If in the place of forests of bluegum trees there were the lofty evergreens—pine, spruce, and hemlock—we should consider it an excellent representation of Colorado.

We were fortunate to secure a neat, well-furnished cottage close by the little church. We found the small barn well stored with fine vegetables and apples for our use. We felt much pleased at the abundant supply from our thoughtful brethren. Every day milk and cream, all we could use, were brought to us, and plenty of wood was prepared for our use. This was a pleasure to our dear friends, and it was a blessing to us. Several had come with us, walking, some of them the eight miles to attend meeting.

We longed for the privilege of remaining in this rural retreat several months and accomplishing the writing of *The Life of Christ*, but then the work to be done in New South Wales overbalanced this desire, and I knew that as soon as our work closed in Tasmania we must hasten back to bear our testimony to the people. The great opposition to the truth made it necessary to keep the standard of truth uplifted early and late as the providence of God opened the way. Shall the knowledge of God and the truth which Jesus came from heaven to impart at such a terrible cost remain in our possession and we fail to communicate it? Those who know the truth must make any and every sacrifice to communicate it, to make the truth known to those who are in darkness. God, who commanded the light to shine out of darkness, is longing to shine into our hearts to give the light of the knowledge of His glory in the face of Jesus Christ.

I spoke Tuesday evening to an interested audience. There was a large number of children and youth present, and children from eight years old and upward sat with their eyes wide open listening with apparent great interest to the words spoken. My heart went out in love to these dear children, and I could not forbear addressing words to them, especially, who need words of invitation and encouragement to give their hearts to Jesus. Is it not children and youth who help compose our assemblies? God wants the children and youth to join the Lord's army. I told them I was pleased to see them in the meeting, and they could become soldiers of the cross of Christ.

The children have as strong temptation to meet, on the right hand and on the left, as do older soldiers. Satan and his legions will work every device to ensnare the young. It is the privilege of the children to enlist in the army of the Lord and seek to persuade others to join their ranks. Children must be educated and trained for Jesus Christ. They must be trained to resist temptation and to fight the good fight of faith. Direct their minds to Jesus as soon as they can comprehend your lessons in simple words, easy to

be understood. Teach them self-control. Teach them to begin the work of overcoming when young, and they will receive the precious help that Jesus can and will give, connected with prayerful efforts of parents. Cheer them with encouraging words for the battles they fight in resisting temptation and coming off conquerors through grace given them of Jesus Christ. Our Captain is ordering the battle, so we fight not in our own finite strength.

I entreated parents to do their God-given work of bringing their children to Jesus, training them and educating them for God. The little ones can be taught to be useful, to be helpful in the household. The precepts and example given them in the home will mold and fashion characters to do service at home and to obtain an experience.

The words of wisdom of the parents in lessons to their children will be repeated by their children to others. Then parents should hang in memory's hall the precious sayings of Christ. The children will repeat the words they hear often on the parent's lips—of Christ, faith and truth. Precious truth may be spoken by children. Whole armies of children may come under Christ's banner as missionaries, even in their childhood years. Never repulse the desire of children to do something for Jesus. Never quench their ardor for working in some way for the Master. Children rightly educated will learn to love Jesus and to grieve if they think they have grieved the Saviour by any sin committed by them. Keep their hearts tender and sensitive by your own words and example.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Luke 18:16. We felt that the presence of the Lord was with us and we know this for a certainty, for He has said, "Where two or three are gathered in my name, there am I in the midst of them." Matthew 18:20. At the close of the meeting we were welcomed heartily to Bismark.

Wednesday forenoon W. C. White conducted a meeting, giving lessons to canvassers. I spoke to them again in the afternoon. I was surprised to see so many present, for these believers are much scattered, and some have a long distance to walk. The Lord gave me much freedom in speaking to interested hearers. I had the blessing of the Lord as I presented the truth in its simplicity. Many hearts were touched by the deep movings of the Spirit of God.

Thursday was their day for carrying their produce to the market. The roads are very hilly, and if this business were left for Friday the work would not be as readily bound off for the welcoming in of the Sabbath.

Thursday we were promised a horse and cart, and rode over the hills to call on some of our people. We found them that it was some miles they had to walk—fathers and mothers and children—to the meetings. Most preferred to walk rather than to drive their horses up and down the steep hills. We found cultivated lands surrounded with "bush," as they called them. We should call them small cottages and a few acres of cleared land in the woods. The trees, which were very small, were loaded with nice apples. I have seldom seen such small trees bearing. Most of the people seemed comfortably situated, but poor in this world's goods.

In the evening I could better appreciate the congregation who had sufficient interest to come out through the woods so long a distance to meeting. When I saw the bright-faced children and youth interestedly listening to the truth, my heart was full of gratitude to God. Those parents bringing their children the long distance to attend evening meetings evidenced their interest and their first love for the truth.

I spoke again to those assembled Thursday night. Quite a large number of those not of our faith were present. I had a very solemn testimony to bear them in regard to the third angel's message—the proclamation we are now to make to the world. This message combines the first and second and binds it up with the third. This brings us into a large field where we are brought down to the closing scenes of this earth's history. The great and last warfare is between the two classes—those who keep the commandments of God and those who make void the law of God. Revelation 2:8; 3:1-5, 9-12; 22:10-21.

These communications are for all who live in these last days. Just before the crucifixion of Christ, He gave His disciples most solemn instruction. John 14. In verses 1-3 He comforts the hearts of those who believe on Him with the promise of His second appearing. Verses 12-14. "If ye love me, keep my commandments." Verse 15. In verses 21, 23, and 24 are the true marks of those who love God. John 15:7-11, 12, Revelation 13. All who read carefully, prayerfully will understand. Revelation 14:8-10; 12:17.

Here is our work—to lift up the standard of truth before the people. While the teachers should be proclaiming the last message of mercy given to our world, they will be teaching fables to counteract the message of truth which all who love God and keep His commandments are to declare. Revelation 22:16, 17.

We felt that the Holy Spirit of God was in the meeting that night, and that conviction was resting upon the hearts of many of the hearers. As soon as I had closed my discourse, a sister who had seen and rejoiced in the truth, but had turned from the faith, came to me with her Bible in her hand and said, "Christ said, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.' [John 13:34.] Why was this new, my sister?"

[I answered,] "It was new to the understanding of the disciples that they should love one another as Christ loved. They did not comprehend that love until after His sufferings and His death on Calvary's cross. Here was the demonstration of the divine love of the Son of God. After His resurrection, when they knew that He was indeed the Son of God, then they comprehended the character of His love. He died for them to make it possible for them to keep the last six commandments, which define the duty of man to his fellow man."

She became very much excited. Said the law was done away. We were only to love one another, which was Christ's commandment. I repeated to her the words spoken by Christ to the immense crowd of people who were surrounding Him, Matthew 5:17, 18: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This is positive testimony that no human agent can refute as long as the heavens above them and the earth beneath their feet shall remain. "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." Verse 19.

It was evident this sister did not want enlightenment, but to make her voice heard in opposition to the truth. We knew the Holy Spirit was in our meeting. We learned that this sister had pursued this course when our people held meetings in the meeting house. All pitied her.

It is evident what power and spirit stirs up the people to such intense bitterness against the holy law of God. Certainly it is not the spirit of Jesus who declared Himself to be the Lord of the Sabbath day. It certainly could not be the representative of the Lord Jesus who declared, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." John 15:10; 1 John 3:4, 5, 7.

Ms 56, 1895

The General Conference and the Publishing Work

Sunnyside, Cooranbong, Australia

September 1, 1895

The assuming of the publishing interests by the General Conference does not purify your committee meetings or your council meetings. In these meetings there has been devising and planning that is not after the Lord's order or direction. Will this act sanctify the cleanse the publishing office of its corruption? No, this action does not sanctify the hearts of those who have been leading workers in the publishing interests, but who are not sanctified through the truth.

The consolidation problem will not make more successful the interests in the publishing line. It is the men who are handling these responsibilities that need to be daily converted. The resolution for consolidation will never be blessed of God, for it is to bring about things that God will not endorse. Those who adopt it know not what they are doing. They are not walking in the counsel of the great I AM.

There is a consolidation these men can enter into with safety. Christ speaks. Hear what He says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:4, 5; verses 6-13, 15; John 17:21-23.

This union accomplished, there will be cooperation with the workers in the publishing institution in Battle Creek, which is the sign that God is among them, and His Holy Spirit leads to harmony of action. The publishing institution on the Pacific Coast and the publishing house in Battle Creek are to be in Christlike harmony. The Pacific Coast is not to lose its individuality and submerge itself in the publishing house in Battle Creek, but is to maintain its individuality. The publishing interest in Battle Creek is not to lose its individuality. Each has its respective field to do its respective, individual work.

The Battle Creek institution is in no degree to obscure the institution on the Pacific Coast. There has been altogether too much extending and engrossing of responsibility in Battle Creek, for too many responsibilities have been centered in a few men in Battle Creek. These were not men who looked in faith to God to be qualified to do a sacred work, for they have not God-given ideas or the sacred character of the work. Selfishness and self-superiority were abundant.

The General Conference is not to be burdened, shouldering indebted institutions on the Pacific Coast or in any country. God is about to work. He will depose the institution in Battle Creek from its supposed supremacy and its absorbing power. God will take it by the hand and assign it its proper place and its duties as a subject under God's control and not under the jurisdiction of men. He would weed some out of that institution, separating from it those who have been connected with it so long they feel that they can control as they choose, whose uplifting has been in the large outlay of means invested in buildings, supposing these would give character to the work. But the principles which the Lord prizes most highly are of that character which will expel sin from the heart and enthrone Christ where sin has been. Then with the love of God taking the place of love for self, there will be an end to the overbearing lording it over their brethren as despots. They will go on to perfection if they seek God with all their heart. The dishonest, unfair embezzlement of means by some in one place and then in another place, has brought in oppressive exactions upon others to do the self-denying and self-sacrificing.

The prevailing inordinate working to bring means into the office of publication by robbery of other men's rights has removed the blessing of God. God sees, and God will not have it thus. There are plans that have been coming in for years, and working up a tyrannizing power over the human agencies, and by mingling with this element the work has been losing its sacred, holy character. The very General Conference has become tainted and corrupted in sustaining principles which are the methods, plans, ways, and inventions of men. God is not in them. These principles are contrary to the principles of the gospel of Jesus Christ.

Daniel and his three fellows were true to principle. Early education was to Daniel of great value, for he became acquainted with God. It was revealed that the early training of these four Hebrew youth, from childhood to youth, was their preservation in the time of test and trial. It was necessary to store the mind with pure, sound, honest principles. Truth was engraved upon the tablets of the soul. Memory's hall was stored with the precious truths of the Word. These truths, but dimly comprehended in the past, were made use of as essential when the youth were brought into captivity. In time of need, the truth, like concealed treasure, will flash and shine like some newly discovered jewels, revealing all their beauty.

Ms 57, 1895

Concerning the Review and Herald Publishing Association

Granville, N. S. W., Australia

October 12, 1895

The reproofs that have been coming to the men who have walked away from God into false paths have not been for anything that has come suddenly. There has been a working of the great deceiver upon human minds, after human methods that God has not sanctioned. Men controlled by the Holy Spirit, familiar with the principles of the law of God, could not engage in it if they had been looking to God and trusting in God. But men, human men, have had a settled determination to carry out their own devisings as if the Lord had authorized them to do this work. Men were working upon principles that God has condemned, which God will not accept, but in the great day of God He will say, "Who has required this work at your hands?" [Isaiah 1:12.]

The natural traits of the human heart are always warring against the Spirit. The old man, not dead, will revive and have power to do mischief that will sink souls in ruin. Man has been building up the things he once destroyed. He has permitted himself to increase and Christ to decrease. He exalts his planning and devising as very wise, and Christ is left out of his counsel.

These men have had light; they have had the warnings and messages from God sent to them. I have often been aroused at twelve and one o'clock at night and have felt charged by the Spirit of God to write to you, but you have received other counsel, of men, and ignored the counsel of God, else things would have never come to this.

Evil counsels have been exalted and honored. Why have you done this? Much money has been used in the erecting of buildings to make an appearance of prosperity, "to give character to the work," it is said, and to give the impression that the men managing this institution were superior business men. You have voiced their decisions; you have wanted them to be according to their representations; and Christ has decreased and the men counterworking away from God's plans have increased.

I could not entrust the light God has given me to the publishing house at Battle Creek. I would not dare to do this. As for your book committee, under the present administration, with the men who now preside, I would not entrust to them, for publication in books, the light given me of God until that publishing house has men of consecrated ability and wisdom. As for the voice of the General Conference, there is no voice from God through that body that is reliable.

There is nothing to be depended upon. Everything is diverted into selfish channels. The conference taking the publishing interest from [the] Review and Herald Publishing Association does not relieve the situation at all, for the very same methods, the very same selfish plans, the very same ideas and devising, remain. Enough robbery and dishonesty in deal have been practiced without now spreading to the General Conference this leprosy of cunning and double dealing and turning away men from their rights. I have now no words of sufficient force to describe the situation that has been steadily carried forward, notwithstanding all the warnings, all the messages, given of God. When the word of the Lord is respected more highly than the words of men who have given evidence that they have no living connection with God, then the Lord's will and my will [will] be done.

Oh, how my heart aches, that spiritual wickedness should prevail in high places! The working of minds under the inspiration of Satan has come to a high pass. The men have been listening to the suggestions of Satan, and they know not from what source their wisdom came. They know not that that wisdom was

from beneath, and would stop at nothing until they saw that all control was in the power of a set of men who were taking the place of God. The principle has been at work either to control or to crush all that cannot be controlled. There has been a spirit of deep, deep heart opposition to the truth of the gospel. Oh to what obstinacy can the heart of man be brought! I stood nearly three years in Battle Creek. The power of God was revealed. Evidence was piled upon evidence, and on different occasions I hoped for a thorough work to be done.

Ms 58, 1895

Diary

Hobart, Tasmania

December 11, 1895

I went to the tent this afternoon at 3 p.m. to fulfil my appointment. I did not expect to have much of a congregation, but we had a good congregation of most intelligent-looking men and women. My text was Luke 14:2-14. The Spirit of the Lord came upon me, and I spoke with great freedom in the demonstration of the Spirit and power of God. All listened as if spellbound. I am told one man said, "I could have listened another hour and a half and not become weary." Two outsiders were talking together and one said to the other, "They are certainly right on the Sabbath question." "Yes," answered the other, "that is so." The interest is greater than it has ever been in this island.

I felt that I had a message for the people. I spoke of the dangers which our Saviour saw imperiling the souls of men in striving for the highest place, as given in Luke 14:8-11. This was spoken as a parable, but it described scenes He had witnessed Himself in actual life.

He closes His parable "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." [Verse 11.] How much need have we to practice this lesson spoken in a parable, in humbling in the place of exalting ourselves! How much better will be our situation, to be honored with lifting up, in the place of lifting up and exalting ourselves. I can only intimate a few ideas now, but Maggie Hare has taken down the discourse.

"Then said he also to him that bade him, When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." [Verses 12-14.]

I presented before them that this Scripture could be fulfilled in the doing of the words of Christ in their coming celebration of Christmas. Much money will be spent in the gratification of appetite through hurtful indulgences and the use of stimulants which weaken the brain and the physical powers. Guided by a star, the wise men from a far-off country came to find Jesus, and when they found Him they presented to Him an offering of gold, frankincense, and myrrh.

The gifts are now given to the human agents. Jesus is forgotten and does not so much as come into mind. There is so little remembrance of Jesus, so little thought of the great Giver of all mercies and blessings. Christ, who died to save the souls of the human family, is left out of men's calculations. Looking down from heaven He sees every kind of selfishness and self-indulgence—all dishonoring God and honoring the human instrument. Nearly everything is made to flow in earthly, selfish lines.

There comes to my mind the fig orchard. All the trees were sear and brown but one fig tree, and that tree, with green leaves and flourishing leaf-covered branches, was in advance of all the other trees. Jesus came and searched from the topmost bough to the lowest branches and turned away grieved, for He found nothing but leaves. This tree was an exception to all the other trees. Covered with green foliage, it gave pretentious reason to suppose there was an abundance of fruit. Our Lord was hungry and wanted to find fruit, but His search revealed nothing but a mass of deceptive foliage.

For the moment, He invests that dumb fig tree with moral qualities. He makes it the expositor of moral truth. The Jewish nation stood forth superior to all other nations upon the face of the earth, for light, for a knowledge of God. They proudly claimed to be the repository of divine truth, and of exalted righteousness, for to them had been committed the oracles of God. For themselves alone? No! Decidedly no! But they had, in their pride and self-righteousness, built up walls of separation between them and the world and refused to make any effort to let the light of truth be communicated to the world. They bore no fruit to the glory of God.

The Lord Jesus was hungry for sympathy, for cooperation with Him and His work. This nation, claimant of righteousness, notwithstanding the mercies and advantages bestowed in earthly and spiritual blessings, returned no fruit to satisfy the hunger of God. They did not let their light shine to the world in good works. Christ had given them every evidence of His love in coming to our world to save perishing souls, but no love responded back to God.

Jesus cursed the barren fig tree. He had testified to His disciples, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." [Matthew 5:20.] There were leafless trees in that fig orchard, but nothing was expected of them. They made no pretensions to religious piety or righteousness. They were in darkness and error, waiting for a light to lighten the Gentiles.

Christ's mission was to bring light to the Gentiles. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:2. Of the Gentiles it could be said, "The time for figs was not yet." [Mark 11:13.] But like the pretentious fig tree, the Jews, who had been highly exalted in point of privilege, bore no fruit in all goodness and righteousness and truth, proving before the world what is acceptable to the Lord, and reflecting back in good fruit—in love, devotion, and Christlikeness of character—the blessings God had given them. They made their vaunting boasts of their knowledge and superior piety, far above that of the world's Redeemer. They stood out in proud defiance, self-confident but giving no light to the world in practicing the precepts of Jehovah—a fig tree having outward religious forms, plenty of leaves; but that which would have satisfied the hungry, longing soul of Jesus Christ was fruit corresponding to the love and

grace and mercy that Christ had given them. He was hungry for love and devotion in return, hungry to see in them fruit corresponding to the advantages they had received. But all true and acceptable righteousness was wanting.

How many in their religious life are symbolized by the fig tree! What have we returned to God for all the bounties He has given us? He gave His life. He came from heaven to seek and save perishing souls. For our sake He became poor that we through His poverty might be made rich. What love is expressed in behalf of the human family! He offers them the rich treasures of heaven. He offers to them peace which the world cannot give or take away. He offers to them a vital connection with Himself, that they shall become sons and daughters of God. What an honor! But all the universe of heaven is looking upon the impenitent, stubborn, rebellious souls that refuse the heavenly gift, and with sadness He exclaims, "Ye will not come unto me." [John 5:40.]

Ms 59, 1895

Diary, February 1895

Granville, Australia

February 6-24, 1895

Wednesday, February 6, 1895

[Granville, New South Wales]

One week ago today W. C. White, Elder Corliss and his wife, Brother Colcord and Sister Bree left Granville for Sydney. The boat left the wharf about six p.m. We had very windy weather all the time until Monday. It rained every day.

Monday we harnessed up Maggie and Jessie to the platform wagon, and Byron Belden and his wife and I rode into Sydney to purchase dry goods, alpaca, for the poor and the destitute. We invested five pounds for this business and still a sum for rice and peas in quantity to supply the necessity of the destitute and also supply our own help, the girls who are employed as needed. I purchase for them as I have opportunity, that the outlay of means shall be as limited as possible and they secure that which they need.

Yesterday Dr. Merritt Kellogg and Brethren Sisley came from Cooranbong. They have been locating the school. I am gratified to see them so well pleased with the school land. I think they will come round, as God designed, and locate on the very spot where He would have us locate our school.

In the afternoon Brother Pallant came to inform me that my books had come from the Echo office in Melbourne. I sent for a supply to give to the destitute. Those who could have them and pay for them and do not are the most in need of them, and I shall place a set in their homes. I shall supply those who want them and cannot buy, for they must have them. I see the need of economy in every line, but the reading matter treating on present truth the people must have. Sister Rousseau and May Lacey have

gone to Sydney today to purchase more dry goods, which although out of immediate fashion is durable and washable, and I must clothe the naked. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.]

In the afternoon a telegram from Auckland made our hearts glad. It said, "All well; send to Echo." We sent on the happy news to Echo cheerfully.

This morning at about half past ten o'clock Brother and Sister Humphrey came to visit me. I had borne a decided testimony, calling Brethren Hardy and Humphrey by name, as men who were doing nothing to strengthen and build up the church but to hinder and discourage by criticism and complaint, standing in an objectionable, opposing position. What bitter elements! They had not paid their tithes, but by their course of action were bringing themselves into a position where the Lord could not bless them. They were robbing God in tithes and in offerings, and the Lord has bidden me present to them the message given in Malachi from the Lord God of hosts. They were to read the conditions that the Lord has made for human agents. The Lord plainly tells the human family His requirements. He has not left us in uncertainty, to move by impulse in this matter at the will and opinion of man. It is His own arrangement with man that man should give to the Lord a tithe of all his income.

The Lord will not be trifled with in this matter. He will do as He hath promised in Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." [Malachi 3:10.]

I read to the church the message the Lord gave me and urged it home upon them to change their attitude toward God without delay. The Lord inquires, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." [Verse 8.] Three hours I labored with all my might, in the strength which God alone can give, to lay out in clear lines their duty and their performance of their duty.

Brother Hardy made excuses, but he began to relent, and when I called out, Who will be on the Lord's side? Several of the church responded. I begged of them all to take their position wholly for God, and the Holy Spirit touched hearts. I told them they had complained of every messenger and the message that he bore, and how could the Lord work through the influence of the Sydney church when they were unfaithful to God in their stewardship and unfaithful in the treatment of His messengers, refusing to be benefited with the message that the Lord sends them? Brother Hardy said he accepted the message and Brother Humphrey spoke with softened spirit. They are the two leading men.

It was then past six o'clock and the meeting must close. Emily Campbell and I stepped into the hall. Our carriage was waiting for us, and we had thirteen miles to ride to our home in Granville. Brother Humphrey came out in the hall and said, "I want to be a true Christian. Will you pray for me?" I assured him that I would. We left, and I called, some out of our way, at Brother McCullagh's to get a cup of milk, and then we passed on home.

Brother Hardy came to see me next day—a man all broken in spirit, confessing his wrongs and ready to be told his duty. He is a changed man. Brother Humphrey came to see me, all broken, weeping, and humble—both his wife and himself are seeking the Lord earnestly. I read other matter to Brother Humphrey. He received it all, confessed his mistakes and errors, and declared he would this week pay the tithes that he had not paid—he had paid nothing for the past year—and then he would keep up his tithe and no longer rob God. We had a precious season of prayer. I prayed, and Brother Humphrey prayed, and the melting Spirit of God was in our midst. Oh, that these souls may plant their feet on the Rock of Ages and be doers of the words of Christ!

After they left, I hurried up my writing to W. C. White and to Sister Tuxford. Then a large mail was sent to Willie for him to read and send on to America. This has brought a strain upon me, but the Lord knows all about it and will help me.

It is now ten minutes of six o'clock. I must stop my writing. This day, February 6, letters came from Brother Haskell from Africa, giving an account of the wonderful manifestation of the power of God in Africa. It is the wonderful work of God in the latter rain. One hundred twenty-five souls have been converted and twenty-five more are waiting baptism. It is God's work. I rejoice.

February 7, 1895

Norfolk Villa

I arise at half past four. I am thankful for a good night's rest. I come to my heavenly Father as a little child and thank Him for His love and tender care for me. His mercy and wonderful kindness fill me with praise. He has in His providence placed in my hands excellent goods so cheap that I can clothe the naked and feed the hungry, and I will do this for His dear name's sake. Jesus, my precious Saviour! Oh, what love has Jesus revealed for us! To His name be all the glory.

I rejoice that my brethren Hardy and Humphrey are turning to the Lord. Satan has worked hard to stamp his own image on these two men, and he has had that power overthrown. He has succeeded in organizing them as criticizers to do his work and [has] so impregnated their hearts with his spirit of revolt that—through their opposing plans and methods, finding fault with the ministry and the message that God gave them—this spirit was leavening the church. But thank God the snare is broken and these men are now converted. It is a miracle of mercy.

Oh, how Satan works to plant his throne between the human worship and the Divine Being, intercepting and appropriating the adoration God should have. The Lord is mighty. The Lord works, and who can hinder Him? The adversary of God and man is ever at work to unite every human agency with him to see faults in their brethren and to cherish the spirit of criticism, educate themselves as accusers of the Lord's delegated servants, and to question and make of none effect the message that they bear. Every plant which my heavenly Father hath not planted shall be rooted up.

Let not ruthless human hands suppose this is their work, for it is not given into their finite hands. Let both tares and wheat grow until the harvest. Then the plants of righteousness will appear distinct and plain. By the fruit they bear are they known.

Sabbath, February 9

Thursday, February 7, Brethren Rousseau and McKenzie came from Dora Creek to Granville. Brother Rousseau had business to do in the interest of the school grounds.

Sabbath Brother Rousseau went to Ashfield. Byron Belden, Sarah Belden, and Sister May Lacey accompanied me to my appointment at Prospect. I had freedom in speaking upon the invitation given to the marriage supper of the Lamb and the excuses made refusing the invitation. Then I read letters from Brother Haskell, which deeply interested them, and our meeting closed quite late. Read letters also from Edson White.

As we left the house we saw a storm coming. The blackness grew deeper—so pretentious that we drove as fast with our colts as we dared. When we were almost home the fury of the gale struck. Large hail stones began to fall—as large around as a hen’s egg, but not as long. The horses could not keep their footing and twice slipped down on their haunches, for the road was slippery clay. The great hail stones frightened the young horse, for they were striking her with terrible force.

I said, “Byron, get out at once.” He had not considered this the best thing to do, thinking he could control the horse better where he was, in the carriage. I said, “Go to her head; talk to her. Let the horses know it is not you that are beating them.” He jumped out, at this suggestion. I said, “May Lacey and Sarah, get out.” They did but they cannot tell how. The colt was about frantic. She is a strong, sound colt, but broken to the harness only a few months. But she did not kick, neither did she break into a run, but tried to get away from something terrible.

I got out next, May and Sarah helping me. Then they helped me, one on one side and one on the other. The wind was blowing with such force that hats were taken from our heads and cushions were blown from the wagon. The heavy carriage cushions, umbrellas, and heavy carriage robes were blown into the field, and were flying in every direction. But we were all out from the carriage, Byron firmly holding the young frightened horse. Had it known its power, it could have freed itself from his grasp and torn everything to pieces and killed itself.

What a scene! Sister Belden, May Lacey, and I reached the house hatless. I grasped my hat in my hand as it was blowing before me on the ground. All of us three women were in the home—drenched. Byron was with the poor terror-stricken new horse. Sarah Belden caught up a shawl and ran out again in the fast falling hail. We could not see them although they were in full sight of the house. The fast falling rain made it impossible to discern anything distinctly. We could only lift up our hearts to God for His help.

Byron said afterwards he did not dare to stir the horses, fearing my horse would become uncontrollable. The colt was finally led close to the paddock fence, and Sarah Belden tried to untackle the traces but could not. She then climbed over the fence and held the horse’s head over the fence while Byron

unhitched the traces and let the horse free. He then led her down to the yard, taking her through the front yard grounds. Sarah Belden came into the house drenched to the skin. After the storm had spent its force, Byron again took the colt and attached her to the wagon and picked up the scattered things which had been blown about, and brought them to the house.

This is the sharpest experience I have ever had in a carriage in a storm. When the blackness deepened, with the clouds in the south, I supposed it would be no ordinary storm that we should have, and I thought of the day when the judgment of God would be poured out upon the world, when blackness and horrible darkness would clothe the heavens as sackcloth of hair. We have no question but our prayers were answered and the angel of God stood by the horses' heads. Nothing was broken. The Lord preserved us, and His name shall be glorified. But I was deeply impressed. My imagination anticipated what it must be in that period when the Lord's mighty voice shall give commission to His angels, "Go your ways, and pour out the vials of the wrath of God upon the earth." [Revelation 16:1.]

Thy right hand, O God, shall dash in pieces Thine enemies. Revelation 6 and 7 are full of meaning. Terrible are the judgments of God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth for their iniquity, and the earth was to disclose her blood and no more cover her slain. Give the description in chapter 6.

When the plagues of God shall come upon the earth, hail will fall upon the wicked, about the weight of a talent. The hail had struck Brother Belden. One stone struck him on the back of the head, raising a large lump. Another stone struck him very near the temple. The bruise still shows upon the hands of Sister Belden. But what must it be when the hail shall be so much increased in size, falling upon those who would not care for and obey God but insulted Him and despised all His mercies?

But there are mercies mixed with judgment. Revelation 7 and 8:3, 4. The Lord has a people whom He will preserve. John beheld the "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" till the seal of the living God shall be placed upon those who love God and keep His commandments. [Revelation 7:2, 3.] The elements of nature are to be placed in the power of angels of God. He holdeth the winds in His fists (Proverbs 30:4). He gathereth the waters in the hollow of His hand (Isaiah 40:12). He maketh the clouds His chariot (Psalm 104:3). "The Lord sitteth upon the flood; yea, the Lord sitteth King forever" [Psalm 29:10].

The Lord is ruler of nations. The sequence of nature is under God's jurisdiction. God works by His own laws, for He is a God of order. God works; Jesus worked when He was upon earth, holding back the impatient winds, controlling the tempests, calming the angry sea and rolling up the mighty deep, piling up the walls, making a path for the more than a million of His people that He was delivering from Egyptian slavery, suffering not the hurricane of waters to pursue their natural course until every soul of Israel whom He had delivered was safely on the other side of the sea. Then the impetuous waters that had been held back for the saving of Israel, at His word, through the human agent lifting that rod—that

simple stick—rushed on as before, and not one soul escaped of that vast army. Pharaoh and all his host were slain.

God gives the sea its decree. He walketh on the wings of the wind. And if we have been mercifully shielded from accident, if lightning and tempest have passed us by unharmed, if the waves that talked with death have submerged the proud vessels but have brought the one on which we sailed to the harbor, let us bow in gratitude to God and thank Him that the power of mighty angels, at His bidding, have held back the winds and waves that they did not destroy.

And what a representation is given in Revelation 7 for our consideration and comfort and encouragement! The four angels are commissioned to do a work upon the earth. But One who purchased the world by giving Himself for its ransom has a chosen few. Who? Those who are keeping all of the commandments of God and have the faith of Jesus.

John's attention was called to another scene: "And I saw another angel ascending from the east, having the seal of the living God." Revelation 7:2. Who is this? The Angel of the covenant. He comes from the sunrising. He is the Dayspring from on high. He is the Light of the world. "In Him is life; and the life was the light of men." John 1:4. This is the One Isaiah describes: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. He cried, as One who had superiority over the hosts of angels in heaven "to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:2, 3.

Here is the divine and the human united. The command is given to the four angels to hold in check the four winds until they receive His summons. Read the entire chapter. The cry, "Hurt not," is uttered by the Restorer, the Redeemer. [Verse 3.]

Judgment and wrath were to be repressed only for a little space until a certain work was done. The message, the last message of warning and mercy, has been retarded in doing its work by the selfish love of money, the selfish love of ease, and the unfitness of man to do a work that needs to be done. The angel that is to lighten the earth with His glory has waited for human instrumentalities through whom the light of heaven could shine, and they thus co-operate to give, in its sacred, solemn importance, the message which is to decide the destiny of the world.

But the churches are not awake. New life must enter into the churches. The last work of warning and mercy for a fallen world is being done. None are to be deceived, thinking to lay their individual work on somebody else. When this probationary time shall close, there is no opportunity for those who have received the warning message, the proclamation of pardon and salvation, and have refused—have turned from light and truth and accepted fables—to be justified. There is no second bidding to the marriage feast, no intermediate state when another call will be made to come to the heavenly feast.

Now is the time to work, just now. There is not a moment to lose. All national, denominational, and sectarian distinctions between rank and rank, between caste and caste, are lost. The message is to be

proclaimed in the highways and byways and hedges. Every human agent is merging his character under one of two heads—the Prince of Life and the prince of darkness. To those who receive Christ He gives power to become loyal sons of God. They keep His commandments. The benediction rests upon them, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14. The commandmentbreakers are left outside with the false shepherds whom they believed, and with “whosoever loveth and maketh a lie.” [Verse 15.]

The work is before us individually. Our moral identity cannot be submerged in any human being. We shall be called of God to do our work according to our several ability. The vineyard is large and requires every jot of moral power everyone has had entrusted to him or her. Partition walls will be broken down. Everyone who will hear the message and believe the truth will no longer be confined, bound to creeds, but will take the Bible as his guide, as the very creed of life, as the waters of salvation. The very intensity of the light shining from heaven makes men messengers of truth and salvation. They cannot hold their peace. They have accepted the truth and emerged into the light, the light shining in these last days.

The message of warning is to be given with a deep sense of individual responsibility. Wealth, fame, renown, selfish exaltation will be extinguished, to be forever in the dust. The lifegiving power from Christ in the human agent will not die. Saints will appear just what grace has made them. They praise God who sitteth on the throne, and the Lamb. They live forever and forever through the ceaseless ages of eternity.

If we serve sin, we shall meet the reward of the transgressor of the law of Jehovah before the judgment seat of Christ. The Lord Jesus is to judge the world. He can read the purpose of every life, see through every soul, discern the thoughts of every heart, estimate the feelings that prompt to every action. All the invitations of a gracious God—given, but slighted and refused and rejected—will be presented to every individual, and the sentence which will fix the destiny of the soul in eternal bliss or to be punished with the fiery element of the wrath of God will close the history of the wicked forever.

The condition given to the Hebrews in Egypt on that night when the firstborn were slain was that every family should manifest that faith in the message given them of God that would lead them to act in perfect obedience to the directions given them of God. Every member of the family was to be gathered into the dwelling place of the Hebrews. They were to eat the Passover with their preparations all made for their departure, even with their staffs in their hands. God was about to do His work in Judgment, and this was to bring Pharaoh to understand that the Lord, He was God, and beside Him there was none else.

The angel of God was to pass over the houses of the Hebrews with the blood sprinkled on the lintels and doorposts. This sign was to be respected.

But suppose that the inmates of the house were careless and did not gather their children with them in the house? Or suppose the children who had been born and brought up in Egypt thought this only a whim, and altogether unnecessary, and should refuse the entreaties of their parents, making some excuse as did those called to the marriage supper? Then the judgment of God would not spare, but the stroke would as surely come upon the firstborn of the Hebrews as the firstborn of the Egyptians.

What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones (Exodus 31:13-17). Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. "I will write upon him the name of my God, and the name of the city of my God." Revelation 3:12.

Parents, are you awake to gather your children with you into the fold? Are you making the salvation of Jesus Christ your first business? Do you educate and train your children to be obedient to you, their earthly father, that they may be obedient to God, their heavenly Father? This is your work—to leave nothing undone that you can do to co-operate with the Holy Spirit.

Sabbath, February 16, 1895

May Lacey accompanied me to Petersham, eleven miles, the new place of meeting. A neat hall was filled to overflowing. Brother McCullagh had spoken at Ashfield in the forenoon, Brother Hare had been at Parramatta, and both were at the meeting in Petersham. The Lord gave me much freedom in speaking upon the fourteenth of Luke, the first portion of the chapter. There was then a testimony meeting. Those newly come to the faith came from Ashfield, and they bore witness for Jesus. The blessing of the Lord rested upon us. Brethren Humphrey and Hardy appear entirely changed men in spirit. They were bearing the change in their very countenance. I thought of the words spoken by God, "A new heart will I give you." [Ezekiel 36:26.]

I was much pleased to hear the assuring testimony given from the believers who came from Ashfield. Oh, that everyone would praise the Lord for His goodness! Meeting lasted three hours. Many testimonies were borne and the Spirit of the Lord was resting upon the people. May and I then returned to Granville. We did not arrive at home until after dark. Brother Rousseau was unable to attend meeting. He has had an acute attack of fever and dizziness. He has overworked. Heroic treatment has been given him.

Sunday, February 17, 1895

Granville, New South Wales

Cannot sleep past twelve o'clock. I commence writing.

Brother Rousseau left this morning. May the Lord be with him and strengthen and bless him, is our most earnest prayer, as he goes upon the school grounds. He has been sick since Wednesday, but the Lord has heard prayer in his behalf, and working, giving treatments, and praying, have overcome existing difficulties.

This day we have earnest work to do to prepare American mail. Oh that the Lord will make me a channel of light to impart light to those who need it so much in America! My heart takes in the situation and I am praying and writing to those who need the letters of encouragement and caution.

Monday, February 18, 1895

[Granville, N. S. W.]

Cannot sleep past two o'clock a.m. Dr. M. Kellogg left this morning for Dora Creek. It was and ever has been a trying time to send off so large a mail to America, to Africa, and to London, England.

I am writing now upon New Testament subjects and on the life of Christ. Fannie will prepare the matter for the papers and Marian will select some portions of it for the book, Life of Christ. Some days my head is weary and I cannot write much.

Tuesday, February 19, 1895

[Granville, N. S. W.]

Slept until four o'clock. I praise the Lord when I can sleep, for I am aware I do not get the sleep I should. I cannot write much the last part of the day. The subject I am writing upon is of intense interest—"The Call to the Supper."

Sister Rousseau and May Lacey went to Sydney and did not return until evening. May Lacey was sick; had a high fever. We felt anxious for her. Vigorous treatment was given. This is the fourth case of the kind we have had. First Edith was sick. Her symptoms were alarming, and she was taken to the hospital, but was soon able to return home. Maude Camp was the next attacked—had pain in the bones, giddiness, pain in the head, and high fever—but vigorous water treatment overcame the difficulty. And now May is attacked, but hot bath is given and profuse sweating overcomes the difficulty.

Wednesday, February 20, 1895

May keeps her bed today although there is no special fever. Letters go to W. C. White, to Auckland.

Thursday, February 21, 1895

I could not sleep past two o'clock, and I commenced my writing about three o'clock. My very best time for writing is in the morning. I am so anxious on mail day, lest someone who needs a letter from the workers in Australia should be forgotten.

I am pleased to say that although we are not yet fully seeing all we desire, yet we will praise God that the work is being carried forward. We find so great encouragement in the Word. We are instructed, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

Everyone must search the Scriptures for his individual self, exercising faith, and being oft in prayer. Blessed Book! In it we find tidings that come to us from heaven—truth that is rich and full of encouragement. Never will these blessed truths become old and uninteresting. Here are promises and hope and assurance that stretch from one end of the earth to the other. Our faith in this Book—if we

practice its truths—is eternal life to every soul who receives truth. We have a knowledge of its Author. He says, “I give unto them eternal life.” [John 10:28.]

I awoke at two o’clock, and my mind was refreshed at the thought of Christ’s word. It is eternal life which He has purchased for all who will believe His words. Christ is the purchaser; He is the Redeemer. He gave His life for the world and to all who believe in Him He gives power to become sons of God. The Word leads us to Christ.

Friday, February 22, 1895

Granville, N. S. W.

I cannot sleep longer than half past two. I arise and dress and seek the Lord for His guidance and counsel, which is my daily practice, and write in my diary.

February 23, 1895

Norfolk Villa, Prospect Street, Granville, N. S. W.

I thank my heavenly Father for His blessing in giving me sleep during the night that is past. I awakened at two o’clock a.m. and vainly tried to sleep until the clock struck three. Then I arose and dressed and sought the blessing of God in prayer, and with rest and assurance of His love I take my pen to write.

Yesterday morning, Sabbath, May Lacey and Annie Ulrich accompanied me to Ashfield. We left our home with horse and carriage about half past eight and rode eleven miles to the meeting hall in Ashfield. I was pleased to see so good a hall and to see it well filled. The Sabbath school passed off interestingly. Not fewer than eighty men, women, and children were present. Some had come from Petersham, and some from Sydney, to hear me speak.

The Lord gave me freedom in speaking of “The Invitation to the Supper.” I endeavored to impress upon the minds of the hearers that the parable was applicable to us who are blessed with the privilege of hearing the message of mercy and the gracious invitation to come to the gospel feast. I was more than pleased to see the children as they listened with rapt attention to the words spoken. I know that God alone could apply to their minds the principles brought out.

Christ is the way, the truth, and the life. Christ said that we must forsake all in order to be His disciples—father, mother, sisters, brethren. The truth comes to the husband and the wife. If the husband does not accept the light, he will do all in his power to hinder the wife from accepting the truth, and too often the wife sees the difficulties she must meet and hopelessly yields up all effort to lift the cross. I tried to set before them that the identity of the wife cannot be submerged in the husband. The wife is God’s property by creation and redemption. She has an individual responsibility of her own to comply with the gospel invitation to come to the feast provided at infinite cost. She cannot consent to give her soul into her husband’s keeping, for it belongs to Jesus Christ. If her husband refuses to come, it is no reason or excuse for her to urge why she cannot come.

The Lord Jesus convicts hearts. They hear the bidding and are inclined to accept the gracious invitation, but if frivolous excuses are presented and they refuse, shall the wife refuse to walk in the light which shines upon her pathway? The sin and spiritual loss is too serious a matter to be risked. To turn away from the wooings of the Holy Spirit of God to please husband or relatives or children involves eternal consequences. It is not safe to neglect the Lord's invitation.

The last message of mercy is being given to our world. Jesus Christ has married His church as His bride unto Himself. There is no earthly marriage relation that can be an excuse to separate the wife from her husband Jesus Christ. If need be, she must forsake husband, or the husband the wife, and in faith practice religious principles and manifest her loyalty to God and Jesus Christ, who has bought her as His property.

Precious testimonies were borne by many newly come to the truth. It is a solemn period in which we live. Fables in abundance are presented as Scriptural truth, but they are poisonous error to parents and children. They feast on deadly error that kills the spiritual health of the soul. Error and antichristian doctrine are cherished as venerable in this age, but they give no nourishment to the soul. Many have not the privilege of eating any other kind of food, and as a result they have no spiritual life.

Sunday, February 24, 1895

Norfolk Villa, Prospect Street, Granville

We returned from Ashfield yesterday, reaching home about four p.m. Sunday May Lacey and I rode to Petersham, eleven miles. I spoke in the tent, from 1 John 3. The Lord gave me His Holy Spirit, and the truth as it is in Jesus, spoken on that occasion, made impression on minds. There were about one hundred and sixty present, apparently an excellent class of people. They listened, apparently with intense interest, and the Lord was present in the meeting. There were quite a number outside the tent all through the service.

I endeavored to present the great love of God in giving His Son to die for the world, and that notwithstanding this great love manifest in behalf of sinners, how ungrateful were the human agents in that they would turn from Christ, the world's Redeemer. They turn to the amusements of the world, and their reasoning powers become absorbed in planning how they shall obtain wealth. Others cherish a feverish anxiety to engage in horse races and games and various exciting worldly interests, and have no time to search the Scriptures, no time to make preparations for eternity. Some who go out in the buoyancy of health never return. Oft has this been the case; and shall human beings rush on as if mad, infatuated, deluded, deceived by the enemy, without thought of God or heaven or the loss of other souls? But the love of Jesus and the love of the Father for the souls of men have been revealed.

Brother Pallant, who passed the contribution box, brought me a little token from one who was one of the descendants of the old Waldenses. There was a short letter written me which I will copy.

"2 Davis Street, Victoria St., Petersham

"Dear Sister:

"As a member of a very old Waldensian family need I tell you how delightful are the services on the second coming of Christ? My life from my very birth has been 'a series of mercies by the way.' My Jesus is very precious. God's ways are past finding out. He holds His saints in the hollow of His hand. Why our earthly trials are permitted we shall never know till we reach the golden gate.

"Gold and silver have I not at my command. Please do me the favor of accepting this trifling little memento of our meeting. May the God of Israel bless and keep us safely ever beneath the shadow of His wings.

Yours in Christ, Sault Footsene Clere [?]

M L H G L I Y, M A, G O B B Y"

This token given was a small tin pencil case with three short common lead pencils to fit in the case. I appreciate this expression of favor, and will respond by giving the brother Steps to Christ.

Ladies of excellent appearance made themselves acquainted with me and expressed themselves as much pleased with the remarks made. One said, "Everything is so simple and easy to be understood. Practical godliness needs to be kept before the people, and I was impressed with the words, Faith works by love and purifies the soul. This is in harmony with my ideas." Another said, "I have enjoyed this evening much. I thank you for the beautiful presentation of truth. It came to me in a manner I have not thought of before. I shall have something to carry home with me." Another said, "I heard you speak in the tent and am pleased to hear you speak tonight. When will you speak again? I wish to bring some of my friends to hear you, for this is what we want to attract souls to Jesus Christ, that they may contemplate His matchless charms."

Ms 60, 1895

Diary, March 1895

Granville, Australia

March 2-31, 1895

Sabbath, March 2, 1895

[Granville, N. S. W.]

Was not well and did not attend meeting.

Sunday, March 3, 1895

An urgent request was made by Brother McCullagh that I should speak at the waterside at Ashfield. Several were to be baptized. The two former baptisms in Ashfield were in the baptistry of the Baptist Church. They kindly permitted us to use their baptistry. The first baptism was while the camp meeting was in session. Sixteen precious souls received the ordinance. Three weeks ago they granted the same favor, and seventeen were buried with Christ in baptism. At that time the minister said our people

should have the use of the baptistry any time they wanted it. We felt this was very kind in them, and we were grateful for their friendly courtesy.

As souls were deciding to embrace the truth and keep the Sabbath of the fourth commandment, there was a necessity to prefer the request for the use of their church conveniences again, but we were decidedly refused. They said some of the members of their church were becoming Seventh-day Adventists and were among the number who were to be baptized, and this was a grievous matter to them, and they could not grant us this favor ever again.

Then there was searching for water suitable for baptism. The search was rewarded. A small lake was found in a paddock and permission was given by the gentleman owning it.

Sunday, [March] 3, two hundred people gathered about the lake. I spoke about forty minutes. My text was Colossians 3:1-4. The Lord strengthened me to lift up Jesus, the One in whom our hope of eternal life is centered. May the Lord bless the seed sown. Brother McCullagh then buried with Christ in baptism twenty willing souls. The ordinance was free from all excitement and was a very beautiful sight.

There was generally respectful behavior. A few young women and men clustered together and manifested no respect for the ordinance or for themselves, talking and laughing and dishonoring their God.

The occasion was in every way solemn; everything was done decently and in order. This scene was the means of deciding several to take their stand then and there. Only twelve were to be baptized, but twenty received the ordinance. We felt indeed that all things work together for good to them that love God. Those who refuse to accept the light of truth, who refused their church, did us a great favor. The impression made upon the minds of souls in the valley of decision was to cause them to make up their minds that they must confess Christ and take the steps God has laid down, which are repentance toward God, faith toward our Lord and Saviour Jesus Christ, and baptism.

I have ever felt pained to see a baptismal audience assemble around a box in a church to witness the baptism of souls. Pure running water should ever be secured if possible.

Sabbath, March 9, 1895

[Granville, N. S. W.]

I was not able to sleep after two a.m. My heart was drawn out in earnest silent petition for the Lord to strengthen me physically and relieve me of physical infirmities. I believe the Lord has heard my prayer. Byron Belden, May Lacey, and I rode to Ashfield. Byron Belden had been solicited to review the Sabbath school, which he did.

I spoke one hour from Matthew 13:44-46. I had the evidence that the Lord did strengthen me and give me a message for the people. One hundred were present, and the softening, subduing influence of the Spirit of God was in our midst. We then had a testimony meeting, and those newly come to the truth bore excellent testimonies. There were several keeping their first Sabbath.

One young man, a Swede, will lose his situation. He has been receiving seventeen shillings per week as a professional gardener, but the wife of his employer is a strong Catholic and declares she will not have a Seventh-day Adventist on her premises. A blacksmith has closed his shop and put out his sign, "No work done from Friday sundown until Saturday after sundown." He bore testimony.

He said he was roused up in the early morning to shoe a horse. He told the man that Saturday was the Bible Sabbath and he no longer could disregard it. The man urged the shoeing of his horse, but he told him if he should give him one hundred pounds he could not shoe his horse. In one week from today, Sunday the sixteenth, ten or twelve more will be baptized. Praise the Lord.

March 16, 1895

[Granville, N. S. W.]

Spoke in Ashfield. The hall was filled and the Lord gave much freedom in speaking from Matthew 13:44-46. The meeting was most interesting, from the commencement to the close. There was intense interest manifested by the hearers. The social meeting was excellent.

New converts are added to the church continually, and we praise God for this. The most intense opposition is manifest by the clergymen; but Christ had the same to contend with in His day and we have encouragement that no new thing has happened unto us, but as the prophets and apostles were treated, so will they treat those who believe the truth in all ages. The churches are not converting the world but the world is converting the church, in spirit, in maxims, and doctrines of men.

Sunday, March 17, 1895

[Granville, N. S. W.]

About two hundred people gathered around the beautiful lake and Brother McCullagh administered the ordinance of baptism to thirteen souls. I spoke in the tent at Petersham; there was a good audience and the most profound attention. After speaking, rode back in our own conveyance thirteen miles to Granville. My subject was the solemn scenes of the suffering and crucifixion of the Son of God.

March 23, 1895

Spoke to the church in Parramatta in reference to true godliness, a preparation for the coming of Jesus Christ, and the duties of parents to their children. The Lord gave me much of His Holy Spirit and the congregation felt the power of the Word. Many testimonies were borne in confession.

March 30, 1895

Brother Belden, his wife, May Lacey, and I went to Ashfield. We had a good congregation assembled. Brother Belden reviewed the Sabbath school. I spoke at 11 o'clock from John 14, first portion of the chapter. Then there was a testimony meeting. Excellent testimonies borne by those newly come to the faith.

It was considered essential to have a tent purchased to advance the work in different localities in the suburbs of Sydney. Pledges were taken, and twenty pounds were subscribed in that meeting alone. In Petersham, in the afternoon, twenty-one pounds were subscribed. This is enough now to purchase the tent and erect it as soon as possible after it is made.

The opposition is very great now. Dr. Porter, a great bombast, is now representing Goliath of old. He has spoken twice and deals in ridicule, in assertions, dealing out falsehood and misrepresentations and all the while taking on the appearance of a godly man. Picton, who challenged Elder Corliss for discussion, is acting like a man infuriated by the demon spirit. He is preaching in the streets, and a noisy rabble congregates and there is certainly the carrying of things with a high, boasting spirit.

March 31, 1895

Brother Caldwell, Maggie Hare, Edith Ward, May Lacey, and I rode to Petersham to see Brother McCullagh before attending my appointment in Ashfield. He was just turning the first corner with his carriage, and we rode after him but could not overtake him. Then we went to Ashfield and succeeded in obtaining the key, and waited more than one hour for the meeting time. I was strongly tempted to think I would not come eleven miles to Ashfield and thirteen to Petersham again for an evening meeting, and then ride back after speaking one hour. But while thus troubled in mind, a great peace came to my heart, and I seemed to hear the voice of Christ saying, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you." John 14:27.

Ms 60a, 1895

Diary/June

June 1895

After our return from Tasmania, I spoke to the congregation in the more commodious hall of Petersham [June 8]. Here was a gathering of those newly come to the faith and the Sydney church. The Lord gave me the power of His Holy Spirit decidedly to present before them the perils of the last days in language that no one could question—even the very words of the Lord. Then we had a precious testimony meeting. There were excellent testimonies given, having the true ring in them. This was a most profitable meeting, continuing until a late hour. In the evening we returned twelve miles in our conveyance to Granville. Then the letters must be written. Several nights I could not sleep past twelve or one o'clock. My mind was burdened. My only relief was to arise and dress and pray and then write the very things ... [possible page missing here]. We see this place in a far-off country that needs special wisdom to work out the Lord's plans to make a success in every way possible. Let the truth be carried forward in all wisdom, in a humble way, in this country of Australia, and the Lord will help His people to move intelligently.

... All were given opportunity of stating their resolutions to make more earnest efforts to engage in the work of God. One child named Nervis [?] has a hard battle at home. She is the only believing member of the family and is a school teacher in the school in Parramatta. Since the campmeeting, she said, she had

not made advancement in accordance with the light given. She spoke well and with deep feeling. We hope she may advance in the strength of Jesus. We know she will if she looks to Christ for help.

[After the testimony service] we then had a praying season for all those who presented themselves for prayers and all who did not pray. We had been the meeting three hours and I labored with most earnest energy and felt my strength was nearly gone. We rode home. I felt I had done what I could, but will the church do their part? If the church members will follow the light God has given them in this meeting, watching unto prayer, they will find the sustaining grace of God.

There must be the trimming of the lamp by everyone. The charge of Paul to Timothy is to be understood to be addressed to every member of the household and every church member. "Take heed to thyself, and to the doctrine"—"thyself" first, then there will be a sanctified influence in every house. [1 Timothy 4:16.] There must be the trimming of the inner lamp. A readiness will be in the home church and the same will be borne to the church assembled. At your daily toil, you need that lamp burning to keep a sweet disposition and to be prepared to do the labor essential in your weekday toil. God cannot accept the service of any soul who is bound up in self. Unless the root be holy, there can be no sound fruit. There must first be a giving of your own self to the Lord without reserve.

Sunday, June 23, [1895]

I attended a meeting under the tent at Canterbury. Quite a number of the church from Sydney were present, and those newly come to the faith. The Lord gave me His special message for the people in reference to the coming of our Lord Jesus Christ in the clouds of heaven with power and great glory. My heart was deeply impressed and I knew the Spirit of the Lord was in the meeting. I was so deeply moved by the Spirit of the Lord, and His words were given me for to give to the people. O, how grateful I am! I will not consent to labor for the church unless the Holy Spirit will accompany my words. The Lord must make the impression. He is our only Trust. We may look and live and encourage every soul to reach up to the Saviour for His grace to be imparted, and then walk out on the promise.

Ms 61, 1895

Diary — July 1895

July 1895

Monday, July 1, 1895

I left Granville for Cooranbong.

I labored with deep interest for those who attended the manual labor training school, working on the grounds a portion of the day and then entering into study a portion of the day.

I spoke eleven times, twice on Sabbath, to a room full as possible with people. Some not of our faith were present. I was not able to write but I could speak, and the Lord blessed those who heard and the speaker.

Elder Daniells came from Queensland, and we were about to go to the cars en route for Granville. We delayed until Wednesday morning. We returned to Granville, to prepare for moving our family to this place.

Cooranbong, N.S.W., [Tuesday], July 1, 1895

Emily Campbell and I left Granville on morning train for Cooranbong. There was no smoking in the compartment we occupied, but in the compartments adjoining us there was smoking constantly. The air carried the tobacco poison directly into the compartment we occupied. I had not strength sufficient to dare venture this ride of two hours and a half in such an atmosphere. The seats were occupied and the partition between our compartments did not reach to the top, so those in the next compartment gave us the benefit of their tobacco smoke which is poison to me. Thus, some things we have to endure in traveling.

Cooranbong, N.S.W., Tuesday, [July] 16, 1895

I have now been in Cooranbong two weeks last Monday. I spoke Sabbath to the brethren and sisters. Twenty of our brethren are working in the industrial manual labor department, and thus far it has been a success. I have spoken to the people assembled twice, on two successive Sabbaths, and in the early morning meetings for one week. Rising at five o'clock, I walked by moonlight across the paddocks to the school building. Meetings commenced at six o'clock a.m. Then Brother Lacey came from Tasmania and moved his goods into the home and we moved. May and the children and Willie and I intended to return to Granville Sunday, but Willie decided he could not leave yet, and May and the children returned. I came to the school building [rented hotel in Cooranbong] Friday and spoke every morning to those who are employed in the industrial labor. I have spoken eleven times in all (and twice on Sabbath). I came here for rest. Up to last Sunday I was overworked, unable to use my mind in writing. I suffered much in my forehead and the front part of my head, with a sensation as if ice was laid upon it.

I have been on the ground, and I have purchased me forty acres of land. The first lots sold have been to me. The reason I purchase now is that I may furnish money which they need so much just now. This land business has required much of my time and attention. I have had counsel with my brethren in regard to location of school buildings. We have had several councils. Last Sabbath a church was organized. Elders and deacons were chosen and ordained. There were two.

We have the large dining room crowded to the utmost capacity. Those not of our faith come to Sabbath school and to our preaching services. The Lord blessed me in speaking to the people Sunday morning. I was feeling better, and was free to write some things that have been urging themselves upon my mind. I know the Lord is presenting to me things in regard to the management of the school to be established in Cooranbong. I am instructed that it is none too far from the cities.

In the night season, after the close of the Sabbath, I seemed to be in a meeting where a company of teachers were assembled. We were all deeply interested, and a controversy was being carried on in regard to the school to be established in Cooranbong. I was relating the experience God had given us—my husband and myself—in Battle Creek, in reference to the principles to be ever preserved in the line

of education. We were not to make any school that was in existence our criterion. The education of youth was a solemn, serious matter.

There were many things said, and some things I knew to be of very deep importance. There were men who were employed to educate the youth who were entertaining perverted ideas of what constitutes true education. These men had, themselves, been drilled in a certain routine, and had studied certain books, and honestly considered they must conduct the students coming to our school over the same ground they themselves had traveled over. This we knew had been urged in Melbourne, and therefore we must come to an understanding. We were to consult together, but the light the Lord had given must be respected.

Granville, N.S.W, Thursday, July 25, 1895

Sister Davis, May Lacey White, Ella May and Mabel White, and I rode out to Prospect to secure oranges and to visit Br. Thomson. He has a large family, but although a first-class carpenter he has not, in these hard times, obtained work. We visited the family and offered Br. Thomson work on the Avondale tract of land at Cooranbong, paying him six shillings per day. He gladly accepted the situation.

We found Sr. Thomson in bed with a two-days-old child by her side. Both Br. Thomson and his wife were full of thankfulness for her safe deliverance and for her living so well under the trying ordeal. The whole of our company had to see the new babe. They have nine children, and in the providence of God, when they knew not what to do for food or clothing, an opportunity was offered them to take five children to care for. Their mother had recently died and their father wished his children to be out of the city. He pays six shillings per week each for their board. This brought them relief so they were much better off.

We took our lunch out-of-doors close by the house, and we all enjoyed the repast, for we were hungry. After feeding our horse Maggie, we had a short time of visiting with the sick, talking in regard to their children. We prayed with them, offering thanksgiving to God in behalf of Sr. Thomson's safe [delivery], left one pound in Br. Thomson's hand, and were in the carriage on our way to Granville. We picked from the trees of Br. ____ one bushel of oranges. Paid sixty-two cents for them—cheap enough.

Granville, N.S.W., Friday, July 26, 1895

I felt all day that I must go to visit Brother McCann's family. He can get no work and has a large family of children. I excused myself, for I was far from feeling well. I was much exhausted. But I dared not be indifferent to the impressions upon me. I bade the horse to be harnessed, and notified Emily we must go four miles in the country to see this family.

While the horse was being harnessed Sister McCann walked into the house. She had walked four miles to see us. I talked with her and she wept, saying she would do our washing, do anything to earn a little money. Her two youngest children had not attended school for two months because they had no shoes. Her oldest son is a man grown, but, although he does a man's work, receives only seven shillings per week, the second lad six shillings per week. This is all they have, except as the father can get a little job occasionally. I put in her hand seven shillings—which was all I had in my purse, besides a sixpence—and

gave it to her. I then gave her a new dress pattern for herself and one of the children for which I had paid six shillings. I have purchased many yards of goods to clothe the naked. I put them up rice, four quarts of milk, and various provisions, and then we were all seated in the carriage that conveyed her to her home. She seemed very grateful.

We are trying to help in every way possible. There were needy, from the failure of the banks has brought great distress, but I am circulating around and helping all I see in distress. Our means are very limited, but I hire money to supply the necessities.

July 1 W. C. White, May Lacey White, Ella May and Mabel White, and I stepped on board the cars for Cooranbong. I went from Granville very much troubled with my head. There I roughed it, looking for a place to build us a home. One week I was unable to do writing, except a few letters to my family at home in America.

I spoke Sabbath in the long dining hall to a full house. Several not of our faith were present. They are interested in the truth. The Lord gave me much freedom. Every morning but one, I walked across the paddocks by moonlight, at half past five o'clock, and we enjoyed much the privilege of speaking to twenty-six young men and three women. We had several testimony meetings. Excellent testimonies were borne. The Lord gave me great freedom and power in prayer. I had a testimony from God to all present, teachers and students. I was much blessed of the Lord as I spoke the words given me of God to the students. I had hardly room to stand.

I commenced my writing Sunday morning. There was no fire in my room. No place for a fire. I dressed as if going out to ride, for the nights and mornings were very cold. I wrote with my gloves on my hands. Then at half past five o'clock was on my way for the meeting. I spoke to the students ten mornings and to the whole church twice. These morning meetings are a great blessing.

Through the day I rode out to the school land, or to look at the place we had selected for the establishing of our school. We are pleased with the outlook. We were trying to find a home, a house, hoping to find a place we could rent and I be made comfortable for some weeks, but there was no opening and we returned to Granville. But we received much satisfaction. Brother Daniells came upon the ground, returning from his mission to Queensland. He left the cars at Morisset to meet us at Cooranbong. We were gratified to hear his expressed pleasure of what had been done upon the land. He had opportunity to see all the students at work with earnest effort, which pleased us.

Brother Rousseau and others had decided that after certain weeks' labor on the land, the students should have a vacation. The matter was presented, but the testimony of the students was that they could not consent, for they were improving in ability to retain their lessons and they wished to advance in their studies more fully through the plan of working certain hours in manual labor and then having their certain hours for study. As but a few of these students could pay their way to give their whole time to study they considered it a great privilege to work a portion of the day and thus have the benefit of physical exercise, help pay their board and tuition, and every day be gaining knowledge in books and

knowledge in Bible study. The morning hours from six until quarter past seven were given to the Bible lessons. All worked hard through the day under Brother Rousseau, Brother Metcalf Hare, and Brother Lawrence.

A meeting was held to ascertain the wishes of the students and what they would do at the close of this period of education and training in manual labor. All expressed themselves as well pleased with the first term of school and would prefer to have the school not break up now but continue through the vacation. The decision, unanimous and decisive, was made accordingly. An experiment has been made in uniting manual labor and these working hours as a part of the education of the students. All who have entered into this combination pronounce it a success, and a satisfactory plan.

After the period of trial, I was much pleased to hear from the lips of Brother Rousseau that whereas he had been very doubtful in regard to this location of the school, he would say that from the experience of the practical working of the land, and all things combined, he was well satisfied for himself that the Lord had been leading us to this place, as the best place, all considered, for the location of our school. The higher priced lands we were unable to touch because there was not money in our hands to invest in large-priced lands, and the small sum paid for this land, made it possible to secure a large tract which would give work to the very men and students who needed work. He decided that there were rare facilities in some things connected with this land that the many other lands they had inspected did not give. This was a great relief to me. The workers on the land are all healthy, and are convinced that manual education combined with study is a success. It has been proved and all are pleased. There will be no more time spent in searching for greater advantages for locating our school. We left Cooranbong to make our plans of settlement.

Sunday we had a very important committee meeting in Brother Corliss' house. Many plans were considered in reference to camp meetings—their time and where they should be held—and the work in Sydney and its suburbs. The place for building meetinghouse had been selected in Ashfield. As to the financial probabilities, we must walk by faith and not by sight, for the means are limited.

Sabbath [July 20] W. C. White and I visited Kellyville and spoke to the church there. This Sabbath [July 27] W. C. White and I attended the meeting in Parramatta. I spoke to the church and then we had a testimony meeting which was a benefit to all present. This morning I awoke at three a.m. and prepared for my writing.

Granville, N.S.W., [Monday], July 29, 1895

Brethren Hare and Rousseau, Willie C. White, and I started with my horse and carriage upon an expedition to find where we could obtain reliable information as to the best place to purchase fruit trees for the Avondale tract of land. We went twelve miles to Castle Hill to Brethren Whiteman's and Radley's. We hoped that we might, by showing an interest in their business, secure them or rather win them back to the truth. They are men of intelligence, but under the pressure of poverty and temptation Brother

Whiteman was losing his grasp of the truth. He could get nothing to do. The banks closing placed him in a hard, trying spot, and the pressure of poverty for parents and children discouraged them.

Radley never was converted. He received the truth but partially, and decided to please his neighbors by giving up the truth. But he has a very beautiful fruit orchard. It is a picture of loveliness. There are oranges, mandarins, and a variety of fruits in their season, but the golden fruit now hanging on the trees makes a beautiful picture. We always go prepared with our lunch. We halted in a beautiful paddock just opposite their house and refreshed ourselves with simple but nourishing food. We enjoyed our refreshment for we were all hungry.

We then called upon Brother Radley and family. His wife has not let go the truth, but holds it yet. They have four girls and two boys. The eldest is thirteen years old. While the men were talking with him, gaining what information they could from Brother Radley as to how to plant and cultivate the fruit trees, I was in the cottage visiting the wife and children. Three months before I had brought them Patriarchs and Prophets, and he promised to read it. He had just that day finished the last page and said it was a grand book. He accepted every word written. He believed it, he said. I had sent them Steps to Christ and Christian Education. I had now brought copies of Review and Herald, Signs of the Times, Sabbath School Worker, and Medical Missionary to leave with them.

I then read to Sister Radley and children letters I had received from Edson White in the Southern field. This interested the parents and the children. I had the steamer picture on the letterhead which I showed to them, and it interested them, and when I read in regard to the experience in the storm while the Morning Star was attached to the large steamer, there were tears in the eyes of mother and children.

We all assembled in the larger room—dining room—and Willie read an appropriate Scripture concerning the treasure hid in the field. We then bowed in prayer. Willie prayed and I followed. I know the Spirit of the Lord was present. All our hearts were touched. Brother Radley said, “Wait a minute,” and he went out and gathered about a bushel of fine oranges from the trees and put them in the wagon. “This,” he said, “is for the books you kindly gave me.”

Granville, N.S.W., [Tuesday], July 30, 1895

I thank my heavenly Father I have slept until three o'clock. After asking the Lord to lead and guide me by His Holy Spirit through the day and committing the keeping of my soul to Him, at five o'clock a.m. I commenced my writing.

Yesterday was a broken-up day. Our cow is strayed or stolen. There is no feed to entice her into green pastures, and she has her provender every day. Someone must have taken possession of her, for she is generally regular and faithful as the clock. The young men working for Willie must go on horseback to hunt for her.

Emily and I take the cars for _____ to see Byron Belden. His father needs some things. Must furnish money to get plow, stovepipe, and a variety of things. The boats going to Norfolk Island are months between, and the boat must not pass and carry nothing.

I went into Sydney to see if I could find anything for the poor families, cheap. Money is so scarce we hardly know what to do and which way to turn to supply the demands in a variety of lines. The calamity of failure of banks has been, and still will be, keenly felt. We watch our chances where goods are offered for half price and purchase most excellent material to give to those who cannot buy that which they need. We are oft distressed at the sight of our eyes. I never have seen anything like it.

Granville, N.S.W., [Wednesday], July 31, 1895

All day W. C. White, Emily, and I spent in Sydney purchasing the things essential for our use in camp life. We thought it wisdom to select an outfit of granite where that will bear transporting and handling. We were favored in obtaining quite an assortment for a much less sum than we thought we must pay. We find favors where we least expected to find them. Of course, we do not expect to have things as in America. But we are thankful if we can recover health to do the will of the Lord.

Ms 61a, 1895

Diary, August 1895

Cooranbong, N.S.W.

August 1895

Cooranbong, N.S.W.

[Sabbath], August 10, 1895

This day has been a very precious day to my soul. I spoke at 11 o'clock a.m. to a crowded room full of people, believers mostly, but some unbelievers.

Cooranbong, N.S.W.

[Sabbath], August 17, 1895

I was not able to sleep past two o'clock. I arise early, for my mind is troubled and I engage in earnest prayer for the Lord to help strengthen and bless me and give me grace to overcome this depression of spirit which is overcoming me. I hope, I pray, for deliverance.

I arose and commenced to write and the Lord gave me His Holy Spirit, and I was led out to write for the Southern people. There was a question in my mind as to whether I [would] attend meeting, but I felt that I could not be clear to remain at home. I found a room full to overflowing and spoke from John 14 and Acts 1, the ascension of our Lord. There was great interest manifested.

I am made to observe many things in America that are consuming means but not producing a work bearing the elevated character of Bible truth that ought to come to this field, that we can spread knowledge of the truth. I am instructed we ought to have had this means to open new fields. Our cities are unworked.

Ms 61b, 1895

Diary, November-December, 1895

Melbourne, Australia; Hobart, Tasmania

November-December, 1895

[Melbourne, Australia]

November 25, 1895

I will write the matter which has been presented before me lest I shall forget. The time is not far distant when young women and maidens, girls and boys [who are] very babies in years, will voice the third angel's message, because older ones have not voiced the message of Christ to John. Those who were wrapped up in their own peculiar desire for to be honored and glorified will have lost their opportunity to sit beside Christ on His throne as overcomers by the blood of the Lamb and the word of their testimony.

The young girls and boys will become inspired and their ministering angels will be their protection. They are God's little prophets, from eight to fifteen and twenty years [of age]. Every person of age was given [a] chance to tell the people they were to obey God rather than man.

How few understand the [lack of] control over the habits and tendencies of life. The child of God, whom the Lord is using to do His will, is tempted to gratify old propensities and promptings. Again and again the temptations will come that have been again conquered, and then the strong cries to God and hope in Jesus Christ prevail for deliverance. The tempted one is at times hovering over a terrible margin when it seems that the tempter would drive him to yield. Then a strong hand grasps him. The Lord holds him strong. You have tasted of the goodness and mercy of God. Will you grieve your Guide, your Protector? Will you refuse that hand that is stretched out to save? Let all think of those souls in trial and never, never pursue a course to cast one stumbling block of your own in their way.

[Hobart, Tasmania]

November 30, 1895]

Our party left Melbourne, Wednesday, November 27, 1895—Professor Prescott and his wife, child, and niece, Brother Faulkhead and family, and Brother Michael's daughter. It was a serious question with us: Should we take the boat for Launceston and be on the water only one night, [and then] take the cars from Launceston to Hobart? I was in a rather trying condition to be in a boat in a narrow state room with four people and depend for air upon the porthole. The expense of going direct to Hobart on the boat would be, for the whole party, the saving of 14 pounds.

I was suffering with nervous prostration and the first night was quite sick. Throughout the day we were upon the deck; the water was calm, smooth, much as the way as a lake. The Lord seemed to be very

near to us and we believe the angel of God prepared the way for us. We had an excellent passage for which we had reason to be thankful every moment.

We arrived at Hobart Friday morning, half past 8 o'clock. Brethren Corliss, Baker, Sister Baker, and Brother Wilson were waiting to meet us on the wharf. They came onto the boat, and we were glad to meet our friends. After walking a short distance, we took the tram for the campground, which tram brought us to the steps, and we ascended to the ground.

This is a beautiful place for a camp-meeting. The meetings on the ground commenced. We were much pleased with the grounds; we were also much gratified to find the ends of the old tent removed, which were full of rents and new ends supplied. We found a reception tent tastefully fitted up with a sofa and easy chairs. We were refreshed with simple, healthful food. We then followed Elder Corliss as he led the way to the house we had engaged for a couple of weeks. The house was furnished, so we had no need of anxiety and rushing around to hire furniture. We were soon occupants of the house and prepared to commence the Sabbath.

In the evening, Professor Prescott spoke from Ephesians 3:8-12 on the subject of the divine-human family. This was a interesting meeting. Elder Corliss spoke Sabbath forenoon. The Lord strengthened me to speak to the people assembled under the tent Sabbath afternoon from Luke 21:34-36. I was happily disappointed to see so many people; quite a number not of our faith were present. They listened with interest. I felt deeply our need of the Holy Spirit to be manifested to human hearts.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Verse 36.] The truth—present truth—which to me was a living reality I longed to be able to communicate in simplicity to those who were hearers. I felt a great burden for souls. I know there were those present who needed the presence and help of Jesus Christ every moment. My own soul was thirsty and hungry for the bread and water of life for every other soul. I realized that very much depended upon the presence and realized blessing of God in the very first of the meeting. This is the best time to humble the soul before God and to seek Him right earnestly.

I felt a deep sense of responsibility resting upon me, and my soul was burdened. How many present were carrying hungry hearts longing for the realization that Christ was their personal Saviour? Christ is knocking, knocking at the door of their heart. Will they open the chambers of mind and let the sunshine of the righteousness of Christ in? Will they open the door to the soul temple and let Jesus in as an honored guest? Will they, by dwelling upon common-place matters, allow their God-given faculties to become narrow because they allow them to become overcharged with surfeiting and drunkenness and cares of this life?

Here is a world lying in wickedness and deception and delusion in the very shadow of death—asleep, and who have the burden and travail of soul to awaken them? What voice can reach them? I know that there must be an awakening from their spiritual slumber. I seemed to have my mind carried to the future when the signal will be given announcing, "Behold, the bridegroom cometh; go ye out to meet him." [Matthew 25:6.] But some had delayed to obtain the oil to replenish their lamps and too late they

find that character, which is represented by the oil, is not transferable. I felt that it was the precious opportunity to call for those who would come forward and seek the Lord with us. At the very commencement of the meeting, we would unite in seeking the Lord, confessing our sins and transgressions to God, and exercising faith that He would pardon our transgressions.

“God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.” [James 4:6-10.] This is the very work we needed to have done in the first part of the meeting.

We urged all who were afflicted and troubled in mind, all who were in sorrow and despondency, to come forward and seek the Lord. We wished to unite with them in sending up the prayer of faith for the manifestation for the Holy Spirit. All who had for any reason become lukewarm, all who had backslidden or lost their first love, [I said,] “Let us humble our souls before God. Let us seek Him with all our hearts, that we may find Him.” There were quite a number of unbelievers present. A large share of the congregation came forward. I walked to the last seat in the tent and addressed several youth and invited them to give their hearts fully to Jesus on that occasion. All five of them went forward—young girls. I saw their tender weeping. I invited them to come forward. I felt the Spirit of God resting upon me. I know that the angels of God were in that assembly. My heart that had been for the last five weeks sadly burdened and oppressed seemed at rest and full of peace and trust in God. We had a most solemn season of prayer. The Lord was nigh. We had been drawing nigh unto Him and He was drawing nigh unto us.

We felt so grateful, we wanted to speak forth His praise every moment. Oh, the riches of His goodness and love can never, never be expressed! The testimonies borne were short and excellent, right to the point. There was a breaking through the coldness and the indifference. There were those who had been in unbelief and doubt in regard to their individual acceptance with God. This mistrust of God made them miserable and very unhappy, but the Lord had revealed Himself to these dear souls and they knew that the Lord had blessed them.

One sister had been craving an interview with Sister White. I was passing through a period of great weakness and exhaustion. I told her she must wait, and I would see her by and by, when I was stronger. But she, on this occasion, took the whole matter to Jesus, and she found the very rest Jesus had said He would give to all who came unto Him and took upon them His yoke. This meeting was a great blessing to many. They expressed to me they had realized more of the presence of God than ever before and they expressed great thankfulness to God.

[Hobart, Tasmania]

Sunday, December 1, 1895

Elder Hare spoke to the people assembled at 11 A.M. My appointment was at 3 o'clock P.M. [I spoke on] Matthew 6:19-29. It was a tent well-filled, but not crowded. The Lord gave me strength and grace to present before the people the necessity of a deep and living experience in the things of God and a positive necessity of knowing for our individual selves what is truth.

God has given us individually capabilities and talents to use and improve by use, not merely to keep our minds upon common-place matters, but to elevate the mind to dwell upon eternal things. The mind will narrow or expand in just that degree that you shall treat it. If it is set upon the teaching of the Scriptures to understand and know God, the study [being] earnest and sincere, the mind will be strengthened by the research, particularly of truth that treats upon [the question], "What shall I do to be saved?" [See Acts 16:30.]

Christ redeemed the truth from the sophistry and maxims of men, from the base companionship of error, and raised it to its proper, elevated position, to shine in its own light in the framework of truth, and to eliminate the surrounding darkness. Living and testing truths were incorporated in the numbers of the infallible truths. The neglected commandments of God [are to] be uplifted, placing [upon them] the stamp of royalty and surrounding them with the awful sanctions of sanctity God has given them. Faith has grown dim for want of use. Exercising faith would make it healthful and strong.

[Apparently added later:] Meetings were held all through the week. Tuesday I again spoke in the tent. Wednesday I spoke. Friday there were meetings to consider the matter of the school.

[Hobart, Tasmania]

Monday, December 2 [to Friday, December 6], 1895

I attended morning meeting. The subject was the missions—home missions and foreign missions—how to do missionary work in getting the Echo among the people, and [how to] get the Echo and other reading matter into houses and find an opportunity to speak a few words to the people and invite them to the tent. Twenty had been out visiting the people; they reported Monday's work. All who went on that visiting mission were encouraged and blessed. They have obtained an experience in this line. I spoke on the subject of missionary work in personal labor, visiting, and keeping papers with us to leave reading matter. The Lord gave me words to speak in the meeting to encourage the workers.

There was a meeting Thursday [December 5] for all to have an opportunity to take part. Then the Lord gave me words of encouragement and I felt the peace and rest of Jesus. Friday, a meeting was appointed for the purpose of bringing the school business before the people and enlisting their interest. The meeting was held in the forenoon and Brother Prescott talked upon the school matters. Education was his theme. In the afternoon I was to present some matters of the school before our people, but there was not a proper representation—nearly all were women. I proposed we turn it into a mother's meeting. I spoke some time about the duties of mothers in educating and training our children.

Hobart, Tasmania

December 7, 1895

Sabbath, I spoke upon John 14. The Lord gave me physical strength and mental clearness to give a decided testimony to the people. I knew that I had a message, I gave it under the influence of the Spirit of God. Then we made a revival effort, and most of the congregation came forward, kneeling, in the place of sitting upon the seats. Oh, the place seemed sacred to me! Angels of God were in our midst; Jesus was there, and His presence was felt sensibly. The kneeling ones were requested to wait while some remarks were made. Then we all knelt and Brother Wilson, Corliss, Baker, and myself prayed. The Lord indicted prayer and the Lord heard [our] prayer. We felt the Holy Spirit's presence.

We then gave opportunity for a testimony meeting. We had a large number of testimonies given, acknowledging the blessing of the Lord on that occasion. We knew that we had a victory that day. Elder Corliss preached in the afternoon. When I first made the invitation, I thought all would think it a privilege to distinguish themselves from the congregation and seek most earnestly for themselves the gift of the Holy Spirit. This was the time to humble their hearts before God and to confess their sins and to receive a new conversion. But there was no move made for some little time; no one made a move and it seemed that the enemy was holding them all to their seats until one made a break. Then others followed in quick succession.

I knew those who claimed to believe the truth in the church in Hobart and Bismarck needed a work done for them in order to perform their duty to let their light shine to the world. There needs [to be] a deeper piety with every individual Christian who professes to be a Christian. A formal religion will be powerless. A heartfelt religion, intense and earnest, will be essential to move the hearts of those who are world-bound.

Hobart, Tasmania

December 8, 1895

Sunday morning. It is a clear and beautiful morning. The first thing I behold in the morning from my window is the bright and morning star. [My] mind is revived as I consider that this bright and morning star is a symbol of Christ. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:12-14.]

Adam and Eve, after their transgression, were deprived of the tree of life. An angel with a flaming sword that turned every way debarred their approach. That tree of life perpetuated immortality. The Lord, therefore, guarded that tree of life, that man in his sin should not approach it and sin become immortalized. There is a sermon in these words, a blessing to all who keep the commandments of God. All who shall believe on Christ as their personal Saviour, repent of their transgression of the law of God, come back to their loyalty, and keep His commandments, shall enter into the city and have a right to all the privileges of Eden. [They] shall eat of the tree of life, for there is no flaming sword to debar their way. They are, it can be truly said, saved, eternally saved.

But what is the future of those who have been disobedient to the commandments of God? They are left outside the Holy City. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." [Verse 15.] Who are living and making a lie so decidedly and persistently as all those who proclaim the law of God abolished? [This was] the lie of Satan, [when] he put his voice into the serpent and repeated his lies against God. Wonderful was the result, for the hitherto sinless pair became sinners because they believed the words of Satan in the place of the words of God.

Thus Satan's words, the lie against God, was received and the world has ever since received the words of a tempting devil, once a high and exalted angel in glory, who became an apostate and fell from his high and holy estate. He insinuated that the law of God was not perfect and needed to be remodeled. This insinuation grew until his presentation to the angels was of such a deceiving character that he carried a large number with him. God expelled him from the abodes of bliss with all his satanic sympathizers, but he has worked ever since to make his lies appear as truth. With his long practice in deception and evil-working in his evil assertions, his masterly deceptive statements make the grossest errors appear as truth. All who allow the wisdom of men to guide them, who do not cleave to their Bibles to read and search and believe the Word, but accept the assertions of men, and voice the words of the great deceiver, are just as surely under the curse of God as was pronounced upon Satan.

If the theories now entertained by the world, and by the churches who are in harmony with the world, are correct—that the Lord Jehovah has changed and altered or abolished His law one jot or one tittle, then Satan has obtained all he asked for in heaven. Why did not the Lord accede to Satan's request and do the very thing He is claimed to have done in changing His law of government? There was, if this is true, no need of Satan being expelled from heaven. But Satan could not abide in the heavenly courts, because he was disloyal to God's law of government. The law of God was perfect and deserved no criticism. The law of God was steadfast, eternal. The eternal principles of the character of God are made known in His law. God has not changed His policy of government in one jot or one tittle to meet man in his fallen condition. "Thus saith the Lord" in the beginning, and "Thus saith the Lord" just the same continuously. His word is unalterable throughout all time and throughout eternity. All who voice the words of the archdeceiver and teach men to transgress His [God's] law by their course of action, that it matters not in precept or action, will be found outside the city of God with all who break His commandments.

Those who, for the sake of money, will sell their loyalty to God for a world full of silver and gold will have betrayed Christ as did Judas, and will have to receive according to their works. God is not mocked. His holy law written in the heart, revealed in steadfast obedience, decides every character for life or for death. But the words of God and of His Son, Jesus Christ, are sure and steadfast. "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. ... I Jesus have sent mine angel to testify unto you these things in the churches." [Verses 14, 16.] Who hears the voice of the angel bearing the message of mercy and warnings to the world? Those who listen to the messengers who voice the words of the angel in a decided testimony, upholding and vindicating the law of God, showing who are the obedient, are blessed, while the transgressor will be found outside the city of God [with those who say] that it is an indifferent matter whether men keep the

law of God or break it. They bind up their interest with them to obtain special advantages and make no difference between him that serveth God and him that serveth Him not. Unfaithful men's souls will be lost because they did not do their duty.

"I am the root and the offspring of David, and the bright and morning star." [Verse 16.] As Creator of man He is the root of David. As bearing the nature of man, that He may be the world's Redeemer, He is the offspring of David; that He may lay down His life for the saving of the human race He became Mediator in behalf of man. He might have avoided the humiliation, the suffering and abuse as a man, and avoided the cross, the cruel death. He might have left the human race to perish in their sins, to [join] the apostasy in harmony with the great deceiver. But His engagement was made, before the foundation of the world was laid, that if man proved rebellious, Christ would give His life a sacrifice, bearing their transgressions and making a way that man should return to his allegiance to God, and thus secure the salvation of His covenant people. The bright and morning Star should shine upon our world. If men would receive the Light of the world, the Truth, they would stand under the banner of Jesus Christ who testifies, "I have kept my Father's commandments." [John 15:10.] By the most solemn covenant He had entered into [His work]. He would not go back, He would go forward and finish the work He had undertaken. He would not leave the world in the hand of the deceiver.

"I am the root and offspring of David, and the bright and morning star." [Revelation 22:16.] The world could look for its light in that Morning Star, shining in its brightness. There are to be but two parties in our world—the commandment keepers and the commandment breakers, the obedient and disobedient.

There is not a man, woman, or child in our world who is granted the right to be independent of all authority, or even to be indifferent. The Lord God of heaven alone is independent. Adam and Eve were the head of all humanity, yet they were not independent. The Lord gave them all Eden to be their farm, their vineyard, to tend and to keep it. The Lord was their Educator in regard to its management. Their position was one of holy dependence. One prohibition was made in showing the sovereignty of their Creator and His authority. One tree was reserved as a test. In this single fruit tree, which was forbidden for the holy pair to eat, was the lesson to Adam and Eve of their dependence upon God. This reserved fruit was the symbol of their dependence. "Thou shalt not eat of this forbidden tree, lest ye die." Whenever they looked at that tree, they were reminded of God's authority. "Of all the fruit of the trees of the garden ye may freely eat." [Genesis 2:16, 17.] But of the fruit of the forbidden tree they should not eat lest they die. The smallness of the test made the sin more inexcusable. They had no need to eat of that tree at all. The sorrow and woe and death was brought into the world because of the sin of disobeying a plain "Thus saith the Lord." They could not see, under the presentation of Satan, why they could not eat of that tree as well as of all the fruit of the other trees. But this was a test of their acknowledgement of the sovereignty of God. All sin is the transgression of the will of God and man substituting his own will as if independent of a higher claim. None of God's commandments are grievous to human beings. [No one] suffers in obeying them. Christ, from the pillowy cloud said, It is your life to obey.

There is great need of heeding the words of Christ, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. The

Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:16, 17.]

There is to be the free receiving and the free giving. Communicate the light God has richly bestowed upon you. The blessing of God received must be passed on to others. Some will say, "I am not fit to serve God. I cannot do this work of communicating truth. The opposition to the commandments of God is so strong, what can I, a poor, weak creature, do?" Feel no less your weakness, but lean wholly upon God for strength. Is anything too hard for the Lord to do? Is any heart that is inclined to God too strong for him to work and mould? Will He not break the stubborn heart? Present the Rock of Salvation. Falling upon the rock they are broken to pieces. The arm of the Lord is not shortened that it cannot save. The ear of the Lord is not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the soul and make the human vessel a vessel unto honor.

Take the Word. Read it, consider, pray over it, that it may enter into your understanding and flood the soul's temple, that you may testify of these things in the churches. The Word of God is infallible. Take that Word, believe it as it reads, look with confidence to God and trust Him to qualify you for His service. We are not authorized to trust in ourselves. It is Christ that is our helper, our sufficiency; His to give us the victory; His to make us victorious. Christ hath brought light and immortality to light. We are to look to God and take this great salvation that He has won for us through His own death. Only believe; only have faith; walk by faith, not by sight.

There are many souls yearning unutterably for light, for assurance and strength beyond anything they have been able to grasp. They need to be found, they need to be labored for patiently, perseveringly. Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace flow forth from human lips. You need not present any doctrines unless they ask you. Take the Word and show them with tender hearts and yearning love for their souls, the precious righteousness of Christ to whom you and they who seek Him must come to be saved.

Satan is working with his masterly power to hold you back, to keep you in his army. This must not be lost from the mind that the powers of good and evil are each striving for the mastery over every soul who is seeking Jesus. Satan will drag the inquiring souls away from the cross whither Christ is drawing them; all who are cooperating with Christ must draw with a compelling influence in presenting, It is written.

Today, all through Hobart, souls are crying for light. Demons will be on the ground tempting to resist—full of excuses, but draw with all your powers, for the saving of the soul depends upon their coming to Jesus. Demonical possessions of souls and bodies are not confined to Christ's time. Christ's voice will be heard in His servants with strong crying and with tears for the rebuke of the enemy to be upon Satan and all his coworkers that the soul shall be delivered. Satan's agencies will be raging, but the living God will palsy the powers of the mighty one to destroy.

We will have to have increased faith to cling to the power of God. Everyone in the service of Christ has battles to fight, as faithful soldiers of the cross of Christ. As men who are laboring for the salvation of souls, they must not be doubtful. They must ask for wisdom of God without doubting, believing He will bestow the gift they ask and receive the precious endowment by faith, nothing doubting. Seek God in

sincerity believing His Word, acknowledging His goodness, and His mercy, and His love towards ourselves. There flows forth from [us] the living water to refresh and revive the spirits of the humble and contrite. The souls perseveringly seeking for truth need words spoken to them in season, for Satan is speaking to them by his temptation. If words of repulse come, heed it not. Give the knowledge of the truth you have obtained as it is in Jesus.

Work while it is day, for the night cometh in which no man can work. Sow the seeds of faith with an unsparing hand in faith. Work as if you view the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth will find the precious, priceless, hidden treasure. Never forget that we cannot assimilate to the world and be God's people at the same time.

There is divinity in the Word, in presenting the Word to others. Never make the Word of God a suppose so, or a guess, or a maybe. Speak as one who has authority given you of God from His Word. As did Peter, repeat "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. ... We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." [2 Peter 1:16, 19.] The hour of spiritual crisis has come to individuals ever since the fall of Adam. We must be ever ready, prepared for any outbreak of Satan.

[Hobart, Tasmania]

Sunday, December 8, 1895

W. C. White attended early morning meeting to give a little of the history of foreign missions.

Half-past eight attended a meeting for all to have an opportunity to speak, and a large number, for so early a meeting, were present. Elder Corliss led the meeting and spoke about fifteen minutes. I spoke almost the same length of time. I referred them to the Sabbath meeting and the precious blessing we all received. The Lord gave me a message for them and then my soul was moved by the Spirit of God to ask all who desired the special blessing of God to come forward and we would seek the Lord together. But no one moved. I knew that they should have responded immediately. But we continued to keep the way open for them and one had the moral courage to move. Then there was no more question. Nearly all under the tent came to the seats vacated for them, and we had the privilege of each seeking the Lord for himself. All knelt as they came forward. The sweet blessing of the Lord came upon us Sabbath day. As we lifted the cross and came forward, the Lord blessed us, and there was a joy communicated to the soul.

Then let us now follow on to know the Lord. The Lord is just as willing to bless us today as yesterday. The faith we had yesterday should not diminish but increase. It is our privilege to feel the love of Christ flowing into our hearts as an inexhaustible stream; we are very happy as we accept Christ as our personal Saviour. He is the lover of our souls, and that love is deep, strong, pure, and unchangeable. It comes to the soul as the early morning light. If we cherish the tender emotions which the Holy Spirit

awakens within us, we shall delight to trace His love, to meditate and contemplate the same, following on to know the Lord more perfectly, until we know His goings forth are prepared as the morning. The mist of dawn is swept back from the spiritual landscape, and the Sun of righteousness beams forth in His glory.

There may be some this morning who do not feel all that deep, earnest assurance you felt yesterday. Bear in mind our religion is not a sentiment of feeling. The Lord's blessing rested upon you yesterday; well, it is yours just the same this morning. You want that abiding in Christ. You may say, Does Jesus know me personally? Yes, He knows us individually by name. Does the Saviour know me just as I am? Does He actually love me? The look in faith to the cross of Calvary answers that question under the softening influence of the Holy Spirit. We are elevated; our perceptions become strong; our eyes are unsealed to the seeing of Him who is invisible. We hear by faith the voice of Jesus inviting all the weary ones, all the oppressed, "Come unto Me." [Matthew 11:28.] Coming to Jesus, wearing Christ's yoke, our hearts are all aglow with His love. The spiritual life is not sentimentalism. We abide in His love and truth is exceedingly precious. We listen to the grand and precious truth. It is the bread of life to our souls, and we draw water out of the wells of salvation. The Holy Spirit brings the truth in contact with our soul and then we are in vital connection with God and prepared to wear the yoke of Christ and to lift His burdens.

Souls are perishing out of Christ who have never experienced His love. Some have had their hearts touched by the love of Christ, but have not kept alive their interest in Christ. Let those who have had a fresh awakening go to them and present the truth as it is in Jesus. Pray with them, and for them. Keep your own faith clear, firm, and strong. Christ is everything, an all-sufficiency to those who receive Him and believe in Him as their personal Saviour—Christ, only Christ, His love, His truth, His way.

One has asked, Are we never to have our own will, our own way? Yes, any amount of will, our own way, but never apart from God's will and God's way. We are the purchased possession of Christ. We are to give over our entire being, our intellect, our ambition, our activities, all our capabilities, into His service. "Ye are not your own. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] If you give your everything to Jesus, He will give back to you tenfold more than you have yielded.

Let not one of us allow our faith to be a fluctuating faith because the strong emotion of yesterday has not been recognized today. Feelings are not our criteria. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [John 15:10.] This is the abiding principle, the golden chain binding our souls to Christ. When we are not as sensitively alive to the sense of the love of Christ, as we have been, and the love of Christ seems to become dim, we know just what to do. [Read] Isaiah 57:15. Sit not and mourn over the lost connection, but humble the heart and come to the Lord in contrition. This precious statement and assurance of our Lord is to be appropriated to our individual cases. All our life in Christ is not fed and kept alive by feeling, but by facts. The love of Christ flows earthward, towards all who will accept it by faith, relying not on feeling, which is often a deceiving, artificial flame. Turn your eyes to the work of Christ, the unchanging facts of truth in the Word in regard to great, broad plan of salvation. Is your love lukewarm? Be thankful for the invitation that is always sure and imperishable.

[Jesus says,] "I counsel thee to buy of me gold tried in the fire." This is love and faith, which lives under the test and increases in purity by the test—"Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed (with the righteousness of Christ), that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:18.] In the place of entertaining one doubt as to the loving purpose of God toward you, heed this counsel of Jesus Christ without delay. [The reason] why we do not have greater ecstasy of joy is [because] we will make emotion the standard of our religion. We lose sight of faith and practice. The instruction is "Abide ye in My love." [John 15:10.] Transitory feelings are not to become the test of our piety or of the love abiding in the soul.

Ms 62, 1895

Reminiscences of Early Days in California

New South Wales, Australia

1895

We decided that the first move to make was to start a paper in California, publication of which would give character to our work. Oh how we wrestled! How we prayed with earnest desire for the Lord to open ways whereby we could advance the work in California, for we saw the ideas of the workers were narrow and restricted. The Lord heard our petitions and answered our prayers. While bowed before God in prayer in an upper chamber, the blessing of the Lord came upon us in such a manner that duty was made plain. It was as if an audible voice said, "Go to the churches and solicit money from those whom I have made stewards of means." Some bore testimony on that occasion that they saw an angel of God, clothed in brightness, pointing across the Rocky Mountains.

I waited for my husband's consent, and when, after a most solemn, humble seeking of God, again His presence seemed so evidently in our midst, my husband wept aloud and said, "Ellen, you must go. I dare not withstand the Lord. You must go. But what shall I do without you?" He wept freely. I dared not wait, fearing in his feeble state of health he would relent.

All that there was cooked was a few gems. I put these in a paper box, the horses were harnessed, and I was on my way for the cars. My husband said, "If I had not given my consent, I would now say it is inconsistent. I cannot have you go. I cannot be left with these terrible responsibilities."

I had never traveled alone, but I took this long journey of eight days alone, and attended the camp meetings in the states alone until Willie White met me at Wisconsin and accompanied me. On that journey I set forth our situation, and money was raised at every meeting. I told them that California would return their loan sometime in the future, for I had been shown that prosperity would attend the work done there, that there were many souls that would be added to the church, and we should see of the salvation of God.

Ms 64, 1895

Sanctified Humility

1895

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

This was a revelation of the glory of Christ's divinity. Note the humility of the seraphim before Him. With their wings they veiled their faces and their feet. They were in the presence of Jesus. They saw the glory of God—the King in His beauty, and they covered themselves. And what effect did this view of the Lord's glory have upon the mind of the prophet? "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." [Verses 5-8.]

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. "I abhor myself! Woe is me, for I am undone." [Verse 5.] The more closely we view the Lord Jesus in His purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most unpleasing. The more continuously the human looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition.

So many have this self-satisfied feeling, and manifest this inclination to uplift self unto vanity, thus giving evidence that they are clothed with the filthy rags of their own self-righteousness. If they do not seek most diligently for the heavenly anointing, they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hid from their eyes. They have a name to live, but give not the slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour is apparent in their daily life. The gentleness of Christ is revealed. Such a life is constantly speaking of His love and telling of the power of His grace. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with His grace.

What a Saviour we have! It was He that revealed Himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." [Revelation 1:8.] None but just such an ever living, mighty God, could pay the ransom to save sinners from going down into the pit of death.

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be, but its beauty, the evidence of its power to save the soul that believes, is a lesson that is never thus learned. If the practice of the Word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshipped. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [Hebrews 4:12.]

Many believe Jesus to be the world's Redeemer; but is He your Redeemer? Is He your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned." [1 Corinthians 2:14.]

The law was given to man by his Creator to be the rule of his life. Adam transgressed that law, and fell from his high and holy state. Afterward, the law was proclaimed from Sinai, and God wrote it upon tables of stone with His own finger, for it was highly essential that His Holy Law should be placed in such form that it would never be lost to man, but ever kept prominently before the world. The life of Christ must be revealed in our life. Isaiah saw the glory of the lowly, self-denying life of Christ. His far-reaching, prophetic eye, as a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was portrayed in living characters. Christ was revealed in and through humanity.

Jesus invites, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Jesus Christ has here presented this matter in a most beautiful light: He veiled his own divine personage in the garb of humanity, and humbled himself as a man. O, never was humility like thy humility, thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: "Impress thine own image upon my soul." And the spiritual eye can behold the glory of the character of Christ.

"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth ... And of his fullness have all we received, and grace for grace." [John 1:14, 16.] This is the vital current that is to flow from the heart of Christ as living water into the human vessel, from whence it again flows forth in rich currents, revealing Jesus, the Fountain head. This is experimental Christianity.

The apostle Paul makes supplication to God, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches

of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.” [Ephesians 1:17-19.] But the mind must first be made adaptable to the nature of the truth to be investigated. The eyes of the understanding must be enlightened, and heart and mind brought into harmony with God, who is truth. He who beholds Jesus with the eye of faith sees no glory in himself, for the glory of the Redeemer is reflected into the mind and heart. The atonement of His blood is realized, and taking away of sin stirs his heart with gratitude. Being justified by Christ, the receiver of truth is constrained to make an entire surrender to God, and is admitted into the school of Christ, that he may learn of him who is meek and lowly of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! Grasping the rich promises of faith he becomes a partaker of the divine nature. His heart being emptied of self the waters of life flow in, the glory of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into His likeness.

“We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, (character to character) even as by the Spirit of the Lord.” [2 Corinthians 3:18.] The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of the natural man may seek to discern it; his intellect may think to comprehend it; but neither can behold it, those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul.

The Lord expects more of His children than we render to Him. He says, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” [Isaiah 60:1.]

Ms 65, 1895

Prejudice Blinds to Truth

1895

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“In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and fought against them.” [Isaiah 63:9, 10.] From the beginning of sin Christ was with His people to dispute the authority of Satan, for He saw that the conflict must be carried on here in the earth. Satan withstood the Son of God in every effort to redeem His people. Enshrouded in the pillar of cloud by day and in the pillar of fire by night, Christ directed, guided, counselled the children of Israel in their journeyings from Egypt to Canaan. But how unwilling were the children of Israel to be led, how unwilling to be controlled by the voice of the Angel of the Lord. How eager they were in vindicating their own course, in justifying themselves in their rebellious feelings, and to follow their own ideas and plans.

It was the mighty Counsellor who was enshrouded in the pillar of cloud and fire, and who was beholding the encampment of His people. It was He that corrected them in their evil ways, and encouraged them to trust in the living God to lead them safely to the land of promise. They were continually under the eye that never slumbers nor sleeps, and yet they murmured against Moses, the man whom God had appointed as their visible leader, and to whom Jesus Christ talked face to face, as a man talketh with his friend. Notwithstanding the fact that the Lord wrought through His servant Moses, yet when the enemy tempted them to evil surmising, jealousy, and faultfinding, they did not resist his temptations and stand firmly for principle.

But their failure is explained by the inspired Word, and a warning given to us upon whom the ends of the world are come, lest we also fall after the same example of unbelief. "Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Hebrews 3:7-14.]

The children of Israel fell under the power of the enemy by cherishing an evil heart of unbelief in departing from the living God, and when once they were found on the enemy's side, he pressed his advantage, and made them his allies to the utmost extent. The sin of unbelief, by which their confidence in the Son of God was destroyed, led Israel far astray. At the very time when they should have been praising God, and magnifying His name, talking of His goodness, telling of His power, they were found in unbelief, and full of murmuring and complaint. The deceiver was seeking through every means possible to sow discord among them, to create envy and hatred in their hearts against Moses, and to stir up rebellion against God; and by listening to the voice of the great deceiver, they were led into affliction, trial, and destruction.

When Jesus came as a man to our world, Satan had led the Jews into the practice of a religion that pleased the powers of darkness. The professed people of God had departed from God, and were following another leader. Through their own perversity, they were going on to destruction; but Christ came to dispute the authority of Satan. He was met on every hand by the temptation of the enemy, who sought to appear not as a fallen, evil angel, but as an exalted, loyal angel. He sought to veil his true character of the deceiver, the falsifier, the apostate, the accuser of the brethren, and the murderer, and to present himself as one who had the honor of God at heart.

But the life of Christ was made one long scene of conflict. Satan stirred up the evil hearts of men, and set envy and prejudice at work against the Son of God, the Saviour of the world. He caused men to question and to doubt the word, works, and mission of Christ. Although the Jews had long waited for the coming of the Messiah, yet when He came, they would not believe on Him. They followed Christ from place to place, in order that, if possible, they might catch some word from His lips to misstate,

misconstrue, and publish abroad, giving it a meaning that had neither been expressed nor intended. Thus the way of Christ was hedged up by men who claimed to be just and holy men. They were suspicious of Christ because His teaching did not agree with their preconceived ideas and opinions, and if they acknowledged Christ to be right, at the same time they acknowledge themselves to be wrong.

The works of Christ testified to His divine mission and character, and marked Him out as the light of the world. He bore the divine credentials, but, filled with self-righteousness, they would not permit themselves to believe in His heavenly authority. Blinded by prejudice, they could not discern His true character. They turned from the voice of the true Shepherd and listened to the suggestions of the enemy of all righteousness.

Christ was a living representation of the law. There was no violation of its holy precepts in His life. Looking around upon a nation of witnesses who were eagerly seeking for something to question, searching for some mistake or error, in order that they might have something whereby to condemn Him, He could ask, "Which of you convinceth me of sin?" [John 8:46.] They had undertaken to catch Him in transgression, but failing in this, all they could do was to charge Him with being born in sin, and yet presuming to teach them. They could not discern the mysteries of His incarnation, for spiritual things are spiritually discerned. They made high professions of godliness, and claimed to be advanced in knowledge, and [because of] the fact that Jesus did not praise and glorify them as a nation superior to others, they were offended, and were determined to counteract His influence and make of no effect His teaching.

Christ was one with the Father, on a level with the eternal throne, and the glory of God fell directly upon Him and was reflected to the world in the luster of the greatness of the character of the Son of God. His voice came with the authority of the living oracles, as from One who reigned in the midst of the central glory, yet those for whom He was laboring, in order that He might save them from eternal ruin, did not know His voice or believe His word. The enemy was at work upon human hearts in the days of Christ, in order that he might keep the light from the people.

Many of the wise men who listened to the teachings of Christ were convinced that the power of God was with Him, but they would not accept Him as the Messiah. With a great show of prudence they guarded the people, lest they should be led astray, and cautioned them not to be hasty in receiving the new doctrines that were taught by this new teacher; for his theories and practices were at variance with the doctrines that they had received from the fathers. They said to the people, "You are in danger of being deceived. Do not commit yourselves to these new doctrines, for if this man is the Christ, he will give some remarkable evidence of divine character." In this way Satan led men who might have been a power for Christ, to work on the enemy's side in the controversy, and to become agents whereby he instills into the hearts of the people questioning, suspicion, doubt and hatred. Although many of the priests and rulers believed on Him, they delayed in acknowledging Him, for fear of being put out of their positions.

The leaders of the people were ever watching for an excuse for an attitude of unbelief, and when He wrought His most convincing miracles, were ready to catch up anything that would appear like an

objection to His divine claims. When Jesus had healed the palsied man, He had said to him, "Man, thy sins are forgiven thee. And the Scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, He answered unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine own house." [Luke 5:20-24.]

In the miracle which Christ had wrought, He had changed the man's heart, and had renewed him in mind and body, thus demonstrating to the Pharisees the fact that He had power to forgive sins, and to bring righteousness and peace to the sinner. Yet the Pharisees saw in His words of divine power a matter for unbelief and accusation. Conscious of His high integrity and authority as the Son of God, His words had amazing power, and even as He descended step by step in the path of humiliation on the way to Gethsemane and the cross, His words were such as commanded the respect of men and caused them to exclaim, "Never man spake as this man." [John 7:46.] With what authority He rebuked the sins of men in high authority!

Truth was to Him truth, and it never suffered at His hands. To Him truth was a living reality; for He was the Author of truth. "To this end," He says, "was I born, and for this cause came I into the world, that I should bear witness unto the truth." [John 18:37.] The truth came from His lips with the freshness of a new revelation. He exalted the truth always. But men did not love the truth, they loved darkness rather than light because their deeds were evil. They did not desire to be told of their errors and sins, to be reproved and corrected. The hearts of those whom He loved to save were determined to resist Him.

Jesus saw that however deeply rooted were the principles that were set in opposition to the principles He proclaimed, yet they were delusion and falsehood, and had originated in the enemy of all righteousness. Jesus said to the people, "Every one that is of the truth heareth my voice." [Verse 37.]

Christ was the embodiment of truth and holiness. He it was who had stood in the councils of God, and dwelt in the innermost sanctuary of the Eternal. He knew whereof He spoke. He was presenting to them the truth of the highest order, revealing to men the infinite Mind, giving to men the words of eternal life. He was revealing to them the character of the Father, but the men who stood high in knowledge and position, who claimed to possess superior spiritual understanding, failed to comprehend the knowledge that Jesus came to impart. They failed to grasp with their human understanding that which had been from everlasting, and was known to the Father and to the Son. Spiritual things are spiritually discerned, and, lacking the Spirit of God, they were left in the blindness of darkness. Refusing the light of heaven, "because that when they knew God, they glorified him not as God, neither were thankful," they "became vain in their imaginations, and their foolish heart was darkened." [Romans 1:21.]

Ms 66, 1895

What Atmosphere Surrounds the Soul?

1895

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”
[Romans 5:1, 2.]

It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our own eternal destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions. If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God if every one who professed the name of Christ were also clothed with His righteousness?

If God could tell the abode, and designate the trade, of Simon the tanner and definitely direct the Centurion as to how he would find him living by the seaside, He also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that He can beckon our souls onward and upward, or whether we are filling the path with rubbish and blocking up our own way, and placing stumbling blocks in the way of sinners, to hinder the salvation of precious souls for whom Christ died.

We need a more heavenly atmosphere to surround our souls. We need to have our lips touched with a live coal from off the altar. We need to hear the word from Christ, “Be thou clean.” [Matthew 8:3.] If we have scattered darkness, if we have accumulated rubbish, and hoarded doubts, if we have planted seeds of doubt and discouragement in the minds of others, may God help us to see our sin. We cannot afford to drop a single word of doubt, for it will germinate and grow, and bring forth a bitter harvest. We should take heed to the exhortation, “Be ye holy in all manner of conversation.” [1 Peter 1:15.]

One seed of doubt sown, and it is beyond the power of men to kill it. God alone can pluck it from the soul. Our words are an indication of what is in the heart. Jesus says, “Out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [Matthew 12:34-37.]

“God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] It is our duty to encourage faith, to talk faith that we may have faith. If we talk doubt, and encourage doubt, we shall have abundant doubt; for Satan will help us in this kind of work. We need sanctified hearts and sanctified lips; we need to breathe in the rich, bracing atmosphere that comes from the heavenly Canaan. We need to be filled with all [the] fulness of God. We shall have life, power, grace, and salvation.

How shall we obtain these great blessings? Christ has died that we might receive them by faith in His name. He has freely offered us light and life. Then why should we persist in driving pegs on which to hang our doubts? Why should we fill the gallery of the mind with gloomy scenes of doubt? Why not let the bright beams of the Sun of Righteousness shine into the chambers of the heart and mind, and dispel the shadows of unbelief? Turn to the light, to Jesus, the precious Saviour. Instead of beholding the flaws

and defects of some human being, turn to contemplate the character of Him in whom there is no imperfection. Jesus is the “chiefest among ten thousand, and the one altogether lovely.” [Song of Solomon 5:10, 16.] We are not to make any man our pattern. God has given us a perfect model in His only begotten Son, and by beholding Him we shall become changed into His image. Look upon Christ, whose throne is high and lifted up, and the train of [whose] glory fills the temple.

The great field of the promises of God has been presented before us, and by these we are to lay hold of faith, hope, and love. In these graces, the church may shine forth and present to the world a living representation of the righteousness of Christ. Living faith grasps the hand of divine power, and faith is as an anchor to the soul sure and steadfast, entering into that which is within the veil. John says, “This is the victory that overcometh the world, even our faith.” [1 John 5:4.] He saw the great multitude of those who were accounted overcomers. He says, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with the white robes, and palms in their hands.” [Revelation 7:9.]

The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow. “And they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving and honor, and power, and might be unto our God forever and ever. Amen.

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne and God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [Verses 10-17.]

Are you filled with sorrow today? Fasten your eyes on the Sun of Righteousness. Do not try to adjust all the difficulties; but turn your face to the light, to the throne of God. What will you see there? The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made, and appropriates the merits of the life and death of Christ, has in the rainbow of the covenant a blessed assurance of the acceptance with the Father as long as the throne of God endures. Faith is what you need. Do not let faith waver. Fight the good fight of faith, and lay hold on eternal life. It will be a severe fight, but fight it at any cost, for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ.

There are difficulties to be overcome, but angels that excel in strength will co-operate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown, a robe woven in the loom of

heaven awaits the overcomer. Though Satan would cast his hellish shadow athwart your pathway, and seek to hide the mystic ladder from your view that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite.

Ms 67, 1895

Personal Labor Required of the Ministers

1895

“And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ... Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” [Acts 20:20, 21, 28.] “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” [1 Peter 5:2-4.]

The work of the minister is not finished when he leaves the pulpit. I have had presented before me the wrong of criticizing ministers, and have also had presented before me the necessity of thoroughness in dealing with those who need instruction both in our churches and schools. The duty of the gospel minister is plainly revealed in the Word of God. “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” [Colossians 1:25-28.]

The qualifications of a minister should be just what Paul represents it to be, and were they thus qualified, we should see efficiency and fullness of labor, and every man presented perfect in Christ Jesus. “Whereunto I also labor, striving according to his working, which worketh in me mightily.” [Verse 29.] [The] minister should be free from every unnecessary temporal perplexity, in order that he might give himself up to that culture that is essential for him who is handling sacred things.

The minister’s dress should be in accordance with the high character of the work he is doing. He should be much in prayer, and bring himself under discipline to God that he may be self-controlled, enquiring at every step, Is this the way of the Lord? His language should be correct, and no slang phrase or cheap, low talk should be heard from his lips. Let ministers and teachers reach the standard that is set forth in the Scriptures. Let them not neglect that which is looked upon as of little moment. Neglect of little things leads to neglect in larger responsibilities. He that is faithful in that which is least, is faithful in that which is much. The actual discipline of life is made up [of] a training on little things.

We are to train the thoughts, bind them about, and gird up the loins of the mind. The sanctification of soul, spirit, and body is the work of a life time. We are to constantly behold the Pattern and continually grow in grace and the knowledge of the truth. Even in the least responsibility, in conversation concerning plans in business counsels, we should preserve our Christian decorum. Be very nice and pure and elevated in every thing that concerns eternal interests. There should be no soiled covers on a table or stand where the Bible is opened before the people. Let everything be neat and modest, and in keeping with the character of the work which we have to do.

When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well shaped garments, and made of suitable material. The best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a level with common things.

The manner in which ministers conduct themselves, in the pulpit and out of it and in ordinances connected with divine service, educates the people by its influence. By little acts the soul is framed and disciplined for eternity, and they are of vast consequence in the uplifting and sanctification of the believer through the Spirit. The work of sanctification must go on, not by impulse, but by steady healthful advances, progressing towards perfection. The members of our churches need educating, that they may manifest more reverence for the sacred service of God. This object should be kept before them in all countries. A broader, higher training should be given to our human powers, that we may do a better and more acceptable service for the Master. Ministers of God should make the most of their opportunities and advantages, that, as educators for the people, they may reach a high and holy standard.

Let those who labor in word and doctrine strive to perfect themselves in the use of language. The voice is a great power, and yet many have not trained their voices in such a way that they may be used to their highest capacity. Jesus is our example. His voice was musical, and was never raised in high, strained notes while He was speaking to the people. He did not speak so rapidly that His words were crowded one upon another in such a way that it made it difficult to understand Him. He distinctly enunciated every word, and those who heard His voice bore the testimony that "never man spake like this man." [John 7:46.]

Let no one for a moment think that he is prepared to graduate. We have much to learn in making our manners more acceptable, and in using our voices in highest usefulness. As light shines upon us, we should walk as children of light. He who occupies the position of an educator should set his mark high. The minister of the gospel should not devote all his attention to sermonizing; for he is to keep the church of God in order, and educate its members to conform to the divine model. The truth, when received in the heart, purifies the soul; and the religion of Jesus never makes its receiver coarse and rough and uncourteous. Truth has an elevating influence, and acts as a refiner. It is a constant educator, and molds and fashions the character after the likeness of Christ, fitting the believer for the courts above. It is a grand principle that must be worked out in practical life.

There is no danger of belittling the mind by giving due attention to the little things of life. It is of great importance to give attention to acts of politeness, to the manifestation of tender regard for the brethren. There should be no neglect of speaking soft, peaceable, and encouraging words in the family circle. The habits of the home life stamp an impression upon the character, and if they are after a Christlike order, they will lead those who possess them to speak words that will be like fragrance, and ascend up as precious incense to the throne of God. Where this is not the case, the presence of the angels is not felt in the home. Love, kindness, gentleness, forbearance, and longsuffering are not found, and the character is not garrisoned with right habits.

He who accepts the position of being a mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence that he can acquire through discipline of the mind, and in such a manner that the truth shall lose nothing by his presentation. Let no one consider it a little thing to speak in a thick voice and clumsy manner, or to pitch the voice in a high unnatural key, and talk loud and long, and thus abuse the organs of speech given of God, and make himself unacceptable to the people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Let every man have Christ abiding in him, "the hope of glory: whom we preach, warning every man, ... in all wisdom; that we may present every man perfect in Christ Jesus." [Colossians 1:27, 28.]

Ms 68, 1895

Sermon/Address given by Mrs. E. G. White at the Armadale Camp Meeting.

Armadale, Australia

November 1895

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:1-4.]

When God gave Jesus to our world, He gave all heaven. All the treasures of heaven are at our command. There is nothing in us that is worthy, but yet Christ has died for us, bringing moral power for every son and daughter of Adam, that each one may lay hold of the divine nature. Make up your minds that no matter what the circumstances are, you will be a partaker of the divine nature brought to us at such a cost. Error may be hoary with age, but it is still error; and age, custom, or practice do not sanctify it into the truth.

God wants us to stop drinking of the turbid waters of the valley, and drink of the snow-waters of Lebanon, the water of life. Continuing to drink of these, you will never thirst, for Christ says, "The water that I shall give him, shall be in him a well of water, springing up unto everlasting life." [John 4:14.] If the

heart is corrupt, it will bring forth that which is a savor of death unto death, but if the heart is sanctified by the truth as it is in Jesus, those words will be spoken which are a savor of life unto life. We need our hearts cleansed from moral and spiritual defilement. Christ is ready to do this for us, and He stands knocking at our hearts, waiting for us to let Him in.

“Neither pray I for these alone,” said Christ in His prayer for His disciples, “but for them also which shall believe on me through their word. That they may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” [John 17:20, 21.] We are privileged to bear credentials to the world that Jesus Christ is our Redeemer, and that His blood has cleansed us from our sins, making us light to the world. We can voice the words of John, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] Christ longs to save the sinner, but He hates the sin, and He calls upon us to lay it upon the Burden-bearer, and be one with God and with Him.

“And the glory which thou gavest me, I have given them; that they may be one, even as we are one.” [John 17:22.] This glory is given to all who have living faith in the name of Jesus Christ of Nazareth and take Him as a personal Saviour. You fall into despair through perplexity, and think, There is no use to pray. That is not the trouble. Feeling that you need help, you have gone to your human friends and poured out your troubles to them, but have found no relief because they are not capable of bearing your afflictions. There is one who is touched with the feelings of your infirmity, and He invites you to [come] to Him, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; ... for my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Have we that faith in the precious Saviour that will make Him unto you wisdom and sanctification and righteousness?

The yoke of Christ is not put upon us to make our labor tenfold harder, but to make it altogether lighter. Christ bears the yoke, and therefore it does not gall our neck, for we are yoked up with Jesus Christ—“laborers together with God.” [1 Corinthians 3:9.] In this way we can plough the field of the world, and sow the precious seed that will bring forth fruit to Christ. And Christ says, “My yoke is easy, and my burden is light.” [Matthew 11:30.] If you are afflicted, He was afflicted just as much more keenly as His nature is higher and nobler than ours. He was afflicted by bearing man’s nature, and by being tempted in all points like as the human agent is tempted.

When temptations come to us, let us remember that the Captain of our salvation was made perfect through suffering. His sinless life, while bearing the flesh of humanity, elevated man in the scale of moral value with God. I would that all could understand the value of their own souls, that they might realize the estimate God placed upon humanity by consenting that Christ should come down to the earth and clothe His divinity with humanity. He came here to suffer in our behalf, that we should not suffer eternal death for our sins, but that step by step we might ascend the ladder, the base of which rests upon the earth while the topmost round reaches to the highest heaven. Can any measurement be given to the value God places upon the soul? Can we measure the mighty love of God that encircled the human race? Where shall I point you to anything like an estimate?

Go to Calvary, and see the Son of the Infinite God, He who was Commander in heaven hanging upon the cross, His body bruised and broken, to make a propitiation for our sins. By this wonderful sacrifice He encircled humanity with His human arm, while with His divine arm He grasped the throne of the Infinite, connecting man with God and uniting heaven with earth. He has restored the connection between earth and heaven, and all heaven is waiting to see whether man will co-operate with God and with the heavenly intelligences, waiting for agents who are willing to be channels of light, waiting to communicate the vital current of heaven to every soul, that they shall be baptized with the Holy Ghost, and be partakers of the divine nature, having escaped the corruption that is in the world through lust.

“And the glory which you gavest me, I have given them.” [John 17:22.] That glory is His character. Moses said to God, Show me Thy glory. “And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth.” [Exodus 33:18; 34:6.] This character He is willing to give to us, for Christ says, “And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:22, 23.] Does it seem possible that the God of heaven, dwelling in light unapproachable, whose are rules the universe, could love us as He loved His Son? This is the theme which the angels of heaven desire to look into.

When the books of heaven are opened, no soul will have excuse for his sin. Every privilege is now given to us that we may be partakers of the divine nature, and escape the corruptions that are in the world through lust. We are all sinners, but a fountain has been given for Judah and Jerusalem in which we can wash and be clean.

The law of God is the great moral standard of character. Looking into that mirror, we see our defects of character. It would be useless for us to say to it, “Set me right,” for there is no power in the law to pardon the transgressor. Had it been otherwise, Christ could have remained in the royal courts. The law convicts us of sin, but it cannot help us. We would have been left helpless and undone had not Christ come to this earth and lived the law of God. But as we see the defects in our character, we may know that He kept every precept of the law, and that He has made a sinless offering for us. He is the propitiation for our sins, and He can speak pardon to the sinner, saying, Thy sins be forgiven thee. He passed over the ground where Adam fell, and redeemed Adam’s transgression by perfect obedience, leaving an open door through which every sinner can approach God.

You may possess the riches of the world, but they will not give you and passport into heaven. You may have honor in this earth, but that cannot give you a title to the honor and glory of Him who is the Majesty of heaven. You need the bridal robe, which is so white that no fuller on earth can whiten it—the robe of Christ’s righteousness. Having on that robe, you will be prepared to meet the bridegroom when He comes, and go in with Him to the marriage supper of the Lamb. He has provided the robe, and invites you to wear it.

The law cannot cleanse away one jot or tittle of your sin, but it can condemn. Your only hope is in your acceptance of Jesus Christ as your personal Saviour. He alone can save the transgressor. “No matter,

then,” says one, “whether I keep the law or not, I am safe.” Who told you so? God did not, for He 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.” [Revelation 22:14.]

God wants us to represent Him to the world by living holy, obedient lives. He wants us to exert a saving influence upon humanity. Every soul is accountable for the influence he has upon those around him. You may wrap yourself in your robe of self-righteousness and say, “I am saved,” but the Word of God says, “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” [Matthew 5:16.] God wants us to lay our abilities and capabilities at the feet of Him who has bought us, for body, soul, and spirit we belong to Him.

Heavenly intelligences wait to co-operate with those who will consecrate themselves to the service of God. Before it is too late, I ask you to consider how it is with your soul—Shall I answer to my name when the heaven roll is called, or shall I be weighed in the balances and found wanting? With God’s help you may put the armor on and educate your children to be missionaries, teaching them that Christ came into the world that we might partake of the divine image. “For their sakes,” said Christ, “I sanctify myself, that they also might be sanctified through the truth.” [John 17:19.] Fathers and mothers, are you sanctifying yourself by obedience to the truth, that your children may be sanctified?

If your children are brought up in the nurture and admonition of the Lord, you raise about them that which will be as a wall of protection. He who was enshrouded in the pillar of cloud gave Moses instruction on this point, saying, “These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” [Deuteronomy 6:6, 7.] Thus their life here may be an education for the future immortal life. It is for you to teach the lisping tongues of your children the language of Jesus. Sing to them the heavenly songs while they are babes in your arms. Let the heavenly current circulate through your dwelling as it circulated through the tent of Abraham.

Heaven is nearer than you are inclined to suppose. God knows you by name, knows the very house you dwell in, knows whether you bow before Him each morning with your children round you, committing them to the keeping of Him who died on Calvary’s cross. I beseech you now to take the burden and travail of soul, that you may share in the joy of your Lord, when He sees of the travail of His soul and is satisfied. God help us that we may prepare for the future immortal life, that we may have the crown of glory that fadeth not away.

Ms 70, 1895

Talk/An Address to the Leading Brethren

1895

The Lord calls upon men who occupy leading positions in His work to change their methods of labor. They are not to confine their interests to any one locality, not to multiply facilities in [a] particular place,

but they are to bear in mind that “the field is the world.” [Matthew 13:38.] What excuse can be offered to God for the time, money, and means bestowed upon those who have had so many advantages, such abundant opportunity to become thoroughly imbued with the knowledge of the truth, but have failed to improve those advantages and wasted the opportunities?

Those who occupy responsible positions are not only to direct in the work, but they are to lead out in carrying out their plans. Our great Leader was an example for all. He says, “Follow me.” Increased responsibility must be placed upon every man to whom God has given talents, that he may grow by reason of the increased effort required to carry the burdens. O, that the pastors of our churches would awaken from the death-like slumber into which they have fallen: O that they would cease to provoke the wrath of God by their slothfulness!

Satan is a diligent worker. He is persevering in his efforts; he watches for souls with earnestness, ready to seize upon every poor, tempted soul that may wander into his territory. But alas, those whom God has appointed to watch for souls as those that must give an account, too often—by sharp, uncourteous words, spoken in an unchristlike spirit—push and drive these tried and faltering ones right into the snares which Satan has laid for them. Then, forgetting the part that they have acted, they point the fingers at them in scorn, saying, “I told you what they were.” Did you? Who inspired you to prophesy evil? And who was it that brought about the fulfillment of those prophecies? The very one whom God had appointed to care for them in Christlike tenderness, betrayed them into the hands of the enemy as verily as Judas betrayed our Saviour. Many do not realize what it means to manifest Christlike patience and long forbearance with those who are weak in the faith. They do not labor in such a manner as will develop the Christian character.

As they look upon their perishing neighbors, many exclaim with Cain, “Am I my brother’s keeper?” [Genesis 4:9.] And it often happens that they are the very ones who have almost crushed the last spark of hope out of their brother’s heart; they have nearly killed him. God will demand a strict settlement of our accounts, and we shall be brought into judgment for all these things. Do you also enquire, “Who is my brother?” Every soul that is in need of help, temporal or spiritual is your neighbor and your brother.

Those who know the truth as it is in Jesus will have sound spiritual minds, and, if they would do their God-appointed work, it is essential that they should also have a sound body. Our youth should be educated to take care of their mind and body. They should be taught that God expects them to use the talents He has given them in the service of Christ. The truth of God is to transform the whole being. The apostle Paul prays that our “body, soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ.” [1 Thessalonians 5:23.] God has been pleased to shed much light upon His people. Increased light multiplies our responsibilities and increases the necessity of imparting to others that which we have received. While the saints are exhorted not to forsake the assembling of themselves together, yet it is not designed that those assemblies would be merely for their own refreshing; but that they may be inspired with greater zeal to communicate the consolation they have received to others who are groping in the darkness of error. The reason there is so little travail for souls who are in peril is because those who profess to be followers of Christ do not know Him. They have not an experimental knowledge of the Saviour of the world. They cherish hardness and impenitence in their hearts.

Many men who are filling responsible places in our day are not feeding on the Bread of life, they do not daily drink of His blood, (the Word of God) but are as fruitless as sapless branches. Instead of binding souls to Christ, they cause them to separate from Him. They do not gather with Him, but are scattering abroad. They are not true servants of the Lord, for by their fruits ye shall know them.

The most solemn period of the history of the Jewish nation was when Christ walked in their midst. It was the generation to whom He revealed such marvelous mercy; upon whom He bestowed such wonderful blessings, before whom He performed greater works than ever had been witnessed by man before; it was the generation that testified, "Never man spake like this man," that rejected the Lord of glory. [John 7:46.] Their eyes were so blinded by their false hopes of a temporal kingdom, so that they could not recognize their King. The stubborn impenitent course which they pursued continually refusing to accept the teachings of Christ decided their destiny, both for this life and the life to come. Evidence was heaped upon evidence, but they willfully rejected it all. Their destruction was determined by their own course of action, in refusing to accept the only provision Heaven had made for their salvation. They alone were responsible for the eternal loss which they sustained. Our Saviour said, "Ye will not come unto me that ye might have eternal life." [John 5:40.] In rejecting Him, they cut themselves off from life.

In our day the Lord is speaking to His people in warnings and reproofs. Through the Holy Spirit He is opening to them the grandest truths of His Word. But like the Jews many stubbornly refuse to accept messages from heaven. Great light has been permitted to shine upon God's people; but instead of reflecting this light, instead of letting it shine upon others, they have cherished it within themselves until, when greater light shines, it seems to them that it is darkness. To such the Lord addresses the inquiry, "What have you done with my talent which I lent you? Have you buried it in the earth where it would be of no benefit to anyone?" This is what was done by the unfaithful servant.

When, individually, as God's entrusted agents, you make use of the fresh bright ideas given you of the truth, the same Spirit that conveyed them to you will increase your wisdom and enrich your mind with still brighter thoughts. The more you impart, the more you will have to give. As you pray, contemplating the plan of redemption you will have strength given you to overcome the objections presented by the enemy of truth. Jesus says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. ... yea I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." [Isaiah 41:13, 10.] When you are fearful, when you are trembling with anxiety over the difficulties which appear to be in the way, He is beside you. He will help you. If you are walking humbly, trustingly, with God, the Holy Spirit will enable you to "give an answer to every man that asketh" you, and to present intelligent and convincing reasons for your faith. [1 Peter 3:15.] If self is buried in Christ, He will work in us, "both to will and to do of his good pleasure." [Philippians 2:13.]

Thousands who are now idle might be using their God-given abilities in His service. Men have not given them their talents; therefore let men be careful how they lay their hands on the humblest, the weakest, followers of Christ. Give all a chance for the Lord to work with them. Let them follow the impressions of the Holy Spirit. Jesus is watching over every soul. Leave them in His hands, and do not hinder the work of God by compassing them about with human restraints. Through their lack of knowledge and inexperience they may make mistakes, but they are not to be discarded. Rather, let them be helped by

proper instruction and caution, so that they may turn defect into victory by learning to avoid repeating the same course in the future.

Men should do less dictating, less restricting; there should not be so much binding about of the work of God. Let Jesus deal with the errors of His workers. Leave Him to reshape their characters. Their work has not been committed to men. The angels are heaven's appointed agencies to "minister unto those who shall be heirs of salvation." [Hebrews 1:14.] All may not show the wisdom of experienced workers, but everyone has some talent, and must trade upon it that he may gain other talents also.

There are men in our midst who are so cautious, that their work has the appearance of being tainted with unbelief, and distrust in God. This over cautious spirit should not be cherished. If these men will review their past history, they will see many mistakes that they have made. They may have been made through too hurried zeal, through ignorance, or too great amount of self-confidence; but they have left marks upon the work which does not show a perfection of methods. When they saw these results of their labor they were distressed, almost discouraged, but the Lord did not set them adrift. He did not say, "I will no longer have such bunglers carry on my work." No, He pitied them in their weakness.

Before the disciples of Christ had obtained correct ideas of what His kingdom was like, they contended as to which should be the greatest. Did Jesus turn them away counting them unworthy of His care? No, our pitying, loving Redeemer gave them such lessons as would correct their ambitious ideas. He revealed to them the spirit that must be cherished by every one who would be a subject of His kingdom. "Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Matthew 18:2-6.] These words of Christ need to be repeated today, not to the new and inexperienced workers only, but to the principal workers also. If they were read and understood by both classes of workers, we should see much more decided advancement made in the work. There would be a much more intelligent faith in the power of God.

Undue caution, if cherished, will develop into a species of unbelief that is very hard to handle. The work of God will extend if we manifest our faith in His power by venturing to move forward by faith. The spirit described in the eighteenth chapter of Matthew has been manifested among us. God would have every man that occupies a place of trust in His cause study this chapter. And as you read, pray that you may understand, and that you may have grace to practice the teachings of the whole chapter. If this is done, there will be a decided improvement manifest. The ninety and nine will be left far more to their own resources, and there will [be] an earnest agonizing seeking for the one which has gone astray. Mountains and cities will be diligently searched for the pearl that Christ sold all to purchase. The lessons of this chapter were given by One who knows the value of the soul.

“Whoso shall offend one of these little ones, (by seeking for the supremacy, denouncing and pronouncing judgment upon others,) which believe in me, (not mere children, but believers in Jesus Christ,) it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences: for it must needs be that offences come; but woe to that man by whom the offense cometh!” [Verses 6, 7.] This is designed especially for those who are in high positions; but it also applies to every son and daughter of Adam.

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 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.” [Verses 8-10.]

A hard, iron-like spirit, and unsympathetic spirit, is an offense to God. If it has been cherished, although the operation may be [so] severe as to sever an arm or pluck out an eye, this spirit must be disconnected from us. Some say it is their natural disposition, others attribute it to a desire to be cautious; but it is positive unbelief and distrust of God. They are not willing to walk by faith. There is an unwillingness to venture anything on the promises of God; but they must be able to see how the matter is coming out before they will move. This fear to venture out, trusting in the Lord, is retarding the work of God. There will be mistakes made. Our after-sight is better than our foresight, but often these mistakes prove greater blessings than continual successful planning, because they lead us to walk softly with God; they teach us how frail man is, the necessity of putting our trust in the Lord, and of seeking the counsel of the brethren. It is always wise to counsel, but those who give counsel should do so in the fear of God, lest some of their own precious schemes, something as dear as an eye, and arm, or a foot, shall cause them to fail of discerning the true nature of the case; or it may be to exercise their authority in carrying things to their own liking. Although God may have given men authority, it is not to be used to hurt and destroy the souls for whom Christ has given His precious life.

The senses of those who sit in council meetings are often perverted so that they can not discern the guidance of the Holy Spirit; then they fail to view matters in the light which God sees them, and decisions are arrived at in accordance with their own perverted judgment. The power of the influence of this position is then brought to bear to carry out those decisions, although they may be of such character as to harm rather than strengthen tempted struggling ones. The power of God is used to uplift, and not to break down. You had better pluck out the right eye, better to cut off the right arm, better not exercise the authority given you, than to abuse it, and cause a brother to offend.

Ms 71, 1895

A Great Work to be Done

circa 1895

I am to speak to our people, and to say that many things shall be opened before them which will not please them because they have not sanctified hearts and sanctified ears. Self is striving for the mastery. They will not humble self. I have a message for men and women in America, for they have many strange, misleading ideas concerning the work that should be carried out in all parts of the world.

There are not to be large numbers congregated in one place, in large assemblies, for there will be variety of work done in our world, [lines] of work done in many places, and every soul need not live in a modern Jerusalem. There are different branches of the work to be established in different parts of our [world], and all are to work harmoniously. This is the way the work should be carried.

We see this place in a far-off country that needs special wisdom to work out the Lord's plans to make a success in every way possible. Let the truth be carried forward in all wisdom, in a humble way, in this country of Australia, and the Lord will help His people to move intelligently.

I am wrought up as I see much work to be done and the need of wise counselors to plan. I am certainly pained at heart to see the lack of wisdom in planning. Those who acted a part in specifying plans need to work out different plans. We see a great work in writing and publishing to be done. Books are to be published and to go forth to the people in all parts of our world, into the various highways and byways. Let everyone who has means now be wise in using their means.

Ms 75, 1895

Results of Refusing the Invitation

Circa 1895

In the parable of the supper, Jesus presented the fact that many who were bidden to the gospel feast refused to come, presenting as a reason various and frivolous excuses. One said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought me five yoke of oxen, and I go to prove them: and I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." [Luke 14:18-20.] The character of excuses made reveal the true sentiments of the heart, and make manifest the fact that the thoughts are engrossed with earthly and selfish matters. Those who refuse to come to the gospel feast show the relation in which they stand to God by the fruit they bear, in their spirit, words and actions. The invitation to the gospel feast had been presented to the scribes and Pharisees as well as to Christ's disciples; but the spirituality of the law of God had not been discerned by them, and they with one consent began to make excuse. Though they were very punctilious in carrying on their forms and ceremonies, yet they had little knowledge of the holy, benevolent, paternal character of God. They did not discern the relation of responsibility in which they stood to God and to one another. They had no place in their hearts for a true conception of what constitutes the kingdom of God, and did not understand the grace of God in giving his Son for the salvation of the human family. How little they knew of the far-reaching, holy requirements of God! How little they felt the necessity for daily prayer, repentance, and holiness!

The excuses which they made for not accepting the gracious invitation makes manifest the reason why they did not feel the necessity for prayer in order that the Holy Spirit might enlighten their reason, and combine with their human endeavor. They did not seek to place themselves in the very best position where they could receive the bright beams of the Sun of Righteousness, and become sanctified in the soul and spirit. They did not appreciate the fact that Christ is the bread that cometh down from heaven, that from him flows the streams of salvation. His inexpressible love had furnished the costly banquet, and had provided unsearchable, inexhaustible resources. To be invited to the supper was the greatest honor that could be conferred, and the universe of heaven looked with amazement and astonishment upon those who refused the gospel feast. The angels listened with grief to the excuses that were offered as a reason for not coming to the banquet that had been prepared at an infinite cost. Can we measure the love that has provided for us the plan of salvation? When we can make a chain long enough to reach into the depths of the pit of sin into which man has fallen, then we can know the depth of the love, the cost of the redemption, that has been provided for us through the death of Christ. Nothing but the love of God could provide so expensive a feast as the gospel feast. The provision is nothing less than Christ himself. He says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day." [John 6:53, 54.] "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand!" [John 10:27, 28.]

The parable that presents the excuses that men urge as the reason for not coming to the gospel feast, should be considered in its relation to the following verse. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me cannot be my disciple." [Luke 14:26, 27.] The apostle Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.] There is of necessity an experience like unto crucifixion in the life of the believer. He has lived in harmony with the ways and customs of the world, he has been united with those who enjoy the pleasures of the world, and who were one with him in seeking for that which would gratify pride and ambition. He had been in harmony with the disobedient, and with those who made excuses for living in sin, and has been one of the confederacy who have clung to one another in disobedience, and sustained and strengthened one another in unrighteousness. But the message sent by the Lord's ambassadors for all to come to the feast, has changed the current of his thought and the aims of his life.

The first invitation that the Lord sent out was refused, and then the commission was given that they should go into the streets and lanes of the city, and bring in hither the poor, the lame, the halt, and the blind. In this parable the Lord represented before the haughty Jews the fact that he would send the gospel to those whom they had despised, from whom in their self-righteousness, they had drawn away their garments, passing them by as if they were lepers to be shunned. Jesus represented this class as the very ones who would accept the invitation which the former class had despised and rejected. To accept the invitation to the supper meant to give up the worldly interests that had absorbed their minds, and turn their attention to preparation for the feast. The gospel message presented the fact that God

required the whole man, and desired the service of heart, intellect and strength. The believer is to become like the branch that is grafted into a living vine, that knits fibre by fibre, vein by vein, and draws all its vital nourishment from the vine, giving evidence that its life is drawn from the vine by the character of the fruit that it bears. So is the Christian to draw his life from the life of Christ, and to develop a character after the divine similitude. Abiding in the warmth and light of the bright beams of the Sun of Righteousness, as the branch in the living vine, the Christian is to bear the fruits of the Spirit, manifesting the divine virtues of his Lord and Master. The attributes of the character of Christ are to be revealed in his character to the glory of God; the good works wrought by those who are eating of the bread of heaven, who are partakers of the divine nature, announce to the world that they have accepted the invitation to the gospel feast. Christ says, "If ye keep my commandments, ye shall abide in my love." [John 15:10.] Those who abide in Christ, constantly reveal the fact that they have a healthful experience as the result of spiritual union with Christ. God is revealed through the believing soul. Christ is made unto us, wisdom, righteousness, sanctification, and redemption.

But to abide in Christ means to forsake all and follow in his footsteps. The lawyer came to Christ and asked, "Master, what shall I do to inherit eternal life?" This was a pointed, definite question, and Jesus answered him by referring him to the law of God. He said, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou has answered right: this do and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbor?" [Luke 10:25-29.] Then Jesus gave him a lesson that revealed to him the fact that every needy soul is our neighbor. To accept the gospel message means to love God with all the heart and our neighbors as ourselves. Jesus cannot accept a divided heart. The heart that is absolved in and controlled by earthly affections, cannot be given up to God. No adequate excuse can be framed for refusing to love God supremely, and our neighbors as ourselves. This comprehends the whole duty of man. The Lord Jesus who has paid the ransom price for humanity, demands a willing service from his purchased possession. "Ye are not your own," "ye are bought with a price," even with the precious blood of the Son of God. [1 Corinthians 6:19, 20.] The new life that comes to the soul through conversion, comes through communion with God, and produces God-likeness in the character. Love, peace, joy, faith, gratitude and hope spring up in the renewed soul. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, (to the love of the world, and to self-serving,) and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience." [Colossians 3:1-6.]

The Lord Jesus does not teach us to hate anyone, in the way we use the word hate. Sin only is a hateful thing in the sight of God, and while the Lord hates the sin, he loves the sinner, and has manifested this by giving Christ for the sins of the world. "For God so loved the world, (not their sins and transgressions,) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] But he that would follow after Christ, must not let the influence of his

affection for father, mother, son, or daughter, or any other friend or relative lead him into disobedience. He who yields his loyalty to God because of his affection for his relatives, shows that he does not love God supremely, and refuses to accept the condition of salvation. There are parents who are opposed to God, and who are determined that their children shall not obey God's requirements. The commandments of the Lord enjoin upon children obedience to their parents up to a certain limit. But when parents seek to come between God and their children, when obedience to their parents means transgression of the law of God, then children are to obey God, who is our heavenly Father, him from whom all blessings flow. When children are placed in so disagreeable a position as this, they must go forward humbly, prayerfully, but be as firm as a rock to principle. If called upon to endure punishment, let them meekly submit to the pain. Children are to respect their parents in everything where they can do so conscientiously; but a child of God cannot respect parents in acts of transgression. The apostle says, "Children, obey your parents in the Lord: for this is right." [Ephesians 6:1.] Children can obey their parents in the Lord, for then they will not be called upon to violate the commandments of God. Let children obey their parents in every command that is right, but let parents and children both remember that God is the Father and the Owner of us all. If parents should ask their children to swear falsely, to steal, to bear false witness, to break the Sabbath, or to violate any other one of the ten commandments, they are not to obey. God has the first claim upon them. He is the heavenly Parent, the Creator and Redeemer of the whole human family. But if the children who are under age, are compelled to do things that are contrary to that which is plainly prescribed by the commandments of the Lord, then sin is charged to the parents and they will have to answer for their own sins and for causing their children to transgress.

"Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." [Verses 2, 3.] How precious is this promise to all who obey the commandments of God. But parents should remember the part that they have to act in order that the child may fulfill God's requirements. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." [Verse 4.] But there are many parents who have no inclination to love and serve God, and yet as is often the case, some of the children are converted from sin to righteousness; but for such there is a continual, daily cross to bear, in conscientiously seeking to follow Jesus where he may lead them, and still obey their parents who refuse to obey our heavenly Father. Such a child or youth is placed where he needs help every moment in order that he may move wisely in the fear of God, and neither dishonor God nor disobey his parents. Satan will sometimes cause the father or the mother to think that their child belongs to them, both soul and body. They act as though they were sole proprietors of the child; but their children are the property of God, both by creation and by redemption. Under the inspiration of Satan, a wicked father or mother may do very strange things, and work enormous iniquity in seeking to compel the child to dishonor God. This is not a rare thing. But the child is in God's world, eating the bounties that God's providence has supplied, and his first duty is to honor God. The father or the mother may even turn the child from home, but however trying it might be, let him trust in his heavenly Father, whose claims to obedience cannot be evaded. The Lord will open ways for those who would do righteousness, in order that they may not practice iniquity.

Children are to obey God when the commands of their parents conflict with the commands of God, but none are at liberty to hate their parents. This would be expressly contrary to the requirements of the fifth commandment, and every Scripture must be interpreted in such a way as to harmonize with the plain commandments of God. The plain meaning of that which Jesus said is that we should respect his words as of superior authority to that of the words of father and mother, and unless we do this, we cannot be his disciples, "The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul that sinneth it shall die. But if a man be just, and do that which is lawful and right, (that which is in accordance with the law of the Lord), ... and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man: hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God." [Ezekiel 18:1-5, 7-9.] "Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his wickedness that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness which he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live?" [Verses 19-23.] These Scriptures teach that God is the owner of every soul, and the children who have reached years of accountability are responsible for their own actions. They must co-operate with God in working out their own salvation.

The Lord has sent the gospel invitation to both parents and children. If parents respond to the moving of the Spirit of God, and accept the invitation, and then because of the opposition of unbelieving children, turn from the truth, can they present the opposition of their children as an excuse to God for not complying with the terms of salvation? Can they say, "We cannot come to the gospel feast, because our children will not be pleased if we do? If we accept the message of salvation, there will be variance in our home, and a division in our family circle." It is very trying to have continual variance in the family because of our faith, but in many cases it is unavoidable.

Many have to bear scorn, ridicule and derision because of obedience to the commandments of God. Christ says, "Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at a variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross, and followeth after me, is not

worthy of me.” [Matthew 10:34-38.] “Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake. But he that shall endure unto the end, the same shall be saved.” [Mark 13:12, 13.]

Souls are now being tested that it may be made manifest whether or not they will obey God’s requirements, whether they will accept the heavenly invitation, or refuse the message requesting their presence at the marriage supper of the Lamb. Christ has died to bring salvation within our reach, and though the very ones to whom we are most closely related, stand in opposition to our loyalty to God, yet we are to consider that Christ has the first claim upon us. The husband may accept the truth, and through the opposing influence of his wife, Satan may work to dishearten and discourage him. The wife seeks to carry out her own desires although they may compel the husband to take a course contrary to what he conscientiously believes to be right; but in order to have peace he swerves from his loyalty to the holy precepts of the Word of God. Through the temptations which his wife presents he is led to yield one point after another, to turn from his straightforward course until his heart is finally won from God. Thus being separated from God, the source of love, it is not surprising that the wife reaps that which she has sown, alienation of the affections of her husband. The man becomes powerless to resist the insinuations of Satan. The wife took great pains to prevent him placing himself where he could walk in the light, and shares with him the wretchedness that results from separation from God. She loses the affection she might have retained, and has succeeded in doing that which she tried to do—to prevent her husband from walking conscientiously in the love of God. He becomes a slave to another’s mind, and is bound by a human will; he turns from Christ who has purchased him with his own blood, loses the companionship of the One whom he should have loved with his whole heart, mind and soul. Having proved untrue to Christ, he is not careful to keep true to his marriage vows. Breaking his allegiance to God does not qualify a man to preserve his love for his wife and children.

Where it is the wife who is opposed by an unbelieving husband, she has to suffer the same disagreeable tantalizing temptations. The husband makes a continual effort to turn the wife from her loyalty to God. If the husband succeeds in his efforts, and is an efficient agent of the evil one, he will finally cause his wife to make a concession to his wishes in order to have peace. But does the attainment of his purpose bind his wife to him in stronger affection? No. The affections, like the tendrils of a vine, are rudely torn from their support, and the vine is broken, marred and mutilated; and as in the case of the husband, the heart severed from God, cannot love with purity of affection. How sweet, how strong and pure, was her affection for her husband, while she knew that God loved her, and she loved God. She could endure much; for she had an unseen strength. But the Satanic agencies have prevailed in separating her soul from the source of light, of hope and blessing, and the husband reaps the bitter harvest which he himself has sown.

Those who see that loyalty to God will bring about division in the family circle are represented by the man in the parable who said, “I have married a wife, and therefore I cannot come.” [Luke 14:20.] The supposition that refusing to obey God will bring peace and prosperity to the home, is a delusion of the enemy. Those who sow selfishness will reap selfishness. Christ has sent out an invitation to the gospel feast to all the world. The worst of sinners may share in his abundant salvation. He has made every

provision whereby to satisfy the hunger and thirst of the soul; but if those who are invited, refuse to co-operate with God, and if they turn from their Lord and Master, who gave his life in order that they might be blessed in being turned from their iniquities, what is there left for them but to reap the natural results of their sin? They say, It is a vain thing to serve God, and are therefore filled with the fruits of their own doings. They educate themselves to wage controversy with God. They sow to the flesh, and will reap of the flesh corruption. Sowing to the flesh is anything that is opposed to meekness, lowliness, the love of God that is shown by the fulfilling of his law. He who walks after the Spirit does not trust in his own good works nor in himself, but in the Lord Jesus Christ, the divine protection. "In quietness and confidence shall be your strength." [Isaiah 30:15.]

Those who refuse to accept the invitation to the gospel feast, will never know how terrible is the loss they have sustained. They lose Jesus, and it may be they will never find him again. Those who for years neglect to know God, can never gain the strength that they might have gained had they followed Jesus step by step, onward, upward, heavenward. They have missed the light of the world by taking a path of disobedience. To such it might be said, "Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." [Romans 2:4-6.] Shall not these words impress the hearts of those who have not responded to the love of God? There are many who know not what they are doing in throwing away the blessed opportunity of becoming grafted into the living vine, of becoming partakers of the divine nature, that they may bear fruit to the glory of God. They forget that "God will render to every man according to his deeds. To them who by patience continuance in well doing seek for glory and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is not respect of persons with God."

Ms 72, 1895

Diary Material/The Parable of the Ten Virgins

Circa 1895

Who are the virgins? All professed believers. What is represented by the ten virgins? A party watching their Lord's appearing. This parable represents real Christians who have life in themselves and the spurious who have not the oil of grace. They profess but do not possess that character which will give them entrance into the marriage supper of the Lamb. The wise virgins have oil in their vessels with their lamps—unseen principles which reveal them to be the ones whom the Lord is acquainted with, to whom the Lord saith, "I know thy works." [Revelation 2:2.] They have an open communion with God.

The possession of the Word is a personal privilege granted to all. The invitation is sent forth, "Come, for all things are now ready." [Luke 14:17.] Here is a personal invitation to all to come to the gospel feast. This invitation creates a personal responsibility. The feast is the Word of the living God inviting a

personal faith. Neither human birth nor to be descendants of Abraham—or members of any church—will save any soul. There must be a visible connection with God. That faith which works by love to the Lord Jesus Christ that reveals our true preference, our firm reliance, our entire willing obedience and consecration, secures for us a complete identification with Christ, incurring feelings, desires, and interests, that bind up our life with Christ Jesus. We become one with Christ.

I am watching for souls as one that must give an account. We feel a great burden for all the children and youth. There are all around you two parties. There are the good associations and there are the bad. There are plenty of opportunities and privileges granted you to choose the very best society and the best material for the building—a Christlike character. You can find plenty of the cheap, marred, spoiled characters that have not had proper training. There is very poor timber for character building of an evil character. There must be a decided coming up upon the platform Christ has outlined in His Sermon on the Mount given to His disciples.

Cooranbong, N.S.W.

August 1895

“And Jesus entered and passed through Jericho. There was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they” (the Pharisees) “saw it, they all murmured, saying, That he had gone to be a guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord; the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.” That had been his practice. Christ knew all about his liberality and charities. [These] were the works of a Christian and yet he had never met Christ. “And Jesus said unto him, This day is salvation come to this house. ... For the Son of man is come to seek and to save that which was lost.” [Luke 19:1-10.]

We must place ourselves under the great Director. We have a work selected for us to do, and this work is to be carried on with an eye single to the glory of God. Those who are putting forth efforts—[especially] a president of a Conference—must not consider that his position is of so official action as to be the voice for the whole ministry and that he is the Conference. He is in a position to sway an influence, but his is a voice among voices of capability. There is a work—a great work—to be done. All see it; all know it. To every man is given his work. All have a work to do but not of the same order. The responsibilities do not rest upon one or two men.

The Spirit of God is moving upon men, and by earnest prayer and singleness of heart, the work will be done faithfully. There are so many ways for means to be absorbed in mechanical lines that the men who should have encouragement [do not receive it.] There is not a voice raised to encourage the men who

are being moved by the Holy Spirit of God to go forth under the impulse of the Spirit of God with the understanding they must, largely, be self-sustaining, hold meetings, and do evangelistic work. Do not wait for the assurance that there will be a treasury to draw upon to carry your work. Make your own way and give the message, trusting in God to move the hearts of the people. No longer be held back by regular, marked-out lines.

* * *

“And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But the scribes and Pharisees murmured against His disciples saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.” Luke 5:29-31.

This was His parable. The Pharisees would not receive His lessons. His teachings were the very things they needed, because they were indeed sick; but, He said, ye will not come unto Me, that ye might have life, spiritual health, and soundness of principle. [John 5:40.] “I came not to call the righteous, but sinners to repentance.” [Mark 2:17.] Those who felt their need He could help, [but the Pharisees] entertained the idea that they needed no enlightenment. They were perfectly satisfied with their spiritual condition.

The Lord Jesus found a more promising field coming in connection with the open sinner whom He could help by words spoken as His own wisdom should dictate. Some poor souls would be found, even at the feast of Levi, to whose sin-sick souls His word would bring hope. , While sitting as an honored guest at the feast of Levi, He could feed the souls who would receive the spiritual bread of life, and the star of hope would arise in the hearts of those who were in the darkness of despair. “And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And He said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.” Luke 5:33-35.

The Pharisees were constantly murmuring and complaining of Christ as though God had made themselves the criterion for the world. In the presence of many, Christ had said to Levi, a publican, who was “sitting at the receipt of custom, ... Follow me” [Verse 27]. He arose up at once, without question, and left all and followed Jesus. Levi made a great feast in his own house and there were a great many present—publicans with them. This was his last association with them in business transactions. He wished to separate from them and do it openly, not as if he was ashamed. Christ Jesus was the honored guest sitting at his right hand. He wanted all others to understand he was doing nothing that he was ashamed of, and he wished that many of the publicans should see and understand his preference to be a follower of Christ. He hoped the words of the Great Teacher sent of God would have the same influence on the minds of his guests as upon his mind—as His words “Follow me” had had on his mind—for the words had a thrilling power. On all such occasions Christ was sowing the seeds of truth, giving publicity to the character of His work. In such simplicity and plainness, yet open boldness, there was no chance to misunderstand Him.

The Lord gave a parable: “No man putteth a piece of a new garment upon an old” [verses 36-39]. The teachings of Jesus Christ were not to be as a new patch put on an old garment. And the reason is given: all must be new, as were His words to Nicodemus, “Ye must be born again.” [John 3:7.] You cannot understand the simplicity of truth without a new birth. The characters of all who become His disciples must be trained and fashioned entirely anew to correspond with the new principles. No one can have spiritual eyesight and follow Him without giving up their old theories of religion—the maxims and customs, and the “teaching for doctrines the commandments of men.” [Matthew 15:9.] The doctrines of the Scriptures require self-denial and self-sacrifice, even a higher and nobler self-denial than that of rigorous fasting. It [requires] whole-hearted obedience. Our Saviour reveals that the religion He presents cannot be patched onto the old garments—the maxims and teachings of the Pharisees. A higher, holier standard must be theirs in principle.

He gives another short parable. “And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.” [Luke 5:37, 38.] The religion of the Pharisees was not the religion of the Bible. Their multiplied restrictions in little matters of outward performances that had no relation to true godliness—and that they could not interpret as reasonable or possessing any vital consequence as coming from God—confused the people. Christ said, Ye pay tithe of mint and rue and anise and cumin and neglect the weightier matters of truth and the love of God. They were blinding the eyes of the people and bringing down the exalted self-denying and self-sacrificing religious principles to mere nothingness. Christ said of the scribes and Pharisees, Ye are both ignorant of the Scriptures and the power of God. It will always be thus when little tests are manufactured upon various matters, putting a yoke upon the Lord's people that He has never given. While there were multitudinous exactions of “ye shall” and “ye shall not,” the religious requirements were a meaningless farce.

As His last lesson to them, the Lord Jesus gave the beautiful symbol of the relation He held to believers. Let no one think that the heavenly is patterning after the earthly. The earthly symbol was given to illustrate the heavenly. No man can have the key only [i.e., except] as he shall become one with Christ. Then he is made a partaker of the divine nature by eating the words of Christ. After the fall of man all the instruction which came to man was from Christ. The words He addressed to Moses were to instruct all who should live upon the earth. Therefore, all His words are verity and truth, and in taking His words into our very soul and life we live by every word that proceedeth out of the mouth of God. “It is the spirit that quickeneth; the flesh profiteth nothing” (I give My flesh for the life of the world): “the words that I speak unto you, they are spirit, and they are life.” [John 6:63.] All who eat the words of life are eating Christ's flesh and drinking His blood, but if they care not enough for His words to obey them, then all their pretension to faith is only pretension, good for nothing.

“I am the bread of life.” [Verse 35.] The doing of the words of Christ will give eternal life to the soul. The constant eating of the Word and practicing the teaching of the Word is eternal life to all who eat His Word. [They] will be eating His flesh and drinking His blood and an important union is formed between every soul and Christ through the perfect unity with His spirit in perfect obedience to His Word. All such

will show that the Word of God is obeyed. Pride and selfishness are killed. The soul, body, and spirit are brought into perfect subjection to Jesus Christ. The once-polluted habitations of pride and selfishness are purified, cleansed by the blood of Jesus Christ, and the testimony of [Paul and] John is voiced by them: "In him dwelleth the fulness of the Godhead bodily." [Colossians 2:9.] "And of his fulness have we all received, and grace for grace." [John 1:16.] As they receive the grace from Christ they impart that grace, and by imparting, increase of grace is the return. If they do not impart that grace the supply is not continued. Branches of the living vine will be distinguished as a healthy branch. "If any man eat me even he shall live by me." [John 6:57.] The life is hid with Christ in God. "Because I live, ye shall live also." [John 14:19.]

All who eat the words of Christ, taking them into the heart and practicing the very works of Christ, will reveal the fruit in kind words and unselfish actions—[having] the same tenderness, the same compassion, the same deep, sincere, holy care for the children of God. The Lord has not left any human being in darkness. He alone takes the inventory of the character and all who live upon the truth are experiencing sanctification through sincere belief of the truth. We have the spirit of Jesus Christ who is Truth and we bring forth the fruits of righteousness which is love from a pure and sanctified heart for all those for whom Christ has died. Their influence is peace in accordance with truth. They bring forth the fruits of righteousness and beneficence that will honor God because it blesses men formed in the image of God. The true current of love flows forth from Christ, the living fountain of love, to refresh and bless and not to dry up and wither.

"Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled." They hoped to catch something from His lips, that they might accuse Him. But His wisdom and His knowledge astonished them, so clear and forcible was His reasoning from the Scriptures, and yet this was the Man whose track they were upon that they might entangle Him. The words went from one to another, "How knoweth this man letters, having never learned?" for Christ never placed Himself under the learned scribes and doctors of the law. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee?" John 7:14-20.

July 1

The light has been given me that the force of habits becomes character. No single action becomes character, but a repetition of the same thing, if evil, becomes a difficult thing to manage. Imperceptibly the inclination to do evil that is not resisted is indulged again and again until evil words escape from the lips as poisonous reptiles. They hurt their own souls, but this is not all; they hurt the souls of others. They have followed inclination until, [through] constant repetition of actions against the law of God, against truth and righteousness, against God's will and the plainly expressed requirements of God, their

habits become nature. Their thoughts, their imaginations, like the inhabitants of the old world, become evil and that continually.

In our day many talk of wanting their liberty, of being free men. If their eyes were opened they would perceive that by continual evil thoughts they have bound themselves firmly to Satan's car, that they are Satan's slaves. They have lost their free agency, and the sword of justice is prepared to descend upon them in relentless power to destroy, as it came upon the inhabitants of the Noachic world. They have refused the gift—heaven's gift—of redemption and are bound by the chains which they have forged for themselves. Their natural sense, with the perverted, abused organs of their body, is made a curse to them because they have spoiled the machinery through their own perverted habits when they know this indulgence is only a curse, yielding neither pleasure nor profit. They are subjects of their own mismanagement, which actions yield neither pleasure nor profit.

What state were the inhabitants of the old world in? Hear what the Lord saith, “And God saw that the wickedness of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ... And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast. ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come up before me; for the earth is filled with violence through them.” (The subjects which God had created were spoiling the whole earth.) “And, behold, I will destroy them with the earth,” Christ declares. [Genesis 6:5, 7, 11-13.]

The Lord Jesus clothed His divinity with humanity and came to our world, that humanity might touch humanity. He could have chosen for Himself the very highest rank of honor in our world, but He was considered, by all, of poor parentage. He took this life of humility because there should not be any excuse for the poor to say the Lord Jesus did not understand the difficulties and trials of the poor.

The shepherds that watched their flocks on the hillside and in the valleys were considered of the humble class; shepherds were despised. But at the birth of Christ Jesus, the angels were sent to find some place for Him that should come into the world—the Redeemer, the Star of Bethlehem. To whom should these angels communicate their tidings? Not to the priests and rulers, who claimed to be wise expositors of the law. They had lost the true sense of the Old Testament prophecies.

The common people heard Christ gladly, therefore He spoke most fervently in the synagogues and also in the streets, that all might have the light. His great light was communicated to all—the highest and also the most lowly.

“He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace.” [John 1:11-14, 16.]

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that receiveth his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” [John 3:31-36.]

Consider His fullness. This means very much, very much to us all. There is not a soul so complete that they do not need Christ's teachings. There is not a soul so poverty-stricken that he is turned away, for Christ came to seek and save them that are lost. To the very ones who need Him the most, who are the most degraded, He is prepared to cleanse and supply all their necessities. The invitation is broad, Whosoever will, let him come and take of the waters of life freely. But the law of our receiving is grace for grace. As we impart, we will receive increased grace. All who will appropriate the blessings and grace given shall continue to receive of His fullness. The supply, the capacity of receiving, is proportionate to the imparting. We need not be content with a mere, meager supply. Christ's storehouse is full. Many may have a name to live but they are dead.

Christ said to the Samaritan 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 saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ... Jesus saith unto her, Whosoever drinketh of this water shall never thirst again; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” [John 4:10-14.] He used Jacob's well as a parable to represent the Fountain of Life to the close of time.

Ms 73, 1895

Education

Armada Camp-ground, Melbourne, Australia

[October] 1895

While we compose a part of the great human family, it is essential for ourselves and for the influence which we shall exert upon others, that we and our children shall have a proper education. For this reason we have sought such a position for our school in New South Wales that is not in or nigh the city. We do not think it is safe to locate near the cities. We have chosen a retired position so that the youth may look upon God's works, upon the hills and the lofty trees. Our children learn by the sight of the eyes and by the hearing of their ears, and we desire that they shall be in a place where the sight and sounds shall be purer than those of our cities.

John the Baptist, the greatest prophet the world has ever known, did not receive his education in the schools of the rabbis. In his youth he was taken away from these scenes and sights into the wilderness.

What was the reason? God has declared over and over again that his people must be distinct, pure, and holy, a peculiar people, that should not mix and mingle with the elements of the world.

We have not established schools like this because we want to be singular, but because we see that it is our duty to place our children in the most advantageous position to form characters for the future immortal life. Are we living for this world? On every side we see people passing away without a moment's notice. How do we know how soon our turn will come? Teach your children of these things. Gather them round your knee, and talk to them of the love of God. Teach them of his unselfishness and love toward the human family. And when your children reach the age when it is proper to place them in school, find a school where they will attain the best knowledge of God, where they will not lose eternal things out of their reckoning. Place them just as far as possible from the fashions and practices of the world. Children need to be taught what it means to walk with God, that they may reverence sacred and holy things, and distinguish between the sacred and the common.

The Lord would have us stand in a position where we can say, "Speak, Lord, and thy servant heareth" [1 Samuel 3:9], closing our ears to the inconsistency and folly seen on the earth, and magnifying him in whom are centered our hopes of eternal life. And if this is so, do you think the Lord wants our schools filled with books which will sow the seeds of infidelity and doubt? The highest science of education is to know the plan of redemption. The knowledge of God must be the foundation of the education given in our schools, that the students may know God, not merely by report or hearsay, but as their Creator and Redeemer. Upon this foundation let them build an education, not merely that they may say, I am educated, but they may have something to carry with them wherever they may go. With their mind filled with the knowledge of God, their thoughts will not lead them to the betting hall or the horse race. They will see that there is a race to be run and a crown to win—the crown of immortal life. This is the kind of education the youth should have.

To send the youth into the world loaded down with the education gained in the schools of today, is to put into their hands weapons against God. Instead of this, we need schools where they shall learn to know God and Jesus Christ whom he hath sent, so that they will choose for themselves to stand under the blood-stained banner of Prince Emmanuel; to put on the whole armor of God, that they may be able to fight manfully the battles of the Lord, in his power gaining the victory. We thank God that he has given us intellect and reason. Shall we not teach our children that their minds were given to them, not to be made workshops for the devil, but that they might be in touch with the Lord, working with him and for him?

But education does not embrace merely the training of the intellect. The Lord has shown us that the whole being, physical, mental, and moral must be developed equally; that every part of the human machinery must be put to the tax. While at school our youth should be taught trades, that their overflow of energy may be expended in something useful. Jesus Christ, after he had sat in the temple with the learned doctors asking and answering question, returned to his home and worked with his father at the carpenter's bench, helping to support the family. I have heard people say that it would be degrading to give the children common work, but that is the best education to instill into their minds.

I have heard people mourning that God took their children away in the morning of their life. But was it God that took them? It was violation of the laws of health. It was the wine in the tables of these parents.

Nature is the great educator, and our schools must be established where we shall have God's works all round us; where the students can be given object lessons from the flowers and trees, and pointed from nature to nature's God. "Consider the lilies of the field; they toil not, neither do the spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." [Matthew 6:28, 29.] In our country I have seen water lilies growing in pools of water. Though surrounded by debris, their blossoms stand out, beautiful in their purity. I gathered some once, and found that the roots were firmly imbedded in the pure sand beneath. This is an object lessons for us. Though in the world and surrounded by its moral pollution, yet with a right hold of God we can escape the evil around us, and be partakers of the divine nature. Rooted in Christ, we can stand against the temptations of Satan.

When tempted to corrupt yourself, remember that you are not your own, but are bought with a price, even the blood of the Majesty of heaven, the King of Glory, who came to our world to save those who had wandered from him. Our youth must be taught these lessons of truth, and I have felt an earnest anxiety that schools should be established after this order, where the youth will be given an education that will be but a preparation for the higher grade, to which, if faithful, they will be called by Christ, where they will learn through the ages of eternity more about God and the mystery of his love to the world.

In our schools the youth should be taught how to perfect a Christian character. Christ came to do the Father's will. He said, "I have kept my Father's commandments." [John 15:10.] He came to show us how the moral image of God, which had been obliterated by ages of sin, might be restored on the earth. Keep these lessons before the youth continually; for the highest science of education is to know the plan of redemption.

Ms 74, 1895

The Love of God

1895

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." [1 John 3:1-3.]

The apostle cannot find words to express the love of God, but he calls upon the world to behold it. The world cannot comprehend such marvelous love. It is beholding him that separates us from the extremes and practices of the world. "He that eateth my flesh and drinketh my blood, hath everlasting life." [John 6:56, 47.] We want to know that we are on solid ground. There are many attractions in the world to draw the mind away from God, but we need to behold "what manner of love the Father hath bestowed

upon us, that we should be called the sons of God.” [1 John 3:1.] Our affections must be stayed upon the Eternal. It is impossible for us to <practice the world’s customs>, and yet serve God.

We want to humble ourselves, and become like little children. Christ prayed, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.” [Luke 10:21, 22.] The world cannot understand these things.

We want to know God, for “this is life eternal, that they might know thee, the only truth God, and Jesus Christ whom thou hast sent.” [John 17:3.] We want our interest, our affections, centered upon heavenly things. When man had sinned, when he had transgressed the law in Eden, the race was sunk in ruin. But the promise was, that the Seed should bruise the serpent’s head. [Genesis 3:15.]

Jesus did not come to our world as an angel. He clothed his divinity with humanity. Satan was having things as he pleased. He made men believe that all this sin was in consequence of the bad government of God. Jesus came to reveal the Father as he is. “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.” “For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” [Hebrews 2:9-13, 16-18.]

If you believe that God has given his Son to die for you, you will seek to purify yourselves even as he is pure. Jesus has paid the ransom money for you. Do you believe that he saves you? Do you take him as one in whom dwelleth all the fullness of the Godhead bodily?

When Christ was on the way to raise one who was dead, there was a woman in the throng who had long been afflicted. She pressed through the crowd and touched the hem of his garment, and was healed. When Jesus, perceiving that someone had touched him with the hand of faith, <he turned and asked suddenly, Who touched me?> Peter, who was always ready to speak, said, “Master, the multitude throng thee, <press thee>, and sayest thou, Who touched me?” But Christ said, “Someone hath touched me.” It was no casual touch. <“For I perceive that virtue hath gone out of me.” [Luke 8:45, 46.] Then the poor woman seeing she was not hid> came trembling and confessed how long she had been afflicted and how she had been healed. She <thought if she could only come into the presence of Christ, he would heal her. She thought if she could only touch his garment and no one learn anything about it—as

she could not speak to him or come to him for the crowd—she would be cured of her infirmity.> Jesus told her that it was her faith that had brought her deliverance.

There may be thousands who believe that Christ died on Calvary's cross, but they do not show that belief in their lives. What is it to them? If I believe in him that died, it is everything to me. We see those who walk with us, and then shortly we see their places vacant. Were they ready to go? We want to understand how to know God ourselves, and educate our children to fear God. There are so many who do not dwell upon this subject. They cannot comprehend it. They are thinking of what they shall eat and drink and wear. It is necessary to think of these things, but not to make them the principal theme of thought.

We see the necessity of making God supreme. He does not tell us that we can go to heaven without trouble. We must count the cost. Can we not give all for Christ? Does he want us to be discouraged?—No. Though we fight not against flesh and blood, he tells us that the heavenly intelligences are in the army to help us. Thousands and thousands of angels wait the bidding of God to work for us.

Jacob saw a ladder reaching from earth to heaven, and angels of God ascending and descending upon it. The light of God shone upon every round of that ladder. Had the ladder failed within one inch of reaching either the earth or heaven, all would have been lost. But it did not fail. That ladder was Jesus Christ. He bridged the gulf. You ask what it means. All his sacrifice was in consequence of the transgression of the law. He died to show the immutability of the law of God. He takes our sins, and imputes to us his own righteousness. I want that garment of spotless purity. I want everyone to have it. "He that hath this hope in him purifieth himself even as He is pure." [1 John 3:3.] If one is an impure man, he should rid himself of that impurity. If he has been dishonest, he must repent of it. And he should teach his children the way of the Lord. Christ prayed not that his disciples should be taken out of the world, but that they should be kept from the evil. Do not talk darkness. Talk of him who hath called us out of the darkness into his marvelous light. Tell me how much you have contemplated that marvelous love. What effect has it had on your life? Christ did not come to take this world entirely out of our vision, but men had lost sight of the other world, and he came to reveal it again to them. If we do not have clear views of heaven, how can we present them to others?

I see in Jesus matchless charms. He died for you; he died for me. He came not to abolish the law, but to make it honorable. I want to see greater and greater light, but never will it be if I am trampling on his holy commandments. No profession can make us Christians. "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." [Verse 2.] We can have peace in God through Jesus Christ. Take his word and study it. Here are the roses and the lilies and the pinks. Jesus came to show you what heaven will be. "Take my yoke upon you." Why do you put yokes on your oxen? Is it not to make the load draw easier? "My yoke is easy, and my burden is light." [Matthew 11:28, 30.] The more we bring of heaven into our lives here, the easier will be the yoke of Christ to us. He has been tempted in all points like as we are, yet without sin. When you have found Jesus precious to your own soul, you will feel like bringing all the happiness you can into the lives of others. You will bring rich clusters of fruit in Jesus' name.

Professed Christian, your name may be upon the church books of earth, but are you registered in the books of heaven? If so, you will not be causing trouble here. You want the peace of God to dwell in your heart. What can God think of us to have such gloom, such sadness? Why not open the door and let Jesus in? Why not talk of him? Why not bring all joy into the life? Why not have a little heaven here? If you will do this, there will be a welcome for you in heaven. It is heaven that we want, and eternal life.