

# **REVIEW AND HERALD**

## **VOLUME 2**

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## **The Cause in Vermont**

I was glad of the privilege of attending the Vermont camp-meeting, which was held in Montpelier, August 3 to September 4. There were more in attendance than I expected to see, and it was a pleasure to meet so many who had come to seek the Lord. My mind was carried back thirty years, to the time when, in company with my sister, I visited Fair Haven, Mass., to bear my message to the little company in that place. Eld. Bates was then living there, and expressed his conviction that it was his duty to visit Vermont, and preach the truth in that State. But he added, "I have no means, and cannot tell where the money is coming from to take me there. I think I will walk out by faith, start on foot, and go as far as God will give me strength." My sister said to me, "I think the Lord will help me to open the way for Eld. Bates to go to Vermont. Sister F. is looking for a girl to do her housework, and if you will consent to travel without me for a few weeks, I will earn the money necessary." She carried out her purpose, and, requesting her pay in advance, placed the money in Eld. Bates' hand. He started the next morning, and my sister remained to work for a dollar and a quarter a week. Quite a number were brought into the truth in Vermont, and Eld. Bates returned with great joy because the Lord had indeed blessed his labors.

In 1850 my husband and myself visited Vermont, Canada, New Hampshire, and Maine. The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past Advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience.

But we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by

the pretended piety of these fanatics. Satan had worked artfully to have these deluded ones accept the Sabbath, as through their influence, while professing to believe one part of the truth, he could crowd upon the people a great many errors. He could also use them to good advantage to disgust unbelievers, who pointed to these inconsistent, unreasonable ones as representatives of Seventh-day Adventists. This class urged upon the people human tests and manufactured crosses, which Christ had not given them to bear. They claimed to heal the sick and to work miracles. They had a Satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of his faithful people to the true character of their work. Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw his unerring wisdom in setting before them the light of truth and its precious fruits in contrast with Satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth.

Several times when we visited Vermont, my husband and myself had these dark spirits to meet and contend with. For years we labored to beat back the prejudice and subdue the opposition that at times threatened to overwhelm the faithful standard-bearers of truth,--the heroes and heroines of faith. But we found that those who were seeking God in humility and contrition of soul, were able to discern between the true and the false. "The meek will he guide in judgment; and the meek will he teach his way."

God gave us a precious experience in those days. When brought in close conflict with the powers of darkness, as we frequently were, we laid the whole matter before the mighty Helper. Again and again we prayed for strength and wisdom. We would not yield the point; we felt that help must come. And through faith in God, the enemy's artillery was turned against himself, glorious victories were gained to the cause of truth, and we were made to realize that God gave not his Spirit by measure unto us. Had it not been for these special evidences of God's love, had he not thus, by the manifestation of his Spirit, set his seal to the truth, we might have become discouraged; but these proofs of Divine guidance, these living experiences in the things of God, strengthened us to fight manfully the battles of the Lord. The believing ones could more clearly discern how God had mapped out their course, guiding them amid trials, disappointments, and fierce conflicts. They grew stronger as they met and overcame obstacles, and gained a rich experience at every step they advanced.

Many of the pioneers, who shared with us these trials and victories, remained true till the close of life, and have fallen asleep in Jesus. Among these is the faithful warrior who for thirty-six years stood by my side in the battle for truth. God used him as a teacher and leader to stand in the front ranks during the severe struggles of those early days of the message; but he has fallen at his post, and, with others who have died in the faith, he awaits the coming of the Lifegiver, who will call him from his gloomy prison-house to a glorious immortality.

It is not so difficult to advocate the truth now as it was years ago. Then, it cost everything to be a believer; but now, in 1883, I saw a large company under the pavilion, and among them were old and tried friends of the cause. Although some have fallen, quite a number are still alive to bear testimony to the truth; and as they recall the way the Lord has led his people since their first acceptance of the truth, they exclaim, "What hath God wrought!" Their interest has been fully identified with the people whom God has been leading and teaching for the last thirty-five years. They have fought the battles of the Lord with heroism, fortitude, patience and prayer; and now there are many strong hands and willing hearts to unite with them in laboring for the triumphs of the cross of Christ. These faithful ones have become strong because they did not shirk responsibilities. They walked by faith, not by sight. They studied the revealed will of God, and submitted to be guided by Divine power. They were strengthened by grace as they pressed forward in the narrow path of holiness cast up for the ransomed of the Lord to walk in.

On this camp-ground, we listened to many heart-felt testimonies. Some here accepted the Sabbath, and for the first time took their position fully with us on all points of truth. Some had given up the truth, and backslidden from God; but their consciences had not been at rest. They found no peace, no light or happiness, in their disobedience, and came back to the fold with repentance and contrition of soul, and the Lord blessed them. But we longed to see our brethren and sisters generally coming out into the clear light. We longed to hear more testimonies coming from hearts full of love to Jesus,--testimonies of faith, of rich experience in the way the Lord has led us. I felt that these dear souls must have a closer union with God, and then they would be better acquainted with Jesus. They would not have a doubting, fearing testimony, but would be cheerful and happy in the faith. "Jesus died for me; Jesus loves me, even me," would be the language of the trusting heart.

As I looked in the faces of the tried ones who are precious in the sight of the Lord, and saw that some of them seemed almost ready to lay off their armor, I thought I might never see their faces again in this world. They or I might fall asleep before the time of another annual meeting. By faith I looked forward to the resurrection morning, when the righteous dead shall be awakened to eternal life. I saw them around the throne of God, clothed in white robes, with crowns of glory on their heads and harps of gold in their hands, singing a new song of praise to God and the Lamb. And the question arose in my mind, Who are coming up to take the places of these aged, worn soldiers of the cross? Who will consecrate themselves to the work of God?

I saw before me many young men and women who professed to be followers of Christ, but who had not felt a burden for souls. These do not say, when the Lord's work is to be done, "Here am I; send me." If they really had the love of Jesus in their hearts, how could they be silent, how could they be at rest, and their fellow-men unwarned? Can they realize the greatness of the sacrifice made in behalf of man? They may think they comprehend it, but they do not. If they did, with the eye of faith they would see Jesus leaving his throne of light, and the glory that he had with his Father before the world was, to become the companion of rebels. Oh! they have but a faint conception of the depths of humiliation to which the Redeemer of the world condescended in becoming a man. It was an act of humiliation to which they can find no parallel. But being formed in fashion as a man, Christ humbled himself, and became obedient unto death. Had it been a common death even, it would still have been the greatest of humiliations. But oh, what a death the Son of God suffered,--the most cruel, the most shameful! He became obedient unto death, even the death of the cross. And do not let any one think that Jesus was insensible to ignominy. He yielded up his life to save the fallen race; but he felt, keenly and bitterly felt, the humiliation of dying as a malefactor. His holy and undefiled human nature was deeply sensitive to the disgrace of being "numbered with the transgressors." Said he, "Are ye come out, as against a thief, with swords and with staves to take me?" He felt the unjust, coarse, and abusive treatment of the mob, led on by a Judas; but it was a deeper wound to the soul to endure the hiding of his Father's face.

All this was to save fallen man; and has Christ died for souls in vain? As I looked upon the congregation assembled in the tent, and knew how many there were who professed to be sons and daughters of God, who might be lights in the world, and yet

were not letting their light shine, I felt sad at heart. I asked myself, Who of this number will be denounced as slothful servants because they have neglected their duty? When Christ has done all that could be done to save sinners, who are ready, by an unreserved consecration of themselves, to become co-laborers with him? The blood of souls will be upon the garments of some, who have talents which God has intrusted to them, but who love self and their ease more than they love the souls of men for whom Christ has made so infinite a sacrifice. Where are those who love one another as Christ has loved them? Will they take up their God-given duties, and work for the Master? Has the Lord excused the large number who profess his name, who have experienced his love, from bearing any burden of the work in his cause? Are they at liberty to eat of the loaf themselves, to partake of his great salvation, yet make no effort to bear the message of mercy to their brethren who are out of the truth,--who are unsaved?

This dearth of laborers is not in accordance with the will of God; it exists because the love of Christ is not a living principle in the hearts of those who profess his name. There are men who have talents; but they have buried them in their farms and in other selfish interests, so that they do not aid in building up the cause of Christ. If many who are now dying spiritually on account of their selfishness, should awake to their God-given responsibilities, they would see work to do in the vineyard of the Lord; and this work would expand their hearts, so that they would love Jesus a great deal more than they now do, and their fellow-men as Jesus has loved them. What a change there would be in Vermont, if young men and those of mature age also, should go to work, feeling, "I am my brother's keeper"! How can those who do nothing to win souls to Christ expect to hear the "Well done" from the Master's lips?

We know there is a great wrong somewhere, or there would be men engaged in earnest labor in Vermont, Massachusetts, Maine, Connecticut, New Hampshire, Rhode Island, New Jersey, and all through the United States. Where are those who have the knowledge of the truth, and who love Jesus and the souls for whom he died well enough to deny self, to choose the suffering part of religion, and to go without the camp, bearing the reproach of Christ? Jesus has set them an example; he suffered without the camp, bearing reproach. Who will put to use the talents lent them of God, be they great or small, and work in humility learning daily in the school of Christ, and then imparting that precious knowledge to others? Who will see what ought to be done, and do it? And how many will make excuses, become tied up with worldly interests? Cut the cords that bind you, and go into the vineyard to work for the Master. In every department of the

cause of God, consecrated, God- fearing, willing helpers are needed; men of brains, men of intellect, who will go forth as ministers, canvassers, and colporteurs. Brethren and sisters, let the earnest prayer of faith ascend to God that he will raise up laborers, and send them into the harvest field; for the harvest is great, and the laborers are few.

We know that believers in Vermont are not doing their duty. We know there is earnest work to be done, requiring patience, perseverance, and untiring effort. Let the work be done by unselfish, humble men; let them work and pray, and pray and work. Labor by the fireside, brethren. Come close to hearts. Let unbelievers see that you care for their souls; search the Scriptures with them; weep and pray with them. In your earnest efforts, represent the love of Christ. Oh! this love, if we have it, is too much inclosed in our hearts, and does not appear in words or deeds as it should. How will you meet your relatives, your friends, and your neighbors in the Judgment, if you have not labored in every way possible to bring them to the truth? My prayer is that the Lord may so impress the minds of men and women in Vermont that they cannot rest until they commence in earnest to labor for souls. When they do this it will no longer be said, Vermont is a hard field.

November 27, 1883

## **The Maine Camp-Meeting**

I attended the camp-meeting held at Waterville, Me., September 6-11. Here, in my native State I met dear brethren and sisters whose interest has for years been identified with the cause and work of present truth; but some precious ones who ever met us with joy, and whose thoughtful care we have often experienced on the camp-ground, we shall meet no more in this world. Bro. Barker, who sleeps in Jesus, is one of these. His active, busy life is ended. He was a care-taker, a burden-bearer. He did not spare himself; he did not shirk responsibilities. We missed him upon the ground. I could deeply sympathize with Sr. Barker. Since we last met, we had each laid a companion in the grave. But we will not sorrow as those who have no hope. If we are faithful, when the Lifegiver comes we shall meet our loved ones again, never more to be separated. A brighter morning will dawn for all who by patient continuance in well doing seek for glory, honor, and immortality. If we are steadfast in the hour of trial, we shall at last win a crown of glory that will never pass away. This prospect should be to the people of God a sunbeam shining continually amid the darkness and dangers of these last days.

Sr. Umberhind, a faithful mother in Israel, has fallen. Her work is in one sense ended; yet her precious example, her deep interest in the truth, her words of hope and confidence and faith, will continue to live. Her works follow her. Three sisters, children of Sr. Umberhind, have fallen under the power of the fell destroyer; death has done his cruel work in these three families.

We here met our dear Sr. Temple, who has been bereaved of four of her children. We could scarcely wonder that the mother's heart was torn as branch after branch was broken from the family tree, or that the wound seemed to her almost incurable; but when we learned that her treasures had been laid away in hope,--that these dear ones had died loving the truth and trusting in Jesus,--we felt that in the mother's heart the bright beams of hope and joy should light up the dark night of sorrow.

The ways of Providence cannot always be read or traced; they appear inexplicable to the wounded, stricken heart. The words of Jesus, "What I do thou knowest not now, but thou shalt know hereafter," are applicable to these bereaved ones.



If our loved ones have given their hearts to Jesus, there is cause for joy. It is impossible to tell what might be their future. Many families experience a grief that is worse than sorrow for the death of friends. When their children pursue a course that will bring shame upon their parents,--when they become impatient of restraint, break the ties which bind them to father and mother, and renounce the vows that held them in holy, happy allegiance to their Maker,--then there is sorrow indeed. "Write, Blessed are the dead which die in the Lord." Let the bereaved Rachels be comforted; for their children shall "come again from the land of the enemy."

I was much gratified to meet several of our brethren and sisters from Aroostook county. They strongly urged me to visit them, and had it not been for other camp-meetings that I felt it duty to attend, I should have been glad to comply with their request. I hope to be able to visit them at some future time.

We had some very precious seasons at this camp-meeting. Many cheering testimonies were borne; but there was not that thorough work which we greatly desired to have accomplished. My heart yearned to see some who were backslidden coming to the cross of Christ. These are not ignorant of the way. They have been wrought upon by the Spirit of Christ; they have become acquainted with the matchless charms which in my Saviour dwell; and now the voices once heard in praise and gratitude to God, are silent. Will these persons leave the blood-stained banner of Christ, and take their position under the black banner of Satan, and choose his service? In the soon-coming conflict, will they risk sharing the fate of the arch-deceiver? God forbid. Oh that these souls would heed the words of the inspired prophet: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

There were children of Sabbath-keeping parents who seemed to be indifferent. I could not see that they were moved, either by the presentation of truth or by appeals that were made by the messengers of God. There is a great lack somewhere, or these things would not be. If all were letting their light shine as Christ has enjoined upon his followers to do, it would be otherwise. It is not always an easy task to hold the fort when there are great odds against us.

Improvements can be made in our manner of conducting camp-meetings, so that

all who attend may receive more direct labor. There are some social meetings held in the large tent, where all assemble for worship; but these are so large that only a small number can take part, and many speak so low that but few can hear them. By districting the encampment, so that several meetings, each in charge of a leader, will be held in selected tents, all may be benefited. On the Maine camp-ground, some meetings of this character were very interesting and profitable; in others, much of the precious time was occupied by the leader in doing the talking himself, while the people had but little opportunity. In one tent the leader occupied all the time except ten minutes, and that meeting was a failure. Did this brother love his neighbor as himself? In some instances much time was devoted to singing. There was a long hymn before prayer, a long hymn after prayer, and much singing interspersed all through the meeting. Thus golden moments were used unwisely, and not one-half the good was done that might have been realized had these precious seasons been properly managed.

There should be Bible-readings in place of some of the regular discourses; even outsiders will be benefited by them. Our people, who are expecting such great and important events soon to transpire, should know the reasons of their faith, that they may be able to give an answer to every man that shall ask them a reason for the hope which is in them with meekness and fear. In his word, God has revealed truths that will benefit his church. As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of his priestly office, in fulfillment of the words of the angel to the prophet Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Our faith in reference to the messages of the first, second, and third angels was correct. The great way-marks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God's people are now to have their eyes fixed on the heavenly sanctuary, where the

final ministration of our great High Priest in the work of the judgment is going forward,--where he is interceding for his people.

There are large numbers of those who profess the truth in Maine who need a great work done for them. When I see how great this work is, my heart is drawn out in earnest prayer that for these precious souls the death of Christ may not have been in vain. Dear brethren and sisters, do not neglect this work of preparation too long, but take hold of it now, and lose not a moment more of probationary time. The want of genuine faith in our churches is making them very weak. There is a kind of faith that takes it for granted that we have the truth; but the faith that takes God at his word, which works by love and purifies the heart, is very rare. All who profess the truth are not converted, although they may think they are. Some mistake transient emotions, ideas, and fancies, or resolutions formed in their own strength, for conversion. But faith is a living, abiding principle. Its object is truth,--divine, eternal, changeless truth. Genuine, saving faith is inseparable from repentance and conversion, and will manifest the fruits of the Spirit. It is a continual, conscious trust in Jesus. The sinner's only hope is in the merits of a crucified and risen Saviour. There is no resting in any efforts of our own, yet these efforts must be made.

We have a solemn message, and it is not intrusted to ministers alone. Men and women who will never be called to the ministry, may have a part to act in warning the world. They must let their light shine. There are young men in Maine whom God would accept to do work in his vineyard, but they feel no burden of responsibility. They have had light, they have had knowledge; but if they refuse to walk in the path of obedience, that precious light will become darkness to them. Let these children of Sabbath-keepers make haste to find a refuge from the storm which is soon to come upon our world. Satan has such a bewitching power upon their minds that they are beguiled from the faith; and unless there is an increase of zeal, a more intense love for Christ and for precious souls, on the part of experienced members of the church, they will themselves fail of the grace of God, and there is great danger that they will have their portion with unbelievers.

The lay members of the church must make effectual efforts for their children. Brethren and sisters, you may have the blessed satisfaction of seeing souls enter the school of Christ as learners and as laborers as the result of your earnest efforts. You cannot afford to be selfish, seeking merely to save your own souls, while you are indifferent in regard to other souls for whom Christ died; for through this indifference,

you will fail to secure even your own salvation. But if the love of Christ be in you and abound, you will not be idlers in the vineyard of the Master, nor unfruitful branches of the living Vine. Go to work, you that have the light of truth, unselfishly, devotedly, earnestly, to show forth the praises of Him who hath called you out of darkness into his marvelous light.

December 11, 1883

### **The New York Camp-Meeting**

I left the camp-ground in Maine very weary, and suffering from a severe cold. We visited my afflicted twin sister living in Gorham, Me. Rheumatism has made sad work with her body. Notwithstanding she is almost helpless and a great sufferer, yet she is remarkably patient and cheerful, and thoughtful of others' comforts.

Oh, how gladly would we have relieved her of pain, and brought her back to health had it been in our power! But we thought, Jesus loves her better than it is possible for us to do. He will not willingly afflict or grieve the children of men. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

We had precious seasons of prayer with her, and Jesus seemed very near us. I found comfort in presenting her in faith to Jesus, the pitying Lamb of God. He alone could be her helper. He alone could rebuke the cruel power of the enemy, and stay the progress of disease. He alone could give peace and comfort and hope to those who believe in him. After a few hours' stay we had to say farewell, leaving her to suffer on, not knowing that we should meet again in this life. I was unable to keep up longer without rest, and strength should be given me.

We were courteously welcomed at Bro. and Sr. Martin's in Deering; and here all was done for me healthwise that kindness and skill could do. Here my faith was tried. I thought it could not be duty to attend the camp-meeting in New York; yet I feared it might be the work of the enemy to hedge up my way. I decided to start on my journey, trusting in the Lord to help me. My earnest prayer went forth from unfeigned lips for help and strength to do all the work the Lord would have me. I left Maine in great weakness. While waiting in Worcester several hours, my prayer went up to God continually for strength and grace which I so much needed. We were in the midst of a rain-storm. In Syracuse depot we were also detained and my prayer was still unceasing for health and strength and the blessing of God, that I might bear the testimony he had given me to the people. We found at Union Square that every preparation had been made for our comfort. Our tent was pitched under a large tent, and although it was unpleasant weather, we were protected as much as possible from storm and wind.

Once upon the ground, I was convinced we were in the way of our duty. I had claimed the promises of God, and they were verified to me. We met many for the first time who had embraced the faith within a few years, and were rejoicing in the love of the truth. When I saw the camp-meeting located at a distance from any city and apparently in an out-of-the-way place, I thought one object of the meeting would be lost; viz., that of securing an attendance of those not in the faith. I regretted this, for our light is to shine forth to the world. But we were disappointed to see so large a number from those not of our faith in attendance, and they seemed to be interested. It was by faith I attempted to speak to the people; but at every effort the Lord helped me. As I labored to impress upon our people the necessity of a preparation of character that they might stand in the day of the Lord, I forgot my infirmities; the Lord blessed me. There were several seasons of specially seeking the Lord. When we called for those to come forward who had not an evidence of their connection with God, and for those who had backslidden from God, and for those who were seeking the Lord for the first time, a large number responded.

These were very precious and impressive occasions. Many bore testimony while their hearts were deeply affected. We sought to impress upon the people the necessity of greater faith and unfeigned love. The want of love for Jesus with some of our brethren had dried up their love for one another, and as the result there were growing among God's people selfishness, self-sufficiency, suspicion, and distrust of one another. All this is not of Christ but another spirit, and must be overcome.

Many are vainly striving for the victory, but they do not obtain it, because they cherish sins of selfishness, of worldly ambition, unkindness, envy, self-esteem, or some fleshly lust. While these idols are reserved, they cannot expect the Lord will do great things for them.

Could all of those who believe the great and important truths God has opened to his people, exemplify their faith by their lives, they would realize that they have entered into close relationship with God, that they are sons and daughters of God. However little and unknown they may be in the world, they are members of the royal family, children of the Heavenly King. If they could always sense this, there would be a great change in their deportment; and in conversation would they not talk of their best friend who had made such provision to elevate and ennoble them to be children of God and to

enjoy the riches, the affection, the care, the communion, which belong to those redeemed unto God? What a condescension on the part of the Majesty of heaven! What amazing love, that sinners, worms of earth, may be allied to Omnipotence! For to as many as received the Saviour by faith, "to them gave he power to become the sons of God, even to them who believe on his name." But how sad seems the condition of those who despise his love, who refuse to accept the salvation purchased for them at such an infinite cost, and once having accepted it, cast it away as valueless! How many are so infatuated with the pleasures of sin that they will cast away with contempt the most precious blessings, the most exalted honors in the universe, and greedily grasp forbidden pleasures! They neglect and despise the friendship of God; and oh, how brief the time when they will be obliged to leave their chosen objects of delight, for which they sold their souls, and experience woe and despair!

Sunday my faith was severely tested. My throat and lungs were irritated and painful. The tent was crowded, and quite a number stood upon the outside like a wall.

I consented to go to the desk, and if my throat and lungs prevented my speaking I would call upon another to take my place; but the Lord blessed me greatly, and gave me a testimony to bear to the people. I felt very free in the Lord, and very grateful that Jesus is a present help in every time of need, if we will only believe. "My grace is sufficient for thee," has been my assurance while engaged in laboring in the cause of God. I have claimed this promise again and again, and his word has never failed me. We have a mighty helper, and he invites us to trust in him fully. This is the Christian's privilege, to believe and still to continue to believe that God will be an ever present help in time of need. The Lord spoke through his servants with clearness and power; and I was led to inquire, Will these words spoken by the ministers of Christ be a savor of life unto life to those who hear them, or of death unto death? Who will accept the light of truth? Who will reject the words of life to their own eternal loss? Who of that number who profess the truth, but whose lives contradict their faith, will heed the words of God through his servants? Those who neglect to take heed will not know real happiness. How will those who neglect the words God has spoken through his messengers meet their Saviour, whom they have not honored in conversation or by their example? All these opportunities and privileges will rise up in the Judgment to condemn them. Every one must meet a record of his life just as it is. The work he has been doing stands to testify for or against him. If that work is evil, he stands stripped of his own righteousness, and without the white garments on,--the righteousness of Christ,--without the friendship of

Jesus. How terrible the position! standing alone amid the terrible dignitaries of heaven, confronted by the Lord Jesus who gave his life for them, but whom they rejected, saying, We will not have this man Jesus to reign over us. These are the fearful words heard, "Depart, I know you not."

We had very sad thoughts in regard to those delinquent ones. There is evidence of backsliding from God when these yearly gatherings are not appreciated and attended. These precious convocations are of God's arrangement, to be a strength and great blessing to his people; and those who consider these meetings unimportant are neglecting Heaven-sent, precious opportunities, and are meeting with a great loss. If there are those who are backslidden, these meetings are for them. There is great danger of the love of the world excluding the love of Jesus. These poor, tempted souls will never find rest and peace until they make a full and unconditional surrender. The requirements of God's word are positive. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." This is the only condition laid down in the word of God upon which we can claim eternal life. The promises of God are ample. The gospel was not given to awaken desires it could not satisfy. "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."

The fluctuating, changeable, mournful experience of many who profess Christ, is anything but rest and peace; it is continual labor, pain, and sorrow. They have placed a yoke upon their own necks exceedingly galling, and accumulated a burden for themselves, which Christ has not bidden them to lift. Love of the world is eating out of many hearts all love for Christ and for heavenly things. May these heed the injunction of Christ, "Lay not up for yourselves treasures upon earth." Jesus knew what he was talking about; for earthly treasures become a snare.

We were made sad in not meeting some we hoped to see at this meeting. Some may have been kept away by sickness; and we knew some were not at this precious meeting because they were in darkness. They had not been following where Jesus leads the way. We felt sorry that anything should keep them away. These annual meetings they have attended year after year; but they were not on the ground this year, 1883: and Jesus of Nazareth passed by to scatter blessings in their path. These absent ones will meet with a loss that they cannot afford. We know that some of our brethren are



entangled in the things of this world. Their homes are their idols. They have become selfish, disbelieving. These things separate them from God. All heaven is interested and anxious for their good, and is seeking to draw their hearts to a higher and better life, to the immortal inheritance, and to fix their expectations upon the heavenly country. Jesus would have them transfer their treasures. "Lay not up," says Christ, "for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." We are only pilgrims and strangers on the earth, looking forward to that better country, the heavenly home, and securing a title without a flaw to our rightful possessions there. If some of these good brethren whose affections are buried up in worldly treasures could have the experience of our pilgrim fathers, who were driven from their homes because of their faith by persecution, sword, and fagot, that they might learn like Abraham to go out not knowing whither, but trusting in the voice that called from above to lead the way,--it would prove a blessing to them. It was exile, pilgrimage, and peril in a strange land, that made our fathers firm, and strong, and faithful in the cause of truth and justice.

If this old lesson of trust in God would be learned anew in the hard school of suffering and sorrow and failure by some of our worldly, ease-loving brethren, they would become strong men to battle for the right. They would be messengers of light, bearing the truth to those who are in darkness. The consciousness that the world's Redeemer is their shield and exceeding great reward would be of far greater value than all earthly treasures. They would testify by precept and example that their citizenship is in heaven; and their work would be to build up a kingdom that shall stand forever. We had very sad thoughts in regard to these delinquent ones. Why were they not at the meeting? Had they no interest in divine and eternal things? Had they lost their love for the truth, and their interest in it? Had they cast away their confidence? Had any drawn back to perdition? God forbid.

We met upon the ground many of our old, tried friends of the cause, with whom we had taken sweet counsel more than thirty years ago. Care and age and infirmities had left their marks upon them; but they were still firm in the faith, rejoicing in the blessed hope of the soon appearing of our Redeemer in the clouds of heaven. We were rejoiced to see these precious and faithful ones cheered and blessed in our meetings, and bearing cheerful testimonies of the goodness and mercy of God. In my life experience I have

found that the happiest people upon the earth are those who commit the keeping of their souls to Jesus, and have found peace and rest in believing.

Most of these experienced soldiers of the cross had suffered bereavement, affliction, and losses, but no murmur escaped their lips. They had learned where to seek help in trouble and calamity. They had found shelter from the storm and tempest in the Rock of Ages. What a satisfaction to find the Lord's toil-worn, believing, trusting ones firm as a rock! Their countenances lighted up as they listened to words of truth, of hope, of faith from the Lord's messengers. Those faithful ones had passed through trials, but had taken counsel of Him who says, "I am the way, the truth, and the life." They had found by experience all that is of value in this life can be secured only in the service of Him who made the world and all things that are therein, and has pledged himself to make this world, purified, renewed, glorified, the possession of the meek, trusting, believing, faithful ones.

There are times of sore trial and distress to those who follow Jesus. But these see, by an eye of faith, Jesus upon the cross of Calvary; and the infinite efficacy of the blood of a crucified Redeemer is sufficient for every human soul. There is no other remedy for the fainting soul in its greatest need than looking to the cross of Calvary. They can do nothing but place their hands in the hands of Christ, and say, Lead me, guide me. Tempted they will be, perplexed, and sometimes discouraged; but by faith they hear the call through the thick darkness saying, "Follow me, and ye shall not walk in darkness but have the light of life."

December 18, 1883

### **Nebraska Camp-Meeting**

From the New York camp-meeting I went to Nebraska. The notice of this meeting had been widely circulated, and a very large gathering anticipated. The heavy rain-storm which continued during nearly the whole time of the meeting, prevented many from coming; still, a large number tented on the ground. Some of these had come from one to two hundred miles by private conveyance, traveling in the rain a portion of the way. I was very anxious that these dear souls should receive a rich blessing to carry back with them to their homes; and the Lord gave me strength to bear my testimony to them. I felt deeply the importance of the solemn message to be borne to those in attendance,--a message which, though solemn, should bring joy to the Christian's heart, because his redemption draweth nigh. I thought I might never meet these souls again, until we should meet in the Judgment; then it would appear whether I had done all my duty in warning, entreating, and so presenting the truth that the Lord would work with my efforts, making them prove a savor of life unto life.

The meetings were profitable, but I longed to see a deeper interest awakened in many hearts. More time was needed; had we had another week, ten times as much might have been accomplished as was done in the first week. It takes time for men who have been all absorbed in business pursuits to get rid of the worldly stamp, and turn their attention to spiritual things; and this was not fully accomplished before the meeting broke up. I am sorry that any allow their minds to become so engrossed in the things of this world that they are not ready to enter into the spirit of these holy convocation meetings from the very first. There may be but one family in a place, and they deprived of the privilege of meeting with those of like precious faith; but they are not deprived of access to their Saviour. They can come to him with all their burdens; and his word declares, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith."

My heart was drawn out in sympathy for these precious ones who enjoy so few religious privileges; for temporal affairs engross their minds until their thoughts and conversation run almost wholly in a worldly channel, and when they assemble in our general meetings, they do not understand themselves; they do not know their great need.

Some are self-confident, self-sufficient, exalted in their opinion of themselves, because they do not have clear views of Jesus. If they lived near to him, they would see his purity, his matchless benevolence, his self-sacrifice and infinite love, which would lead them to see their deficiencies; and when viewing the cross of Calvary, and the sufferings that Christ endured that they might be rescued from ruin, they could not have one exalted feeling in regard to self. Satan is constantly at work to separate man from Christ, and his power is especially exercised upon those who profess to be children of the light. If he succeeds in any way, through pride, covetousness, love of the world, or self-esteem, in hiding from their view the perfect Pattern, then his purpose is accomplished. It is unsafe for any one of us to allow temporal and worldly things to absorb the mind and affections. If the mind is exercised almost wholly in this direction, and the conversation is of this character, the mind becomes earthly, sensual, and Christ and his grace are cut off from the view.

I thought as I looked upon the brethren and sisters assembled on the Nebraska camp-ground, These precious souls are the purchase of the blood of Christ; he died that they might have life and immortality. And yet they do not discern their high and exalted privilege; for Satan interposes to obstruct and cloud their view of the perfection of Christ and the Heaven bought privileges he has brought within their reach. How can these obtain eternal life? Will they arouse from their indifference? Will they escape from this death-like sluggishness of soul? Will they avail themselves of the only effectual remedy,--earnest faith and firm reliance upon the word of God? They may trust in Jesus; they may rely upon his merits; they may grow in grace and in the knowledge of the truth; but in order to do this, they must work from a higher standpoint. They have long trained their minds to run in a worldly channel, and now that they profess to love Jesus, they have another and a different education to obtain in the school of Christ. They are rough stones hewed out of the quarry of the world by the cleaver of truth; but it is not the plan of God that they shall always remain rough stones. We shall all be brought into the work-shop of God, where the hammer and the chisel will be brought to bear upon us until we are hewed and squared; then we are to undergo a still nicer work of burnishing and polishing, until we are fitted for a place in God's temple, when every stone will come into its place without the sound of an ax or a hammer.

Eld. Haskell and my son, W. C. White, joined us at this camp-meeting. They were delayed on the road, so we only enjoyed their presence and labors during the last two days of the meeting.

I here met Bro. Cady from Southern California. He feels that he cannot preach, but he can give Bible-readings. In a visit to his relatives and friends, he presented from the Scriptures the reasons of our faith in their families, by the fireside. He was thoroughly in earnest, armed and equipped with the word of God; and as a consequence, he exerted a strong influence, and had the pleasure of seeing about a dozen decide to obey the commandments of God. Our brother felt that this precious fruit of his labor was of more value to him than treasures of gold and silver. Oh that many more would follow his example of personal effort!

I was glad that Bible-readings were introduced at the Nebraska camp-meeting, that those present might have some knowledge of this kind of labor; for if personal efforts in this direction are put forth in the spirit of Christ, they will be crowned with success. Those who depend wholly upon Jesus for help and strength, will conduct themselves as becomes his representatives, and they will not labor in vain. The world are so engrossed in their own pursuits that it will be difficult to arrest their attention; but if laborers show a spirit of self-denial, of cross-bearing, of earnest love for souls and manifest true devotion, they will have a telling influence upon others; for such labor will be in marked contrast to the superficial efforts of the large class who profess to be laborers for God, but have only a form of godliness, while their lives deny the power thereof.

The opposition from the powers of darkness is very great, and is constantly increasing. Those who believe the truth and practice it in their lives, will have opposing influences to meet, but Jesus has made ample provision for them. He does not require them to go in their own weak strength. The promise is, "Lo, I am with you alway, even unto the end of the world." But every one who has a work to do for the Master must be thoroughly in earnest. The servant of God must watch unto prayer, be faithful to the grace given him, continue in the love of God, and abide in Christ as the branch abides in the vine. Many have labored depending on their own insufficient ability. They have not, by faith, claimed divine help, although Christ has said, "Without me ye can do nothing." Christ must be interwoven in all our experience; we can only reach the people through the influence of the Spirit of God. Be steadfast if you would be useful.

The isolated brethren and sisters should feel it their duty and privilege to be light-bearers in every sense of the word, because they are the only ones in their vicinity who

see the importance of the truth. If they lead faithful, self-denying lives, laboring for others in the spirit which actuated Christ, they will have help from Heaven; angels will be at their side. Whatsoever they ask, they receive of God, because they keep his commandments and do those things that are pleasing in his sight. These will be the true Calebs in the church. They may never give a lecture or preach a sermon; yet they have their work to do, and are successful laborers in the vineyard of the Lord. They have a transforming influence. These men draw nigh to God in prayer; their closets are often visited; their supplications move the arm of God. They reach the people through his power, and receive special grace to win souls to Jesus.

Every one has talents intrusted to him of the Lord, and is guilty if he buries them in the earth. They are to be used to the honor and glory of God. He has given light upon his word, and this light his people are not to shut up to themselves; they should let its bright rays shine upon the pathway of those who are transgressing the law of God. Each one who experiences converting grace becomes responsible to show forth the praises of Him who has called him out of darkness. God has constituted him a new power on earth to work in establishing his kingdom, and he requires that every talent he has entrusted to his servant be used to its fullest capacity.

When I consider the great light the Lord has given in his word, the precious opportunities and rich privileges enjoyed by his people, I can but think how Jesus must be grieved at their indifference and want of appreciation of these great blessings, which make them so weak that when they ought to be teachers they have need that one teach them. A genuine Christian experience increases, unfolds, and intensifies. The child of God gathers strength as he proceeds; his light must shine more and more, else it will grow dim and die out. His faith should grow stronger, his consecration more complete, his love more perfect, his zeal more ardent and tireless; his courage should be unshaken, his patience unwearied, while he makes steady advancement in the knowledge of the truth and the love of Jesus. There is nothing selfish in a religious life. The Lord has given to every man his work. Bible truth received into the heart is diffusive and aggressive. Its nature is represented by the saving salt, the transforming leaven, the bright, shining light which dispels darkness.

The brethren in Nebraska have shown a commendable zeal in trying to extend their labors, and work upon broader plans. God forbid that we should abate their ardor one jot. We would that we could see the same earnest zeal and determination to do a

greater work manifested in every Conference. It is not to be expected that those whose experience is short can have all the foresight that is gained by long experience in the work. If many who have had years of experience, and who believe all the truth, would put forth earnest efforts proportionate to the great truths they believe, we should see tenfold more accomplished. It is because of our little faith and half-hearted efforts that we see so little done. I sincerely thank the Lord that our brethren in Nebraska have had a mind to work. Let no one take the position to find fault, to criticise, and to block the wheel. They have not shown any more zeal or any greater earnestness than our faith demands of every Conference in the land.

Every determined effort to advance the truth has been met by a strong resistance from the hosts of Satan, and this resistance will greatly increase. He stands ready to bar the way in every enterprise that threatens the interests of his cause. He has tempted some of our brethren to look with distrust upon any one who ventures to move out and work upon broader plans. He will suggest that you are going too fast; you will use means in this work; you must economize. It is all well to economize; but remember it will take means to do this great work. If the very ones who are criticising should engage heart and soul in doing this larger work, through their additional influence precious victories for the Master would be gained. But if instead of helping, they are continually pulling back those who have a mind to work, they may be found guilty, if moves which might have been crowned with success prove a failure.

Let it not be suggested that if means are raised to advance those branches of the cause of truth which demand financial help, liberalities in other directions will necessarily be limited; that our brethren will pay less in tithes. Ministering brethren, please give our people who believe the truth credit for greater liberality and more noble principle. Do not put complaints and murmuring in their hearts and minds which would not exist if you did not suggest them. Teach with pen and voice that we must work; that God has made men stewards of means that they may help in carrying forward the various enterprises connected with his cause; that the tithes and offerings are but a small part of what God claims of them; that they must work fast, for probation will soon close. They should follow the example Jesus has given them in his life,--deny self, lift the cross, get their treasure laid up in heaven. Thousands are dying spiritually because their treasure is laid up upon the earth, and their heart, their thoughts, their whole being, is buried up with it.

Those who undertake a larger work may not always discern the very best way to bring about certain results. They may commit errors. Would it not be a marvel if the work was carried on so perfectly in all its parts that no one could find any excuse to criticise? But although there is not that degree of perfection we wish to see, let the work advance, and let our brethren improve in their manner of working. They are obtaining an experience; their very failures may be turned to victories. We all have to learn how to carry forward aggressive warfare against every opposing influence. But if they counsel with Jesus at every step, if they seek wisdom from God, they will see results of their labor.

There are men who do not acknowledge any work to be of God unless they lead out in it themselves. They are disposed to tear down; yet the work must not cease, but go forward. At times in our experience we have had to urge advance movements against fearful odds, when everything went the hardest; but time proved that we were right, and that those who tried to hedge up our way were not actuated by the spirit of Christ. Men may think they are right and that they are to be praised for their great caution, when they are blocking the wheels. Such persons are not to be taken as guides or models.

Brethren who want to do something must arise and work, although obstacles oppose. They should be continually learning in the school of Christ to be meek and lowly of heart, then they will follow the Leader. They will start right, continue right, and end right. I wish there were men in every Conference who would resolve in the strength of God to do more than they yet have done. With enlarged faith, they would enlarge their plans. My prayer is that we may all aim to become whole-hearted, unselfish, persevering, self-sacrificing workers with Christ, discharging every duty, improving every gracious opportunity; then our talents will enlarge with our plans. Those who are actuated by love, and labor with persevering energy, will accomplish something for the Master. All their ways and works will be established; and what grace has begun on earth, glory will crown in the future immortal life.

Brethren, will you remember that it is much easier to find fault with your brother's work than to improve upon it yourself? Those who do the least are the ones who find the most fault because their brethren do not work to the best advantage. If God has told them how to do perfect work, he holds them responsible for that knowledge. Souls for whom Christ died will perish because the light of truth has not been brought before them, and when the Lord shall make inquisition for their blood, what can these



men say, who find fault with what their brethren are doing, and yet do nothing themselves? The sluggish, the unbelieving, the indifferent, the slothful, have cause to fear and tremble for the record they will meet in the day of final accounts. The death-like torpor that now holds men from earnest efforts to save souls from ruin, must be broken, for their salvation depends upon it.

Remember that an example of lukewarmness, carelessness, and indifference, is contagious. It is reproduced in a multitude of ways, and iniquity abounds. Many are bound about with worldliness, and apostasy is congealing the very life-blood of the soul, because of the coldness of ministers professing to be watchmen upon the walls of Zion. Earnest spirituality, and the quickening influence of the Spirit of God, will set men to work, not lazily, but most earnestly, to warn men to escape the perils which threaten to destroy them.

Beware, my dear brethren, lest you measure your efforts by too low a standard, and miserably fail where you might have success, and thus come short of salvation yourselves. The record of our work, which will determine our destiny at last, is passing up to God. The sentence of every one will soon be unalterably decided; and while Mercy's sweet voice is still heard, there is much to be done, and to every man is committed his work. This thought should stir the soul with diligence proportionate to the sacred truths committed to our trust. Our salvation, that boon of priceless value, must be worked out with fear and trembling. We must bear the reproach of Christ, watching unto prayer, taking God into all our counsels, choosing to suffer affliction with his people. What constant self-denial is required; what patient discipline of doing and suffering for the truth's sake; what a clinging to the cross of Christ, casting the helpless soul upon Jesus; what groaning and agonizing in spirit to enter in at the strait gate; what protracted conflicts we shall be called to pass through before we are crowned!

Brethren, you have no time to find fault with the work of others. Go to work yourselves; do something at once. Souls are perishing around us without the knowledge of the truth. It is too late to trifle with matters of eternal interest. God has claims upon men who have means. There is continual danger that their case may be like that of the man Jesus has brought before us in the parable. His grounds brought forth plentifully. His barns were filled with abundance of fruit; and he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

He who made man, who gave his Son to die on Calvary to exalt him to his throne, has shown the value he places upon the race by the price he has paid for their redemption; and when man allows earthly, temporal matters to come between him and his duty to God, Jesus calls him a fool to bury his soul in these treasures, to the neglect of the heavenly, the eternal weight of glory. Trusting for happiness in his full storehouses and barns, he is rebuked for the infatuation which makes him so blind to his eternal interest. May our dear brethren who are laying up their treasures upon earth, heed the words of Jesus: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." There is work to be done to warn the world. The various enterprises connected with this work require means. Let the work not be hindered through covetousness, but let it go forward. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

January 1, 1884

### **God's Estimate of Worldly Wisdom**

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." Such is the admonition of Paul to the Corinthian church. He would not have them dazzled or misled by those who were "wise in this world." He declared that instead of seeking such distinctions, they must become fools in the opinion of worldly wise men, if they would become wise in the estimation of God. The reasoning policy, and imaginations so highly exalted by men of the world, were vain and worthless in the sight of Heaven. Extraordinary talent was not to be considered as high honor; for unless consecrated to God and sanctified by his Spirit, it would prove a curse rather than a blessing.

The apostle continues: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Here are presented the privileges of true believers. The abilities, gifts, and services of apostles and ministers are intended for their benefit. All the treasures of God are opened to them. In possessing Christ, they possess all things. As his chosen, redeemed people, they are joint-heirs with him. The world, with everything in it, is theirs so far as it can do them good. Even the enmity of the wicked will prove a blessing by disciplining them for Heaven.

"All things are yours." How precious this assurance! Stewards of the grace of God, the treasures of Heaven are opened before you. Here is bounty without limit. We must have faith in order to appreciate this promise, and receive the blessings which it offers. Though it cannot be comprehended in its fullness, yet it is no less a precious treasure to the believer. It is so broad and deep as to amaze the skeptic; but the child of faith beholds the signature of God, and with rejoicing trusts to his unfailing word.

"The wisdom of this world is foolishness with God." The wisdom of the world is too highly valued, the wisdom from above too little sought, by the professed people of

the Lord. Men may have a knowledge of Christian doctrine, and yet understand little of Christian experience. Many are keen, apt, prompt, in worldly affairs, while they manifest little interest, tact, or energy in the service of God. They do not exercise their sharpness and shrewdness in watching to discern the devices of Satan, and studying how they may outgeneral the enemy. They do not summon all their powers to form wise plans and put forth earnest, systematic effort to advance the cause of God. The wisdom exercised in worldly temporal things is seldom devoted to spiritual and eternal things. In this manner do men of ability give evidence that they are more carnal than spiritual.

Every man, of whatever trade or profession, should make the cause of God his first interest; he should not only exercise his talents to advance the Lord's work, but should cultivate his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession that he may become a successful worker in the world; and yet he makes no special effort to cultivate those talents which would render him a successful laborer in the vineyard of the Lord. He has perverted his powers, misused his talents. He has shown disrespect to his heavenly Master. This is the great sin of the professed people of God. They serve themselves, and serve the world. They may have the name of being shrewd, successful financiers; but they neglect to increase by use the talents which God has given them for his service. The worldly tact is becoming stronger by exercise; the spiritual is becoming weaker through inactivity.

The present is a time when these talents, used in the cause of God, would tell with great effect in the upbuilding of his kingdom. But Satan has outgeneralized us in this matter. We have now to meet a class of men who have been cultivating their powers for his service. They have been encouraging doubts concerning the truth and the word of God; they have studied to find errors and to pick flaws. Some ministers make it their sole business to unsettle faith, to set souls adrift without an anchor. A vainglorious emulation renders them eager for controversy. Some who are desirous of exaltation seek to bring themselves into notice by conjecturing and reporting evil concerning the servants of Christ. Having no evidence to support a direct accusation, they throw out a covert hint, an insinuation, and thus sow the seeds of doubt to germinate in hearts that furnish a genial soil.

There are men professing godliness who are persecutors, false teachers, tempters, seducers. They have cultivated their talents for this work; and they employ all their ingenuity in disseminating unbelief, impiety, infidelity, licentiousness. They are fellow-

workers with Satan, laboring with like zeal, diligence, and success, to draw away souls after them. Had the followers of Christ been cultivating their ability, they might be wise unto salvation, able to discern the devices of Satan; were they workers together with God, we would now have an army of faithful men prepared to stand in defense of the truth, and to meet and successfully expose the deceptions of the ungodly.

Ministers of the gospel are building up the temple of the Lord,--building upon the foundation-stone, which is Christ himself. Says Paul, "Every man's work shall be made manifest; for the day shall declare it." We are building for eternity. It is doubly important now that we take heed how we build. If we indulge doubt and unbelief, we are bringing worthless material to the foundation stone. Only as we labor in faith can we bring to the building that which is precious and enduring.

Many that are drifting into darkness and infidelity are picking flaws with the Bible, and bringing in superstitious inventions, unscriptural doctrines, and philosophical speculations; others excite trifling inquiries and disputations, which call off the servants of God from their work of building, causing them to waste their time and lose their labor. Those who permit themselves to be thus hindered are giving place to Satan, and surrounding their own souls with an atmosphere of doubt and unbelief. While doing this, they might have been bringing gold, silver, and precious stones to lay upon the Foundation.

It is our work to direct souls to the living oracles. We must present to them sound doctrine, even the faith once delivered to the saints. We must show them the truth in its beauty that they may be led to renounce error. We must instruct them in faith, love, obedience, and hope, that through much prayer they may grow up "an holy temple in the Lord." The day of Judgment will test every man's work. Let us so build that our work may endure the fiery trial.

Says Paul: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." To be faithful stewards of the mysteries of God, we must not shrink from giving needed warning and reproof. Though the hearts of men may be uplifted in pride, and they may refuse to be warned, we still have done our duty. Those who reject reproof may be men who are honored by the world; but their wisdom is foolishness with God. In his own time, he will expose the vanity of their speculations, and bring to naught

their counsels.

A man of strict fidelity is a valuable steward, though he may not possess as great accomplishments as do some others. One who seeks to advance the truth for the glory of God and the good of souls, without respect of persons and regardless of his own ease, interest, or honor,--such a man should be highly esteemed, though he may not possess learning or eloquence. He is God's nobleman. In the sight of Heaven, he presents the highest type of manhood.

When the judgment shall sit, and the books shall be opened, there will be many astonishing disclosures. Men will not then appear as they appear to the human eyes and finite judgments. Secret sins will then be laid open to the view of all. Motives and intentions which have been hidden in the dark chambers of the heart will be revealed. Designing ambitions, selfish purposes, will be seen where the outward appearance told only of a desire to honor God and to do good to men. What revelations will then be made. Men of pure motives and true and noble purpose may now be slighted, neglected, slandered, and despised; but they will then appear as they are, and will be honored with the commendation of God. Hypocritical, ambitious teachers may now be admired and exalted by men; but God, who knows the secrets of the heart will strip off the deceptive covering, and reveal them as they are. Every hypocrite will be unmasked, every slandered believer will be justified, and every faithful steward of God will be approved and rewarded.

Not all are Christ's who adopt his name and wear his badge. Jesus says, "Follow me." Are those who indulge sinful habits and enjoy the frivolities of the world, Christ's children? Can we see the footprints of the Saviour in the path they tread? Are those who are neglectful of religious duties following Christ? Do they have sweet communion with him? Do they let their light shine before men?

Brethren and sisters, are we following in the steps of Him who sought not his own will but the will of his Father? If we have not the Spirit of Christ, we are none of his. We cannot serve two masters. We cannot belong to Christ and to Belial. If we are the world's in our habits and practices, we do not belong to Christ. We may be his, in the sense in which the earth and the beasts of the forest are his, but we are not his chosen ones. We shall be prepared to stand as stewards of God, only as we are in Christ. By his grace alone can our life be such as to advance the cause of truth. We must learn

in the school of Christ if we would have wisdom to work the works of Christ.

To be Christ's is to be consecrated to his work, to employ every power of the mind and every member of the body to do his will and to advance his glory. It is to open the heart to his word, to reveal the testimonials of his love. It is to have Christ formed within, the hope of glory; to contemplate his matchless charms until the overflowing tribute of the soul shall be, "Hear what the Lord has done for me."

Through the words of the apostle, the voice of Divine Wisdom speaks to us as it spoke to the church at Rome eighteen hundred years ago: "To be carnally minded is death; but to be spiritually minded is life and peace."

January 8, 1884

## **Separation from the World**

"The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Such were the words spoken by Ezra, the Hebrew priest and scribe, to the king of Persia. Ezra was about to return to Jerusalem with authority for the rebuilding of the city, and the enforcement of the law of God. He was accompanied thither by a body of his countrymen to assist in the work. Before them was a journey which would occupy several months. They were to take with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he asked from the king no armed force for their protection.

Before setting out on the journey, he assembled his companions,--men, women, and little children,--"at the river of Ahava," where a solemn fast was proclaimed, prayer offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." And in recording the events that followed he adds: "So we fasted, and besought our God for this, and he was entreated of us." "Then we departed from the river of Ahava, on the twelfth day of the first month to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem."

Ezra and his companions had determined to fear and obey God, and to put their trust wholly in him. They would not form a connection with the world in order to secure the help or friendship of the enemies of God. Whether they were with the many or the few, they knew that success could come from God only. And they had no desire that their success should be attributed to the wealth or influence of wicked men. Ezra would run the risk of trusting his cause with God. He well knew that if they failed in their important work, it would be because they had not complied with the requirements of God and therefore he could not help them.



The Scriptures furnish abundant evidence that it is safer to be joined to the Lord, and lose the favor and friendship of the world, than to look to the world for favor and support, and forget our dependence upon God. It was because they were convinced of this truth that the Jews had refused to allow their adversaries to unite with them in the work of building the temple. They saw in the propositions of those idolaters a device of Satan to beguile God's people into union and fellowship with his enemies.

The Lord himself has established a separating wall between the things of the world and the things which he has chosen out of the world and sanctified to himself. The world will not acknowledge this distinction; they claim that it is needless. The servants of mammon make every effort to break down the barriers, and destroy the line of demarkation between the holy and the profane. Many of the professed followers of Christ are determined to break it down, and to maintain concord between Christ and Belial. But God has made this separation, and he will have it exist. In both the Old and the New Testaments the Lord has positively enjoined upon his people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people, that they may show forth the praises of him who hath called them out of darkness into his marvelous light. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness.

This distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church-book, that constitutes us children of God. We must have a vital connection with Christ; we must be one with him, imbued with his Spirit, partakers of the divine nature, crucified to the world with its affections and lusts, renewed in knowledge and true holiness. Paul wrote to the Colossians, "Ye are dead, and your life is hid with Christ in God." This is true of all real followers of Christ. They walk in humble obedience to the requirements of God. While in the world, they are the light of the world.

"As many as are led by the Spirit of God, they are the sons of God." They are living examples of Christianity. They are called Christians because they represent Christ in life and character. They cannot follow the customs or practices of the world; for these are from beneath, and are of the wicked one. Those who follow Christ will have the principles of holy love in their hearts. They will cherish the faith that works by love and purifies the soul.

There is an element called love which would teach us to praise and flatter our associates, and not to faithfully tell them of their dangers and warn and counsel them for their good. This love is not Heaven-born. Our words and actions should be serious and earnest, especially before those who are neglecting their soul's salvation. If we profess to be sons and daughters of God, we should pursue such a course toward the unbelieving that our souls will be clear of their blood when we meet them in the great day of final reckoning. If we unite with them in lightness, trifling, pleasure-seeking, or in any pursuit which will banish seriousness from the mind, we are constantly saying to them by our example, "Peace, peace; be not disturbed. You have no cause for alarm." This is saying to the sinner, "It shall be well with thee."

Oh, how many ease-loving souls there are among us, who virtually unite with sinners, and while in their society say and do nothing to awaken conviction, nothing to disturb their carnal security! Many who profess to be sons and daughters of God, and call themselves the light of the world, reflect no light upon its darkness. If these half-hearted, slothful, pleasure-loving professors of Christ were what they profess to be, how much good they might do! It is their privilege to walk in the light of Christ's countenance, to learn his commandments and do them, and by precept and example reflect light upon those who are in the darkness of error. But not partaking of the Spirit of Christ, they do not apprehend and enjoy the privileges of children of God; they are so far separated from Jesus that with their limited conceptions and darkened understanding they cannot comprehend heavenly things, and do not love to meditate upon them. They do not enjoy the presence of God; they know not the power of his grace.

Those who persist in neglecting the only salvation that can deliver from the ruin of this fallen state, have no prospect before them better than that of the beast that perish. This consideration should lead every one who loves and fears God to be faithful to his trust, to walk in the light, gathering strength and wisdom day by day, that his light may shine forth clear and bright to direct sinners to the Lamb of God. By neglect of the salvation presented in the gospel, the world is becoming more and more hardened. Satan's power increases; his deceptions become more captivating, his delusions stronger. Christians must now come to the front; the help of every soul is needed. All should let their light shine forth, not merely in profession, but in good works. They should be heavenly guides, setting an example of faithfulness, of self-denial, of prompt, decided, vigorous action to push the triumphs of the cross.

A genuine Christian experience unfolds day by day, bringing to its possessor new strength and earnestness, and leading to constant growth in spiritual life. But the Christian world abounds with professors of religion who are merely religious dwarfs. Many seem to have graduated as soon as they learned the rudiments of the Christian faith. They do not grow in grace or in the knowledge of the truth. They do nothing, either with their means or their influence, to build up the cause of God. They are drones in the hive. This class will not long stand where they are. They will be converted and advance, or they will retrograde. The perils of the last days will test the genuineness of our faith. Slothful servants will be found under the black banner of the powers of darkness.

The message borne to the people by the faithful servants of God will not be calculated to lull them to carnal security. They will have words to speak to stir them to action. We call upon those who are imitating Meroz to arouse. Go to work; do something for the salvation of souls, something to advance the cause of God; and do it now. You have but little time in which to labor. The Lord has given to every man his work according to his ability. To meet the claims of God, you will have to make personal effort; and in this work you will need the resources of an ever-growing Christian experience. Your faith must be strong, your consecration complete, your love pure and sincere, your zeal ardent, tireless, your courage unshaken, your patience unwearied, your hopes bright. Upon every one, old or young, rests a responsibility in this matter.

Parents, I entreat you, for Christ's sake, for the sake of your dear children, teach them that God has claims upon them, and that they must be fully prepared for whatever work they may find to do. Educate, train them to have the eye single to the glory of God. In order to grow in grace, they must become acquainted for themselves with the reasons of our faith. Teach them to be learners in the school of Christ, to obtain a knowledge of the Scriptures, to diligently employ every means of grace, that their love may abound more and more, that they may approve things that are excellent.

Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all, and unless they are riveted to the eternal Rock, they will be borne away. Do not think that you can safely drift with the current. If you do, you will surely become the helpless prey of

Satan's devices. By diligent searching of the Scriptures, and earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy. But you will be tried; your faith, your love, your patience, your constancy will be tested.

Not all the names that stand registered in the church books will at last appear in the Lamb's book of life. There are tares among the wheat. There are betrayers, accusers, traitors, in the camp. These will wound, misrepresent, and falsely accuse you. They are false brethren, meddlesome and indiscrete, stumbling-blocks to others. They are doing a work for Satan far more successfully than if they were not connected with the church. Some who have not spiritual discernment will fail to distinguish between the false and the true, and will highly esteem those who have no connection with God. Those who have been indifferent and neglectful, and have failed to grow in grace and in the knowledge of the truth, will be deceived. They do not comprehend the first principles of doctrine and experience, which secure to man the perfection of Christian character.

Our duty, our safety, our happiness and usefulness, and our salvation, call upon us each to use the greatest diligence to secure the grace of Christ, to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan's devices. Those who are willing to be instructed will heed the counsels and warnings of the Spirit of God. The Lord gives these admonitions and reproofs in mercy. When his professed people move in blindness, yield to temptation, and lose their hold upon him, he sends them a message of reproof, of warning, of counsel; if they refuse to be corrected, if they rise up in rebellion, and cast reproach upon the messenger whom he sends, they reject not the messenger, but the Lord. When the people refused "to listen to the counsel of Samuel the prophet, the Lord said unto him, They have not rejected thee, but they have rejected me."

Some have a heart of unbelief, and in their self-confidence and self-deception they cannot see their errors. They are blind to their defects and their dangers. Did they see their sins and errors, and still continue in them, the Lord would give them up to blindness of mind and hardness of heart, to follow their own ways, and be ensnared and ruined. Anciently when any neglected or refused to heed the words of reproof and warning sent them of God, his protection was removed from them, and they were left to be deceived and deluded to their own ruin. Only those who, with tears of contrition, listened to the voice of God and gave heed to the warning, escaped the tempter's snare.

Those who refuse to receive reproof and to be corrected, will manifest enmity, malice, and hatred against the instrument that God has used. They will leave no means untried to cast stigma upon the one who bore to them the message. They will feel as did Ahab toward Elijah, that God's servant is the one who is the hindrance, the curse. Said Ahab, "Art thou he that troubleth Israel?" But Elijah threw back the imputation: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

He who can read the hearts of men as an open book, sees that which short-sighted mortals fail to discover. Finite wisdom cannot discern the necessity for sharp rebukes, for urgent warnings and entreaties. Those who are themselves deceived in men and in their purposes, will pronounce against the messages of reproof which God sends, and will undertake to interpret the matter to suit their own ideas. They turn aside the counsel of God, that it shall not do the work which he designed. Those who have confidence in them are misled, and through their influence they cast aside the warning which God sends them, and then Satan stands ready with his delusions to ensnare their souls. The Lord would have saved them from the ruin if they had listened to his voice. Those who should have helped them, but who only injured them, must render an account at the bar of God. They have influenced souls to doubt, to disbelieve, to disregard, and finally reject and bitterly oppose his work. Souls purchased with the blood of Christ are lost, because of the unfaithfulness of those who profess to stand as sentinels for God.

God's word represents but two great classes among men. Said Jesus to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There are but two classes of religious teachers. Of one class the apostle John declares: "They are of the world; therefore speak they of the world, and the world heareth them." Of the other class he says: "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us."

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

January 15, 1884

### **The Meeting at South Lancaster, Mass**

The meetings at Battle Creek were fraught with deeper interest than similar meetings ever held among our people. Many prayers had ascended to Heaven in behalf of this session of the General Conference; and we can testify that Jesus came up to the feast, and was an honored guest at this important gathering. The Bible-readings afforded valuable instruction to ministers, licentiates, and people. The morning meetings, designed especially for the benefit of ministers and other workers in the cause of God, were intensely interesting. Faith and love were awakened in many hearts. Spiritual and eternal things became a reality, and not a mere sentiment; a glorious substance, and not a fitful shadow. This precious meeting is in the past, but its results are to be seen in the future. We shall never know the good accomplished during the twenty days of its continuance until we meet around the great white throne. At its close, with greatly improved health, and increased courage in the Lord, I started to attend a ten day's meeting in South Lancaster, Mass.

Here we found it necessary to do much the same work that had been needed at Battle Creek. Many had not been making progress; their faith was at the lowest ebb. Arrangements were made to hold meetings at half-past five in the morning for the benefit of these dear brethren and sisters, and I was greatly pleased to see the interest manifested both by the youth and those who had had long experience. Young men and women who were attending our school seemed anxious to make the best use of these golden opportunities; they bore their testimonies, and many were blessed of the Lord. Some of our sisters who had been long in the truth, and were in feeble health, we felt should be excused from attending these early meetings, but they scarcely missed one, feeling that they could not be deprived of these precious seasons of refreshing from the presence of the Lord.

My heart yearned to have these dear brethren and sisters become better acquainted with Jesus, with his unfathomable love, his tender compassion, his measureless mercy, and his willingness to pardon the repenting, contrite sinner. When the faith we profess is exemplified in the life and character of those who believe the truth they will exert an influence that cannot be easily resisted. Men may combat and

defy your logic, they may resist your appeals; but a life of holy purposes, of disinterested love manifested in their behalf, is an argument in favor of the truth that they cannot gainsay. Earnest, unselfish effort will garner sheaves for Jesus. A consistent life, characterized by the meekness and lowliness of Christ, is a power in the world. But Christ says, "Without me ye can do nothing." If we will only believe, he will do great things for us. At these early meetings the Lord wrought for us. They were occasions of heart-searching, of humiliation, and of confession, as well as of thanksgiving and praise to God for his mercies and goodness. The Lord heard our supplications, and his Spirit set his seal to our work.

While at South Lancaster, the record of another year of my life closed and passed into eternity, and I entered upon my fifty-seventh year. I did not feel like making this an occasion of merriment, of exalting self, and of receiving presents, as is the custom of the world; but I felt more like reviewing my past life, and, with a sense of my own weakness and deficiencies, humbling my heart before God, pleading for his grace, and for health of body and clearness of mind, that the year just entered upon might be productive of more good than the past year had been. And yet I feel deeply grateful to God that he has blessed me in these respects beyond what I could reasonably expect. He has been better to me than my fears; and on this birthday the peace of Christ abiding in my heart was to me of priceless value.

Nearly the whole of Thanksgiving day, November 29, was spent in church. Our morning meeting was one of special interest. In a cheerful testimony every one had a thank-offering to present to God. In the forenoon we had a Bible-reading on the subject of thanksgiving, and it was clearly shown from the Scriptures that it is our duty to glorify God by offering thanks and praise. This was a most precious season. All were instructed and reproved; for repining at the dealings of God has been almost continual, while gratitude and praise had been seldom expressed and little cherished in the heart. Many confessed that they had cherished doubt and distrust, and had reaped as they had sown; and as they expressed a resolution to reform in this particular, I reminded them that when pretexts for dissatisfaction are presented, we are to say, "Get thee behind me, Satan." Let every one who has tasted of the love of God praise him for his goodness to the children of men. In this let every soul be whole-hearted and sincere.

It is a great cause of gratitude that we understand the nature of this day better than we once did. It is not designed to minister to our selfish gratification in the enjoyment of

every luxury because God has bestowed upon us the rich bounties of his providence; on the contrary, we are to recall his mercies, and to meditate upon his favors with thankful hearts. To devote this day to gluttony, and our time and strength to the preparation of rich and expensive dishes, thus tempting our families and friends to gorge themselves, instead of offering thanksgiving to God, is the basest idolatry of self; for it is perverting the very best gifts of Heaven to the indulgence of appetite. Many thus lay the foundation for disease and premature death, and furnish Satan an occasion for hellish exultation.

I could not let this opportunity to invite sinners to Jesus pass unimproved. I wanted all who had not previously done so to present themselves a thank-offering to Him who has made so costly an offering for them. Oh, matchless love! Oh, precious, precious offering in our behalf, that we might have eternal life! In response to the invitation, about thirty came forward, including some who had backslidden from God, and quite a number who were seeking him for the first time. What a precious thank-offering to Jesus was this! He himself says, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." There was indeed cause for rejoicing when the news was borne to heaven that on Thanksgiving day, November 29, 1883, at South Lancaster, Mass., souls were deserting the black banner of Satan, and taking their position beneath the blood-stained banner of Prince Immanuel. In imagination I could hear the response of praise, as angels told the glad news that these precious souls had entered into covenant with God to obey him as dear children, and that their names were enrolled in the Lamb's book of life. What a victory was this for Christ, and what a disappointment for Satan!

Our meeting closed about two o'clock, and we then took ample refreshments; but we had no time to devote to the preparation of extra dishes. We were having a feast of fat things; we were eating of the Bread of Heaven, and drinking rich draughts from the well of Bethlehem. Jesus graced the feast with his royal presence, and our hearts were joyful in him. The testimonies borne by our brethren and sisters were full of courage and gratitude to God; and their verdict was, "Oh, what a Thanksgiving day this has been! It is the best Thanksgiving day I ever experienced!"

#### The School at South Lancaster

The meeting-house at South Lancaster was well filled, and all the services were of great interest. The wants of the cause in New England were presented. The school



here has been productive of much good. As a result of its influence, several have gone out to labor in the cause of God, and students are constantly preparing themselves for some field of usefulness. Our brethren here have not been able to raise means to erect a suitable school-building and boarding-house to accommodate those who should attend this school.

I was free in presenting the importance of broader plans, and many important and pointed testimonies were borne in response. Our limited ideas and calculations show our limited faith. We are not half awake to the importance of working while the day lasts, remembering that the night cometh when no man can work. If we have a mind to work, and plan trusting in Jesus for help and wisdom, we shall see great things accomplished; but if we fold our hands in unbelieving idleness, Jesus cannot do many mighty works for us. We are standing upon the very threshold of the eternal world, and we need to realize the claims God has upon us to do something, and to do it now. All the heart is to be given to God; all the powers are to be dedicated to his service. How many profess much, but do little! God requires far more of us than we perform. Love for the Saviour will beget love for souls, and this love will be expressed not in words merely, but in earnest, substantial deeds. Every genuine Christian will be a worker with Christ. He cannot selfishly hoard the means in his keeping; God wants it, and he cannot withhold [withhold] the intrusted talent.

A call was made for means to begin the erection of a college building and boarding house to meet the pressing needs of the cause in South Lancaster; and in about thirty minutes \$7,000 was subscribed, and pledges came in until the sum was increased to \$12,500. This was as it should be. No one was urged, but the brethren made their offerings freely, because their hearts were moved upon by the Holy Spirit; and they did no more than they ought to have done, considering what Jesus has done for them. I thank God that I can report evidences that our brethren have a zeal for the advancement of the cause of truth. I thank him that he has put it in their hearts to give their means and themselves also to the work.

When I remember how forward our brethren in New England have been to respond to every call for means for our missions and the various other enterprises connected with present truth, even calls coming from the Pacific coast, I feel very anxious that now, when the cause in New England is in great need, the brethren in other sections may reciprocate their liberality. They may do this by taking shares in the school

buildings that must go up at once. Twenty-five dollars is the amount which the law of Massachusetts fixes as a share; will our brethren express their interest in this enterprise by taking as many shares as they shall choose?

This is a precious opportunity for all to cheerfully take part in a good work. We have seen the deep movings of the Spirit of God. The Lord has been fitting up the teachers; he has been bringing them nearer to himself. Professor Bell has been drawing near to God, and his rich blessing has rested upon him. Brethren, remember that the field, although large, is one. We are serving the same Master, and no jealous feelings should arise. Let the work go forward everywhere, and let no feeling of envy come into any heart. The school at South Lancaster is not designed to take the place of that at Battle Creek, but to supply a great need in the Eastern States. There are many who cannot attend the College at Battle Creek, who can spend a short time at South Lancaster.

We are responsible for the use we make of the blessings God has given us. Let gratitude for the precious gift of a Saviour move our hearts, and let all take part in this good work. The children need not be excluded; for the smallest sums will be accepted. Brethren in Michigan and adjoining States should make liberal offerings for the endowment fund, and for the erection of a suitable boarding-house to accommodate the students in Battle Creek; and at the same time, let all who can, have some share in the good work of the Lord in South Lancaster.

Means can now be used to advance the cause of God, but those who wait till some future time will be too late. The cause has waited years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth, in direct opposition to the command of Christ? He says, "Lay not up for yourselves treasures on 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." God has lent men strength to plant, to sow, to build, and to engage in various enterprises to accumulate means; and they most entirely lose sight of the great loss they sustain by not laying up treasure in Heaven. He has intrusted to individuals means to be used in advancing his cause. Will they unselfishly fulfill this trust? or will they wait until the Lord shall be obliged to curse the fruit of their grounds and their possessions, because

they will rob him by appropriating his means to their own use?

As I looked upon the few believers assembled in that small church in New England, and saw so large a sum raised so quickly without any labored effort, I thought of Michigan and the adjoining States, where, so far as means is concerned, the brethren have from fifty to seventy times the advantage of those in that small congregation. Very few of these New England brethren have means, and nearly all of them are poor, and their liberalities should provoke our wealthier brethren and sisters to good works. New England helped our College at Battle Creek, and was not slow in responding to the call for aid for our publishing house; and now is the time to help those who have stood in the front rank to aid in every enterprise. All that has yet been done for the school at South Lancaster has been done by the brethren in New England, while not abating their donations to others branches of the cause; now let the liberalities be mutual.

### The Importance of Faith and Love

I had freedom in speaking of the simplicity of faith and its exercise. Faith and feeling are distinct, one not being dependent upon the other. Faith, relying upon the naked promise, takes God at his word, not because of any special feeling, but because the Lord has said it, and will fulfill his word. I felt burdened for this dear people; for I knew that the tender regard for one another that should exist among the members of the Lord's family had not been cultivated. The light shining from the cross of Calvary reveals a love that is broad, and deep, and exhaustless. If we depend on our own strength, we may make every effort in our power, and not be able to approach this high standard; but if Christ abides in us and we in him, we can love in our sphere as fully as Christ does in his. How can we claim to be children of God, while we disregard the oft-repeated command to love one another? Says Christ: "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." Faith and love are the divine credentials we show to the world in proof that we are children of the light, and not of darkness.

It is the special device of Satan to lead professed followers of Christ to love themselves, to hold themselves in high estimation. They exalt themselves above their brethren, and find fault as though their own judgment was unquestionable. It is self that divides brethren; but self must die. Christ will then be revealed in our words, in our

tender regard for one another, and in a deportment characterized by true Christian politeness, free from affectation and dissimulation. Religion does not consist in a harsh, dictatorial, overbearing spirit. Those who are full of mistakes themselves, but do not realize their errors, are the least pitiful toward the erring. They are not happy, but they charge their unhappiness upon the course that others have pursued. There is continual friction, and they do not see that it all originates with themselves. These dear souls need the converting power of God; they need transforming grace. They will then be pleasant Christians, lovable, forbearing, kind, and courteous. Jesus has borne with our perversities; he has forgiven our transgressions and pardoned our errors; and we should exercise a similar spirit toward our fellow-men, even though their course may be very trying to us.

When unselfish love reigns in the heart, the Christ side of our character will be revealed in our dealings with minds. But when men claim that their stereotyped positions and views are perfect, they will be led to criticise the character and plans of others, and the Satan side of their own characters will be manifested. The precious plant of love must be cherished; all bitterness, all malice, must be put away. Then we shall realize the promise, "Ye shall find rest to your souls." The fluctuating, mournful, repining experience of most professed believers is anything but rest; it is labor, bondage, and sorrow. But there is not the least necessity for an unhappy religious experience in the life of any child of God. I would commend to all the important graces of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," as the rich cluster of fruit growing on the Christian tree.

January 29, 1884

### **From Battle Creek, Mich., to Oakland, Cal**

A little before two o'clock on the morning of December 16, our party left Battle Creek on our long journey across the plains to California. On this journey, in which I had visited Michigan, Massachusetts, Vermont, Maine, New York, Nebraska, Indiana, and Pennsylvania, I had seen more accomplished than I had anticipated. The Lord had seemed to mark out each step for me, and to give strength according to my day. I felt the need of guidance as never before. This was the first round of camp-meetings I had attended since my husband's death. He is no longer at my side as a counselor; and I must evermore lean more firmly on the arm of Infinite Power.

On this first night of our journey, I slept about three hours. When we reached Chicago Sunday morning, Eld. R. F. Andrews, Dr. Anderson, and Bro. Shireman came into the car, and said they had made an appointment for me to speak in their newly hired hall, and the people were already assembling. My head was dizzy, and I knew I was in no condition to labor; but the pleadings of my brethren prevailed, and I was soon standing in the humble but well-filled room. While on my way to the hall, I had opportunity to offer a prayer for help and special grace, that I might have in my heart and on my lips words of truth which would strengthen the faith of the believing, and shed a ray of light upon the pathway of those who were in darkness. The Lord heard and answered my prayer. He gave me the assurance, as he has done many times before, that he was my helper. He hears the first breathing of our desires; and if it is for his glory, the mandate goes forth for help to be given as it is needed.

I spoke an hour and a half with great freedom from Zechariah 3:1-7, where Satan is represented as man's adversary, claiming his prey in the person of Joshua the high priest, even in the presence of the Lord of hosts; while our Advocate rebukes Satan, and pleads for man as a brand plucked from the burning. The people hung upon my words as those who were hungering for the bread of life. Tears started from many eyes, as I presented events to transpire in the near future which will test the people of God, bringing them where they will be required to make such decisions as Daniel made when the decree went forth that all who for the next thirty days should offer a petition to any save the king, should be thrown into the lion's den. Had Daniel obeyed the decree, he

would have dishonored God; but he was true to principle, and the Lord delivered him. It is Satan's constant aim to exalt himself and his inventions, and to dishonor God. He is not satisfied unless he has the supremacy. It is not the purpose and work of God to compel men's consciences; but Satan pushes his advantages. He is a rebel against God and Christ, and is determined to war against them and those who are loyal to them. He hates them all with a bitterness that it is impossible to describe; and plots against the lives of those whom he cannot deceive by his devices.

Brn. Corliss and St. John took part in this meeting. The precious season closed with prayer; and we were again hurrying through the icy streets to the cars. We resumed our journey westward, and the next morning reached Kansas City, where I spent the day with my children, Edson and Emma White. From this point our party numbered forty-eight. We here took the skeleton-sleepers, our party occupying the whole of one car, and nearly all of another.

Our train left Kansas City Monday evening, a little after nine o'clock. Tuesday we pursued our way across the wide Kansas prairies. Between ten and eleven o'clock in the evening, I was alarmed to find from the violent motion that the car we were in was off the track. Twenty-eight years ago when going from Jackson, Mich., to Wisconsin, I had a similar experience. The engine with part of the train was thrown from the track, and four persons lost their lives and a number were wounded. I thought of that time, and my heart was drawn out in prayer for safety from disaster and death. I called to my son to pull the bell rope. Before this could be done the lights had been shaken out; but to our great relief the cars soon stopped. The hind wheels were turned half way around; and had we not stopped just as we did, our car would have broken down, and the next car would have run into ours. Were not angels of God watching over us? I believe they were, and that could our eyes have been opened, we should have seen these holy beings, sent to preserve our lives. But for their care, we might have witnessed the suffering and death of dear friends.

The accident was caused by running through a herd of cattle that had taken shelter from the wind and storm in a railroad cut. The storm prevented their being seen in time to stop the train, and so the engineer put on steam and drove through them. Eleven of these poor creatures were killed, and others were badly injured.

Our car was left standing on the track while the engine and part of the train,

including one of our cars with part of our company, went on to the next station; and as another train was expected, precautions were taken to prevent a collision. We were hindered about two hours. There was a lively scene on our car. All were astir, dressing, packing bedding, and moving into the next two cars. But though we were obliged to make this change in the night, and some of our company were moved into a crowded car and some into a cold one, none of us felt like murmuring. We were too deeply thankful that our hearts were not wrung with anguish over dead and dying friends. One of the railroad officials remarked that he had taken many parties across the plains, and had met with accidents, but he never before saw a company that were so cheerful under such circumstances. Not a word of complaint was uttered; and yet little children were roused up, and women in feeble health went to work with energy and cheerfulness. This was a merited compliment to our party; for under the trying circumstances, it would not have been surprising had there been just a little complaining.

We remembered what sorrow and suffering might have been our portion. Twenty-eight years ago, when the train was wrecked three miles from Jackson, there was heard, not the moaning of dumb animals, but the groans and shrieks of wounded and dying human beings; and the next morning, as we took the cars to pursue our journey, we had on board the coffins of the dead, who, only a few hours before, had been as full of life and hope as any of us who were on the train. The psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them;" and we felt that our safety on this occasion was due to the protection of heavenly messengers.

How carefully should we avoid mirth and unbecoming levity on the cars, on the boat, wherever we may be; for the daily record of disasters shows that there is no safety anywhere. Even in our homes we are in danger; for storms, floods, and fire are sweeping off thousands, while earthquakes are destroying additional thousands. If there ever was a time when we should be sober and watch unto prayer, it is now. Our lives are safe only when hid with Christ in God. We need every day to purify ourselves even as he is pure. There is always hope for us in God. Faith is our defense, for it connects our human weakness with divine power. Men may laugh at our credulity in believing that angels of God were commissioned to avert a terrible calamity; but I am just simple enough to believe it, and this faith I shall cherish. I believe that God delivered us from what Satan would have been glad to make a terrible calamity.

I felt that some of us--nay, all of us on that train--had a great work to do for the Master. Some on board, had they lost their lives, would have had no hope of coming up in the first resurrection. Did these know that on that night they stood face to face with death, and Satan was claiming his own, who had served him, while God's hand was stretched out to save them? If these would only feel the gratitude they should, they would leave the ranks of the enemy, and make their calling and election sure. Not one of us is safe without the care of God. We must commit the care of our souls to Jesus, and by faith place our hands in his. I appeal to those who were on that train, if they should read these lines, to make thorough work of repentance. Will they realize that God has something for them to do, and change the current of their lives? By watchfulness, faith, and prayer, by the diligent use of every means of grace, and above all by the help of Jesus, who died for them, they may cast sin out of their hearts, and turn aside from following Satan. If the lives saved are henceforth devoted to the service of Jesus, this gracious deliverance will work out glorious results.

At Denver we were told that we must go into a smoking-car, and at the same time no restriction was placed upon the smokers. When one or two were asked to forego smoking, they decidedly refused, declaring they should smoke all they chose to, and neither men nor women should hinder them. If any did not like it, "let them keep out of the car." These men were tobacco slaves. They had lost their sense of manly politeness, and did not care for their appearance. If they would abandon the use of the disgusting, defiling narcotic, and then could see its effects on the physical, mental, and moral powers, they would exclaim, as we felt like saying, "The Lord deliver us from such associates, and from such degrading bondage!"

I knew that to inhale tobacco smoke for any length of time was to imperil my life. On a former occasion, I had been obliged to take the smoke when crossing the plains in a palace sleeper. The government inspector of steamboats, whose duty it was to see that all the machinery was sound, was in our car; and his good wife and daughter told him they had no objection to his smoking; they rather enjoyed it. He thought it might be the same with us all. After breathing the poisoned air several hours, my head began to feel strangely, as though a tight band were about it; but I did not realize that it was the tobacco smoke. Everything began to look strange to me, and soon I was in a spasm. My husband and a sister that accompanied me worked over me three quarters of an hour before I was relieved, and it was weeks before I fully recovered. The gentleman was told that it was the poison of his tobacco that had produced this effect, and he smoked



no more in the car.

This man, who was doing an important work, whose decision involved the safety or peril of human life, did not understand the wonderful machinery of the human organism. He was indulging a habit which would cause friction, and mar the fine workings of the delicate organs of the human body. He might easily have learned that tobacco possesses deadly properties; that it not only impairs physical strength, but robs the mental faculties of much of their activity and vigor.

Would that there were a law passed that none but strictly temperate men should have any position of trust on ships and railroads. No others are fit to be intrusted with human life. How many terrible calamities by sea and land are wholly due to rum and tobacco, the great day of God will reveal. No code of morals, no rules of etiquette, no force of reasoning, will avail with men who for rum and tobacco abandon the teachings of common sense and intelligent judgment. With them, self-created lust is the ruling power.

None of our party used tobacco in any form, and we were unwilling to breathe the poisoned atmosphere of a smoking-car; and when those who had charge of the party decidedly protested against it, we were permitted to occupy a new day coach of an improved pattern, manufactured by the Pullman company, until we reached Ogden and were again provided with a skeleton sleeper. This new coach was the best we ever had the pleasure of riding in. The conveniences were similar to those we used to have when cars were first introduced, but they were improved. There was a ladies' toilet room, supplied with towels and other conveniences for washing. This was a luxury highly prized by all of us. We cannot see why the coaches for day passengers should be so destitute of these necessary things. On this car there was a toilet room for gentlemen also, and this is as it should be. Those who boast, that ours is an age of improvements, would receive the heartfelt gratitude of travelers if they would furnish the cars with such conveniences as this one was supplied with.

We reached Ogden, Utah, Thursday morning; and by the kindness of the Union Pacific Railroad Company, our party were given a free excursion to Salt Lake City. As we were to spend but three hours here, we hired several conveyances, and were driven to points of the greatest interest. We visited the Mormon tabernacle, and also saw the new temple now in process of erection. This building was begun seven years ago, and

has already cost \$2,000,000, and it is believed that seven years more will be required for its completion. We were gratified that we had this privilege of visiting the city of the Mormons; but we saw nothing very attractive in this place, and had no desire to make it our home. After we had started to return to Ogden, we found that two of our number had been left behind. We all greatly regretted this; but while we were planning what could be done to help them, a telegram was received at the station seven miles from Salt Lake City to hold the train, as an engine had been dispatched to bring them on. They would receive nothing for this great favor.

During the entire journey we felt that angels of God were protecting us. In our preservation the night of the accident, we had unmistakable evidence that Heaven was interested in this little party making their way to the Pacific coast. Believing that special gratitude was due for this great mercy, it was decided that we hold a Bible-reading on the subject of Thanksgiving. This service was conducted by Eld. Corliss about ten o'clock Friday morning, not far from Tecoma, Nev. Some who were not of our faith joined in this interesting exercise. Gratitude for divine protection was made a prominent theme in subsequent services also.

As the Sabbath drew on, we were left for two hours at Wells, Nev. We again assembled in one car for a prayer and social meeting. Twenty-six testimonies were borne, and the blessing of the Lord rested upon us. Some of the residents of the place looked in at the door to see what was going on, and seemed amazed as they saw us quietly holding a religious service, apparently as much at home in the car as in a church. There were several Chinese houses in this small place in the desert. Although it was still daylight, candles were burning before the door of one house and in another, and several Chinamen were bowing in reverence before their idols. How grateful we should be that we have not been left in the darkness of heathenism to worship hideous idols of wood, the work of men's hands. The living God, who made heaven and earth, the sea, and all created things, is our God, and he is worthy of all honor. I was led to inquire, Have I set up idols in my heart? Have I allowed anything to come between myself and God, that he should not be supreme in my affections? We need individually to make close investigation on this point. The love of money, pride in dress and display,--anything that diverts the attention from God,--becomes an idol.

On Sabbath, December 22, we were at Winnemucca, Nev., two hours. I spoke, and enjoyed as much freedom as when speaking to thousands in our large churches or at

camp-meetings. We had good singing, and enjoyed much of the blessing of the Lord. Sunday the cars made another long stop at Truckee, and Eld. St. John gave an interesting Bible-reading. In these services and on this journey, we seemed to be brought very near to Jesus, and our hearts were made glad in his love.

Monday morning, December 24, we arrived at Oakland, thankful that our long journey was ended, and glad to meet our dear friends again after an absence of nearly five months. Sabbath, December 29, I spoke to the church in Oakland. The house was full; in the congregation were some not of our faith, and others who had recently received the truth. The Lord gave me freedom in speaking. My mind went back ten years to the first meetings held in Oakland in Bro. Tay's house. Then, there were about six in the faith; now, the church-members number about two hundred. The Lord has wrought in Oakland, and we expect to see a still larger number of believers there ere long.

I reached my home in Healdsburg, Sunday, December 30, in time to attend the Sabbath-school reunion on New Year's eve.

January 29, 1884

### **Sabbath-School Reunion at Healdsburg, Cal**

At the close of my long journey East, I reached my home in time to spend New Year's eve in Healdsburg. The College hall had been fitted up for a Sabbath-school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of any one.

Some have said to me, "Sr. White, what do you think of this? Is it in accordance with our faith?" I answer them, "It is with my faith." In Healdsburg, San Francisco, and Oakland, there are many things to attract our children; large sums are expended every year on Christmas and New Year's in purchasing gifts for friends. These gifts are not generally satisfactory; for many receive presents that they do not need, when they would be glad to have some other article; some receive the same article from several different persons; and others receive nothing at all. We have tried earnestly to make the holidays as interesting as possible to the youth and children, while changing this order of things. Our object has been to keep them away from scenes of amusement among unbelievers. Instead of following a selfish custom, and giving to those from whom presents will be expected in return, let us make our offerings to the Lord. This plan has proved successful in many of our churches, and it was a success on this occasion, the donations amounting to \$138.00. Thus the new year was opened with offerings to the Giver of all our mercies and blessings.

I have thought that while we restrain our children from worldly pleasures, that have a tendency to corrupt and mislead, we ought to provide them innocent recreation, to lead them in pleasant paths where there is no danger. No child of God need have a sad or mournful experience. Divine commands, divine promises, show that this is so. Wisdom's ways "are ways of pleasantness, and all her paths are peace." Worldly pleasures are infatuating; and for their momentary enjoyment, many sacrifice the

friendship of Heaven, with the peace, love, and joy that it affords. But these chosen objects of delight soon become disgusting, unsatisfying.

We want to do all in our power to win souls by presenting the attractions of the Christian life. Our God is a lover of the beautiful. He might have clothed the earth with brown and gray, and the trees with vestments of mourning instead of their foliage of living green; but he would have his children happy. Every leaf, every opening bud and blooming flower, is a token of his tender love; and we should aim to represent to others this wonderful love expressed in his created works. God would have every household and every church exert a winning power to draw the children away from the seducing pleasures of the world, and from association with those whose influence would have a corrupting tendency. Study to win the youth to Jesus. Impress their minds with the mercy and goodness of God in permitting them, sinful though they are, to enjoy the advantages, the glory and honor, of being sons and daughters of the Most High. What a stupendous thought, what unheard of condescension, what amazing love, that finite man may be allied to the Omnipotent! "To them gave he power to become the sons of God, even to them that believe on his name." "Beloved, now are we the sons of God." Can any worldly honor equal this?

Let us represent the Christian life as it really is; let us make the way cheerful, inviting, interesting. We can do this if we will. We may fill our own minds with vivid pictures of spiritual and eternal things, and in so doing help to make them a reality to other minds. Faith sees Jesus standing as our mediator at the right hand of God. Faith beholds the mansions he has gone to prepare for those who love him. Faith sees the robe and crown all prepared for the overcomer. Faith hears the songs of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience, if we would see the King in his beauty.

February 5, 1884

### **The Meeting at Wellsville, N. Y.**

At the close of the meeting in South Lancaster, Mass., we went to Wellsville to meet with our brethren and sisters of the Pennsylvania Conference. On the way, we spent several days in the city of New York, at the home of Bro. and Sr. Boynton, who are engaged in missionary work there. It may seem that the work they are doing is a small beginning in so large a city, and that it cannot amount to much. It is indeed a small beginning; and when I see how great the work and how few the laborers, I am deeply pained. Dear brethren and sisters, when you become imbued with the missionary spirit, when you learn to love your neighbor as yourself, you will not be content to see souls perishing all around you without doing all you can to save them.

The prophet Isaiah, speaking by divine inspiration, exclaims, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Want of faith in God and love for our fellow-men are the great sins of the present time. Selfishness, self-love, and love of display are withholding means from the Lord's treasury, and crippling the work that must be done. Satan is a sharp financier, and he manages with subtlety to keep in his service every dollar that he can; and money is invested in houses and lands and spent for selfish gratification that ought to be used in sending the light of truth to all parts of the world. Practical faith will lead to greater consecration. If a man believes present truth, his works will testify to the fact. The character of our work encourages the strongest faith; we have the treasury of Heaven to draw upon. Our large cities are to be entered by making beginnings, however small, and then working by faith. The Lord has committed to his followers the work of giving the message of warning, and those who have means should give financial aid. May the Lord move upon hearts to do this.

In New York City we now have a reading-room and a depository for our publications. Ships are visited, and the publications placed on board are carried to all parts of the world. Until the Judgment shall sit, it will not be known how much good has been done by this sowing of the gospel seed. Although for a time it may seem to have perished, if sown in faith and with earnest prayer, it will spring up and bear fruit. Brethren, you who are making a small beginning in the large cities, you are doing a

good work, one which ought to have been entered upon years ago. Do not be discouraged if at first you see but little fruit of your labor. Continue to sow beside all waters, remembering the words of Christ, "Without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Will the people of God, who believe that we are living in the last days, wait for the light to be given to the world by some wonderful manifestation of divine power, while they themselves stand idle and irresponsible? Let us not, by our unbelief, stay the work of God and shut out his blessing.

A larger number of the brethren of the Pennsylvania Conference were at the Wellsville meeting than we had expected to see. The ministers who attended the General Conference had received a blessing, and its influence was felt here. The meetings had been in progress two days when we arrived, and the brethren were already entering into the spirit of the work. Many manifested a strong desire for a new conversion, an entire submission to the will of God. Confessions of impatience, of fretfulness, of love of the world, were made with deep feeling. I was very anxious that the work should be thorough. Through his prophet God promises, "Ye shall find me, when ye shall search for me with all your heart." He demands the whole heart, or he will not accept the offering; many fail through being half-hearted.

As soon as we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we shall work from an altogether higher standpoint. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will fully enlisted in his service. Every distinctive faculty should be devoted to this work,--our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet-smelling savor, diffusing a rich fragrance throughout all the earth. The mind is at rest, and the eyes are opened to behold wonderful things out of the law of God. That which was not understood when the mind was darkened and divided now becomes clear. Oh, amazing light for all who by faith and patient reliance upon Jesus claim the fullness of the promise of God!

I was enabled to walk a quarter of a mile to attend the meetings held at half past

five in the morning. A very gratifying interest was manifested in these early meetings. Persevering labor was put forth, and was attended with good results. It is my earnest prayer that these dear brethren and sisters may daily learn precious lessons in the school of Christ. "Learn of me," says the great Teacher; "for I am meek and lowly in heart; and ye shall find rest to your souls." Would that every one of them would testify to the world the matchless power of God, and his wonderful love to the children of men!

There were two young men at the Wellsville meeting who attended Battle Creek College at the time when there was a state of things among teachers and students that confused the mind. The spirit then prevailing was not a right spirit; and while some gave them right counsel, others gave them advice that was not so good. These young men confessed that they did not take a right course themselves, and expressed great regret that they did not do differently. I was glad to listen to these confessions, and I am sure that quite a number will have to make similar ones before they can advance in the divine life. May the Lord give these youth that repentance that needeth not to be repented of.

At this meeting I knew that I had help from Jesus, the source of my strength. Without this divine aid, I could not have borne my testimony. Sunday I attended three meetings of our people, and at each one spoke about half an hour. In the afternoon I walked half a mile to the Baptist church, and for an hour and a half spoke to a full house on the subject of Temperance. There was the best of attention; and at the close of the service, several ladies came forward and expressed their grateful appreciation of the words spoken.

I was glad to see our brethren and sisters manifest a disposition to bring their offerings to the Lord. At this meeting about five thousand dollars was pledged to be used in enlarging the missionary work in the Pennsylvania Conference, and in establishing a depository of our publications. The means raised exceeded their expectations; but it would be no more than just and right for them to raise ten thousand dollars, and I believe they will do it. I believe they will present their willing offerings to God, and he will bless them.

We make progressive movements; but at every step prejudice and false ideas must be removed. This has been the case with every reformatory movement the world has ever seen. To some of small faith and selfish, money-loving disposition, each



advance move has portended general disaster and an extravagant outlay of means. They have felt as did that poor man Judas when the ointment was poured upon the head of Jesus. Why this great waste? said he; this ought to have been sold, and the money given to the poor. Again and again, when some advance step has been taken, the selfish, cautious one have thought that everything was going to ruin; but when the battle has been fought against all odds, they have hailed the victory as a token that God was in the movement. When it has been so fully demonstrated that the work was of God that unbelief has had to yield, the men who led out, whose foresight was greater than that of others, who worked against all opposition, are hailed as men raised up for the time, and led by the Spirit of God. Do those men who blocked the way realize the work they have done? Do they see that the addition of their money, their strength, their faith, and courage, might have made the work stronger and more influential, and that their neglect to do what they could is sin? Many of these pioneers have become gray and enfeebled in making mighty efforts to advance the cause of God and the work of reform, while their brethren stood ready to wound them with their weapons of unbelief. There are graves in churchyards that would not now be there, had it not been for this very work of unbelief. Men of wisdom, mighty men of God, after having years added to their lives, and pressing through many obstacles, have failed, and gone to rest; and now we need their help.

Would that we lived so near the cross that we could see as God sees, and work as he would have us work. If our brethren would learn the value of souls in the light of what their salvation has cost Jesus, they would know that souls are of greater value than houses and lands, gold and precious stones, or high positions of honor. Jesus calls upon us to love one another as he has loved us. May the Lord enlarge our minds to comprehend eternal things; for when we do, selfishness will disappear, and we shall be doers of the word, and not idle hearers.

We left our brethren and sisters in Pennsylvania greatly encouraged, and at twelve o'clock at night took the cars for Hornellsville. We rode one hour, and were then obliged to wait in the depot till half past four in the morning. I spent this time in writing.

Monday evening, about eight o'clock, we arrived at Battle Creek, very weary, and with only a few days in which to prepare for our long journey across the plains. Friday night I spoke to the helpers at the Sanitarium, and on the Sabbath to a large congregation in the Tabernacle. These were my closing labors in the East on this

journey, and I have to say to the praise of God, that he has sustained me at every step. I have prayed in the night season; and in the day, when traveling, I have been pleading with God for strength, for grace, for light from his presence; and I know in whom I have believed. I return to California with more strength and better courage than I had when I left Oakland the 12th of August.

I desire the love of Jesus as I never desired it before. I see reason to praise God for his goodness, his preserving care, and for the sweet peace, joy, and courage he gave me on this journey. I started out by faith, and not by sight; and I have seen the hand of God in every day's labor, and daily his praise has been in my heart and on my lips. His Spirit has helped my infirmities in so marked a manner that I cannot fear to commit myself to his keeping. I have the perfect assurance of his love. He has heard and answered my prayers, and I will praise his name.

March 4, 1884

## Unity in Christ

Text:--"Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

These words are addressed to us, who are here assembled, who have wrought his judgments and kept his ordinances. It would be a sad thing if we were to neglect or refuse to seek the Lord earnestly. It would be a great mistake to let this precious opportunity pass unimproved; for there are great blessings for all who will seek for them with all their heart.

Let each ask himself, "Have I done all that I can to bring light and freedom into this meeting?" We each have a work to do that no one can do for us. The Lord would be pleased to see us humble our hearts before him, confessing our sins, and righting every wrong that exists between us and our brethren. There is danger that the adversary will suggest that we need not humble our hearts before God; that we need not make confession to our brethren of the wrongs we have done them in speaking of their faults, magnifying their errors, putting wrong constructions upon their words, and letting into our hearts enmity against them. Some have entertained such feelings. Alienation, prejudice, and jealousy have ruled in hearts, and love for Jesus and for one another has been supplanted by these weeds of Satan's planting. Brethren, shall we let the enemy triumph by allowing these wrongs to go uncorrected? Or shall we, while attending these meetings, confess our own faults and forgive those of our brethren? Shall we here seek meekness? Shall we open our hearts to the pure, sweet influences of the Sun of Righteousness? The apostle exhorts, "Be pitiful, be courteous." Let the Christ-like qualities of love, gentleness, kindness, possess the soul. Let the character of Jesus shine through your characters, showing that you have the mind of Christ, that you are full of tender compassion for your brethren.

In his last talk with his disciples before his cruel death, Jesus illustrated the union that exists between himself and his followers by the vine and its branches. Said he, "I am the vine; ye are the branches." He also prayed that his disciples might be one as he is

one with the Father. Satan heard this prayer; he knows that in union there is strength; and he works hard to bring in dissensions and divisions among God's commandment-keeping people. It is his constant endeavor to thwart the design of Christ. He tempts man; and evil is so natural an element of the human heart that it cannot be overcome except by divine aid. We want the words of Jesus to abide in our hearts, that we may be doers of the word, and not hearers only. Our wills must be trained to obedience.

As ambassadors for Christ, we are intrusted with the important work of presenting the truth before the people; and we are to do this, not merely by voice and pen, but by example also. This God requires of us; nothing short of this will he accept. We must abide in Christ as the branch abides in the vine, or we shall not be fitted to bear the warning message to the world. The Lord has often to prune us, to remind us that a pure and holy God will allow no evil to stand before him unrebuked. Our sins and iniquities separate us from him. Then our first work is to put away sin; but in order to do this, we must come so close to God that we can understand his character and requirements, and thus measure our sinfulness and our need of a Saviour.

Let us review our past year's labor, and see if we have done our whole duty. God should be made first. Have not some mingled so much of self with their labors that the Lord could not bless them with success? Have not some become self-sufficient? Have not others been dilatory, and almost idlers in the Lord's vineyard? Have they not neglected those branches of the work which were not agreeable, and chosen to do that part which was more pleasant? Dear brethren, have you watched for souls as they that must give account? Have you felt that you were responsible for their salvation? Have you suffered them to become selfish and worldly minded without faithfully presenting their danger before them? You have seen them robbing God in tithes and offerings; and have you held your peace? Have you not been afraid of incurring their displeasure, if you plainly presented their disregard of God's express command? What have you been doing, my brethren? Have you not been trying to carry the easy end of the yoke, while shunning to declare the whole counsel of God? Your churches and your Conferences will testify against you; for the sin of neglect is registered in the books of Heaven.

It required condescension and sacrifice to prepare the way for man to be restored to the favor of God. The Son of the Most High became one of us, sharing the griefs and infirmities of human nature, that he might lift up fallen man and reunite him to God. Nor do the efforts in our behalf end with the great sacrifice made for our redemption.

Divine forbearance and protecting care are ever in exercise to preserve souls from destruction; for it is Satan's constant work to separate them from Christ. We must resist his wiles with watchfulness and prayer; faith and preserving effort will give us the victory.

Are we willing to put forth such efforts to save our fellow-men as Christ made for our salvation? Will we manifest such regard for the reputation and interest of our brethren as Jesus has taught us by his care for us? We are one in Christ. In his sight, the bond that unites believers is more sacred and enduring than any other tie. Christ is the Vine; we are branches, and only branches. This view of our relationship to him and to one another should lead us to labor earnestly for the salvation of our brethren. We must be faithful to do our appointed work, to reprove, rebuke, exhort, with all long-suffering and doctrine. This must be done in the spirit of meekness, while abiding in Christ. Here is our power over hearts. When Christ reigns in the hearts, selfishness will die out, and disinterested benevolence take its place. Coldness and indifference will then be considered as fatal as for a sentinel to sleep at his post, thus exposing the whole army to defeat and death. We must ever be on our guard. Our enemy is vigilant; he is ever watching for opportunities to come in with his snares.

Should trials arise, tell all your troubles to Jesus. Should a branch of the vine lean away from its parent stalk, and depend upon some shrub to which it is not united? Shall those who profess Christ seek the friendship of worldlings, but have no communion with the Saviour? Take everything to him who gave his life for us. Oh! he loves us with a love that exceeds that of a mother for her helpless child.

"Except ye abide in me," says Christ, "ye can do nothing." We need him every day; we cannot part with him for an hour. Every faculty of our being belongs to him, and should be dedicated to his service. My brethren, if you know that this union with Christ is required of you, and then neglect to maintain a consistent walk and to live in the exercise of faith, the heart will become hardened in disobedience. The tendency is to become self-important and emboldened in a wrong course. It is your duty to abide in Christ. We must be daily learners in his school. We must know the way ourselves before we can teach others how to walk in it.

"Search the Scriptures," was the injunction of the Master. Many have lost much because they have neglected this duty. When we search the word of God, angels are by

our side, reflecting bright beams of light upon its sacred pages. The Scriptures appeal to man as having power to choose between right and wrong; they speak to him in warning, in reproof, in entreaty, in encouragement. The mind must be exercised on the solemn truths of God's word, or it will grow weak. We have the truth brought out in publications, but it is not enough to rely upon other men's thoughts. We must examine for ourselves, and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind. If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light.

Our ministers are failing here. They are not Bible students, they are weak where they might be strong; for they take things for granted without searching for themselves. They do not become mighty in the Scriptures and in the power of God, because they are satisfied with their present position and attainments. They need to become familiar with prophecy, familiar with the strong pillars of our faith, familiar with the lessons of Christ. Then the man of God, thoroughly furnished unto all good works, will make practical godliness his theme.

Many do not make God prominent, but expect to do some great work themselves. Remember, brethren, that though you go forth weeping, sowing the precious seed of truth, you must depend upon divine power to aid you in securing the harvest, that you may return with rejoicing, bringing your sheaves with you. Let us work; let us become Bible students ourselves, and teach all who hear us to search the Scriptures. Preach your own words less, but establish Bible-readings. Let the Lord speak through his word directly to hearts; thus the truth will impress many minds, and the memory will retain it longer than it would a sermon.

Sowers in the great harvest field, be diligent, steadfast, immovable, always abounding in the work of the Lord. To the gracious, sleepless, mighty One, hopefully and prayerfully commit the result of your labor. Grow in grace and in the knowledge of the truth. "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

March 11, 1884

### **Exacting Usury of Brethren**

When the Jews were restored to their native land after the Babylonish captivity, they found themselves in a deplorable state of insecurity and discouragement. The walls of Jerusalem were broken down. The favor of God, their blessing and defense, had been removed because of their transgressions; and there were continual rumors of threatened invasion by their enemies. At this time God raised up a deliverer for his people in the person of Nehemiah, who was also a religious reformer to restore the worship of the true God and correct wrongs among the people. On account of his courage and fidelity, he was chosen of God to do this great work. Nehemiah prayed much, and trusted in God to help him; yet he was a man of wise forethought and resolute action, and he neglected no precaution that could tend to the success of the enterprise he had undertaken.

While under his direction the people were rebuilding the walls of Jerusalem, and at the same time defending themselves against their enemies, they suffered many privations. They had no courage to plant or sow, for they were sure of nothing. And the sabbatical year, which God had commanded them to keep, increased their difficulties by shortening their supplies. Many who had large families were unable to buy necessary food except on credit. "And there was a great cry of the people and their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards."

Now was the time for the wealthy Jews to carry out the principles of the law of God, and show that they loved their neighbor as themselves. Did they do this? No; they saw that they had an opportunity to enrich themselves at the disadvantage of their neighbor, and they improved it. The Lord had commanded that every third year a tithe

be raised for the benefit of the poor,--a tithe in addition to, and entirely distinct from, that given every year for the service of God. But instead of observing this law of kindness, love, and mercy, they took advantage of the necessities of the poor to charge exorbitant prices, nearly double what an article was really worth.

The poorer class of people were obliged to borrow money to pay their tribute to the king; and the wealthy, who loaned this money, exacted high rates of interest. They took mortgages on the lands of the poor, and finally added them to their own large possessions. Thus some became very wealthy, while others were in deep poverty. But the rich felt no compassion for their poorer brethren, not even when they were obliged to sell their sons and daughters into bondage, with no hope of being able to redeem them. Nothing but accumulating distress, perpetual want and bondage, seemed to be before them. There appeared to be no prospect of redress, no hope of redeeming children or lands. Yet these men were of the same nation and faith as their more wealthy and prosperous brethren; they too belonged to the chosen people of God.

Some had brought upon themselves financial embarrassment by their own mismanagement and want of foresight; but this was not a sufficient reason for oppressing them, and those who took this advantage were revealing their true character. They were going directly contrary to the letter and spirit of God's command: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury."

Nehemiah entered upon the work of reforming these wrongs with characteristic energy and promptness. He says: "And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?"

The people had departed from the word of the Lord, and were following the inclination of their own hearts. And the rulers in Israel, the very ones who should have



carried out the expressed will of God in dealing compassionately with the needy, who should have seen that no wrong was done, were themselves the worst oppressors. Nehemiah rebuked the rulers and the nobles for their unjust exaction. He set before them their course and its consequences, and their guilt in disobeying the command of God. He inquired, "Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."

Here is important instruction for all who would walk in the fear of the Lord and in the way of his commandments. Some who profess to be so walking are acting over again the course pursued by the rulers and nobles in Israel. Because they have the power, they exact more than is just and honest, and thus become oppressors. The word of God must be the rule in deal. Those who profess to love God, and yet take advantage of the necessities of their brethren to exact large interest, perhaps ten or twelve per cent, may for a time appear to gain by this course; but they will finally learn that God can scatter. The Lord will judge and punish; he will hear the cry of the oppressed, and will repay the oppressor according to his deeds.

There are sins among us as a people. Love is not cherished as it should be. A cold, selfish, indifferent hard-heartedness is increasing, and this has separated us from our God. There are reasons why the Lord does not favor us with his presence and love; there is great need of sharp, pointed testimonies, for selfishness has eaten out the love of God from our hearts. Hear what the Lord says to his people: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye

be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land."

This is the voice of God to you, my brethren and sisters who profess to keep the law of God. That law requires that you love your neighbor as yourself. Are you doing it? Our faith is peculiar, and separates us from the world. Our enemies reproach us and bear false witness against us, and if we give them the least occasion, they will reproach our faith also. Do not, I beg of you, deceive your own souls. We are all debtors to divine justice, and we have nothing to pay; but Jesus so pitied us that he paid the debt. He became poor, that through his poverty we might be made rich; and we should prove the sincerity of our gratitude by works of liberality and love performed for Christ's sake. We are assured by the Lord that his poor will always be among us, and we may at any time express our gratitude for his goodness to us by being thoughtful and liberal to them.

No institution that God has established can afford to be unjust or unfair in any of its business transactions, either with brethren or worldlings. In no case should advantage be taken with the excuse that it is justifiable and right because the means gained will enrich the cause of God; for he will never approve injustice. The Bible rule, "Whatsoever ye would that men should do to you, do ye even so to them," should never be lost sight of in deal. Men in responsible positions should correct wrongs among the people, but they should not practice a wrong course themselves.

God never designed that one man should prey upon another because the laws of the land justify him in this course. The world's maxims, customs, and practices are not to be our criterion; there is a higher law to be respected and obeyed. The religion of Christ has been regarded with contempt because his professed followers have acted out the selfishness of their hearts. Many worldlings and heathen abhor Christianity on account of the avarice, treachery, and cruelty of professed Christians. The churches retain upon their church-books the names of men who have gained their possessions by unjust usury; they support their luxurious and extravagant style of living by means wickedly obtained.

Those who are made the depositaries of God's law, those who are preparing for the Judgment, when every one will receive as his works have been, should carefully review their course in the light of the word of God. The men whom God has made rulers and watchmen, should consult with one another as to the best means to reform every wrong; and they should teach the churches everywhere that if wrongs are not corrected, the guilty must be placed under censure. But it is too often the case that the very men who should see that mercy and tender pity are shown, are themselves at fault, and have justly earned the name of sharpers. If these men would have the favor of God and his prospering hand with them, they must learn the principles of right dealing in the school of Christ.

As genuine faith and the love of God are cherished in the heart, they will be manifested in deeds of mercy and benevolence to our brethren, and in this manner selfishness will be overcome. Paul enjoins: "Let us do good unto all men, especially unto them who are of the household of faith." We have the word of God as our rule of action, and we need not fear to carry out its principles by dealing justly and loving mercy; for when we do this, God becomes our surety, and promises to bless all that we undertake.

March 18, 1884

### **A Sabbath Reform Needed**

In the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging, but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God.

One of the principal ways in which the people had departed from God was in the desecration of the Sabbath. Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed.

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed God's goodness in his dealings with them, and their ingratitude and sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people; since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they

have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress."

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act.

We need Nehemiahs in 1884, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example. The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy.

He who instituted the Sabbath has never changed it to a common day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy rest-day as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations

that this course is right. Those who are conscientiously observing the original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish--those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy?

There is need of a Sabbath reform among us, who profess to observe God's holy rest-day. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbath-keeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss.

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellow-men, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day.

There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony.

The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?"

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage.

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager.

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his

cause should be carried forward with order, forethought, and earnest prayer. Faithful standard-bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."



March 25, 1884

## **May Christians Manufacture Wine and Cider?**

I have received letters from different individuals, inquiring if I think it in accordance with our faith to raise hops, knowing that they are principally used in the manufacture of intoxicating drinks, or to engage in the manufacture of wine or cider for the market.

I cannot see how, in the light of the law of God, Christians can conscientiously engage in these pursuits. All these articles may be put to a good use, and prove a blessing; and they may be perverted to a wrong use, and prove a temptation and a curse. Cider and wine may be canned when fresh, and kept sweet a long time, and if used in an unfermented state, they will not dethrone reason. But do we know of what this palatable sweet cider is made? Those who manufacture apples into cider for the market are not very careful as to the condition of the fruit used, and in many cases the juice of decayed apples is expressed. Those who would not think of taking the poison of rotten apples into their system, will drink the cider made from them, and call it a luxury; but the microscope would reveal the fact that this pleasant beverage is often unfit for the human stomach, even when fresh from the press. If it is boiled, and care is taken to remove the impurities, it is less objectionable.

I have often heard people say, "Oh! this is only sweet cider; it is perfectly harmless, and even healthful." Several quarts, perhaps gallons, are carried home. For a few days it is sweet; then fermentation begins. The sharp flavor makes it all the more acceptable to many palates, and the lover of sweet wine or cider is loath to admit that his favorite beverage ever becomes hard and sour. Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more perverse; the transformation of character is greater, more determined, and obstinate. A few quarts of cider or sweet wine may awaken a taste for stronger drinks, and many who have become confirmed drunkards have thus laid the foundation of the drinking habit.

It is not safe, by any means, for some to have wine or cider in the house. They have inherited an appetite for stimulants, which Satan is continually soliciting them to

indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is benumbed and clouded; reason no longer holds the reins, but they are laid on the neck of lust. Licentiousness, adultery, and vices of almost every type are committed as the result of indulging the appetite for wine and cider. A professor of religion who loves these stimulants, and accustoms himself to their use, never grows in grace. He becomes gross and sensual; the animal passions control the higher powers of the mind, and virtue is not cherished.

Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do the harmless wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined; and eternal interests are not strong enough to keep the debased appetite under the control of reason.

Some are never really drunk, but are always under the influence of cider or fermented wine. They are feverish, unbalanced in mind, not really delirious, but in fully as evil a condition; for all the noble powers of the mind are perverted. A tendency to disease of various kinds, as dropsy, liver complaint, trembling nerves, and a determination of blood to the head, results from the habitual use of sour cider. By its use, many bring upon themselves permanent disease. Some die of consumption or fall under the power of apoplexy from this cause alone. Some suffer from dyspepsia. Every vital function refuses to act, and the physicians tell them that they have liver complaint, when if they would break in the head of the cider barrel, and never give way to the temptation to replace it, their abused life-forces would recover their vigor.

Cider-drinking leads to the use of stronger drinks. The stomach loses its natural vigor, and something stronger is needed to arouse it to action. On one occasion when my husband and myself were traveling, we were obliged to spend several hours waiting for the train. While we were in the depot, a red-faced, bloated farmer came into the restaurant connected with it, and in a loud, rough voice asked, "Have you first-class brandy?" He was answered in the affirmative, and ordered half a tumbler. "Have you pepper sauce?" "Yes," was the answer. "Well, put in two large spoonfuls." He next

ordered two spoonfuls of alcohol added, and concluded by calling for "a good dose of black pepper." The man who was preparing it asked, "What will you do with such a mixture? He replied, "I guess that will take hold," and placing the full glass to his lips, drank the whole of this fiery compound. Said my husband, "That man has used stimulants until he has destroyed the tender coats of the stomach. I should suppose that they must be as insensible as a burnt boot."

Many, as they read this, will laugh at the warning of danger. They will say, "Surely the little wine or cider that I use cannot hurt me." Satan has marked such as his prey; he leads them on step by step, and they perceive it not until the chains of habit and appetite are too strong to be broken. We see the power that appetite for strong drink has over men; we see how many of all professions and of heavy responsibilities, men of exalted station, of eminent talents, of great attainments, of fine feeling, of strong nerves, and of high reasoning powers, sacrifice everything for the indulgence of appetite until they are reduced to the level of the brutes; and in very many cases their downward course commenced with the use of wine or cider. Knowing this, I take my stand decidedly in opposition to the manufacture of wine or cider to be used as a beverage.

When intelligent men and women who are professedly Christians, plead that there is no harm in making wine or cider for the market, because when unfermented it will not intoxicate, I feel sad at heart. I know there is another side to this subject that they refuse to look upon; for selfishness has closed their eyes to the terrible evils that may result from the use of these stimulants. I have a few acres of land that, when I purchased it, was set out to wine grapes; but I will not sell one pound of these grapes to any winery. The money I should get for them would increase my income; but rather than aid the cause of intemperance by allowing them to be converted into wine, I would let them decay upon the vines. And I do not see how our brethren can abstain from all appearance of evil, and engage largely in the business of hop-raising, knowing to what use the hops are put. Those who help to produce these beverages that encourage and educate the appetite for stimulants, will be rewarded as their works have been. They are transgressors of the law of God; and they will be punished for the sins which they commit, and for those which they have influenced others to commit through the temptations which they have placed in their way.

Let all who profess to believe the truth for this time, and to be reformers, act in accordance with their faith. If one whose name is on the church book manufactures

wine or cider for the market, he should be faithfully labored with, and if he continues the practice, he should be placed under censure of the church. Those who will not be dissuaded from doing this work, are unworthy of a place and a name among the people of God. We are to be followers of Christ, to set our hearts and our influence against every evil practice. How should we feel in the day when God's judgments are poured out, to meet men who have become drunkards through our influence? We are living in the antitypical day of atonement, and our cases must soon come in review before God. How shall we stand in the courts of Heaven, if our course of action has encouraged the use of stimulants that pervert reason, and are destructive of virtue, purity, and the love of God?

The lawyer asked Christ, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Eternal life is the prize at stake, and Christ tells us how we may gain it. He directs us to the written word, "How readest thou?" The way is there pointed out; we are to love God supremely and our neighbor as ourselves. But if we love our neighbor as ourselves, we shall not throw upon the market anything that will be a snare to him.

Love to God and man is the Christian's whole duty. The law of love is written upon the tablets of the soul, the spirit of Christ dwells in him, and his character appears in good works. Jesus became poor, that through his poverty we might be made rich. What sacrifices are we willing to make for his sake? Have we his love enshrined in our hearts? Do we love our neighbor as Christ loved him? If we have this love for souls, it will lead us to consider carefully whether by our words, our acts, our influence in any way, we are placing temptation before those who have little moral power. We shall not censure the weak and suffering, as the Pharisees were continually doing; but we shall endeavor to remove every stone of stumbling from our brother's path, lest the lame be turned out of the way.

As a people, we profess to be reformers, to be light-bearers in the world, to be faithful sentinels for God, guarding every avenue whereby Satan could come in with his temptations to pervert the appetite. Our example and influence must be a power on the side of reform. We must abstain from any practice which will blunt the conscience, or

encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God. If all would be vigilant and faithful in guarding the little openings made by the moderate use of the so-called harmless wine and cider, the highway to drunkenness would be closed up. What is needed in every community is firm purpose, and a will to touch not, taste not, handle not; then the temperance reformation would be strong, permanent, and thorough.

The love of money will lead men to violate conscience. Perhaps that very money may be brought to the Lord's treasury; but he will not accept any such offering, it is an offense to him. It was obtained by transgressing his law, which requires that a man love his neighbor as himself. It is no excuse for the transgressor to say that if he had not made wine or cider, somebody else would, and his neighbor might have become a drunkard just the same. Because some will place the bottle to their neighbor's lips, will Christians venture to stain their garments with the blood of souls,--to incur the curse pronounced upon those who place this temptation in the way of erring men? Jesus calls upon his followers to stand under his banner, and aid in destroying the works of the devil.

The world's Redeemer, who knows well the state of society in the last days, represents eating and drinking as the sins that condemn this age. He tells us that as it was in the days of Noah, so shall it be when the Son of man is revealed. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Just such a state of things will exist in the last days, and those who believe these warnings will use the utmost caution not to take a course that will bring them under condemnation.

Brethren, let us look at this matter in the light of the Scriptures, and exert a decided influence on the side of temperance in all things. Apples and grapes are God's gifts; they may be put to excellent use as healthful articles of food, or they may be abused by being put to a wrong use. Already God is blighting the grape vine and the apple crop because of men's sinful practices. We stand before the world as reformers; let us give no occasion for infidels or unbelievers to reproach our faith. Said Christ, "Ye are the salt of the earth," "the light of the world." Let us show that our hearts and consciences are under the transforming influence of divine grace, and that our lives are governed by the pure principles of the law of God, even though these principles may require the sacrifice of temporal interests.

March 25, 1884

### **"Apples of Gold"**

Solomon declares that "a word fitly spoken is like apples of gold in pictures of silver." Such the reader will find to be the following words from the pen of Sr. White. It was a private letter, but the friends among whom it has circulated have found so much comfort and encouragement in it that we are induced to take the liberty to make public the following extract for the benefit of our readers in general:

"I feel continually grateful to God for his merciful kindness. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained and blessed me, and returned me home in safety, my heart is filled to overflowing with his great love. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month, if the Lord gives me health as he has done. I have been unable to sleep nights for thinking of the important things to take place. Three hours, and sometimes five, is the most I get of sleep; my mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must and not delay.

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night; the things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and he will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done, to comfort and to save us from the hand of the destroyer. We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain he has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and thus strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may look on what is past as well as what is to come, and say,--Hitherto hath the Lord helped us. "As thy days, so shall thy strength be." The trial will not exceed the strength which shall be given us to bear. Then let us take up our work just where we find it, without one word of repining, believing nothing can come but that strength will come proportionate to the trial.

"Our children are in the hands of God. Our faith must awaken to grasp the promises; and we must not repine, nor be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials; for God will never leave nor forsake one soul who trusts in him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, in which he has interposed his power and his grace when sorely perplexed, sustaining us when falling, comforting us when sorrowing, we would see that it is unbelief to distrust God or to be filled with anxiety. Let mercies be remembered and enjoyed daily. We must daily live by faith.

"I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for his grace, and continue to praise him every day; and then when the scenes of sore conflicts come, having learned the lesson of holy confidence, of blessed trust, we place our hands in the hands of Christ, our feet on the rock, and we are secure from storm and tempest."

April 8, 1884

## **Humility and Faithfulness in Laborers**

God requires that we confess our sins and humble our hearts before him; but at the same time we should have confidence in him as a tender Father, who will not forsake those who put their trust in him. We do not realize how many of us walk by sight and not by faith. We believe the things that are seen, but do not appreciate the precious promises given us in his word. And yet we cannot dishonor God more decidedly than by showing that we distrust what he says, and question whether the Lord is in earnest with us or is deceiving us.

There are many who are really troubled because low, debasing thoughts come into the mind, and are not easily banished. Satan has his evil angels around us; and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weaknesses and defects of character that are thus revealed, and presses his temptations where there is the least power of resistance. He makes evil suggestions, and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage. To those who are selfish, worldly, avaricious, proud, fault-finding, or given to detraction,--to all who are cherishing errors and defects of character,--Satan presents the indulgence of self, and leads the soul off upon a track that the Bible condemns, but which he makes appear attractive.

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never-failing support. His followers should develop symmetrical characters by strengthening weak traits. They must become Christ-like in disposition and pure and holy in life. None can do this in their own strength, but Jesus can give the daily grace needed to do this work. None need fail or become discouraged, when such ample provision has been made for us.

The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures, and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose.



Wall the soul in with the restrictions and instructions given by inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the word of God that this is the remnant people who are keeping the commandments of God and the faith of Jesus.

It is natural for us to have much self-confidence and to follow our own ideas, and in so doing we separate from God; and we do not realize how far we are from him, until the sense of self-security is so firmly established that we are not afraid of failure. We should be much in prayer. We need Jesus as our counselor; at every step we need him as our guide and protector. If there was more praying, more pleading with God to work for us, there would be a greater dependence on him, and faith would be strengthened to take him at his word. It would be easier to believe that if we ask for grace or wisdom, we shall receive it; because his word says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Ministers would be more successful in their labor, if they would talk less of self and more of Christ. Of ourselves, we have no power to reach hearts; it is only by divine aid that we can find access to them. Brethren, teach the people to rely upon Jesus; lead them to feel that they are not dependent on the minister, but must have an experience for themselves. The minister is not infallible. He may err; ambition and unhallowed passion may burn in his heart; the vampire of envy may mar his work; he may defraud God of the glory due to his name by so laboring that the credit will be given to the poor, erring, finite instrument. The true laborer will take care that his hearers understand the leading points of our faith, and that they keep distinctly in mind the old landmarks, the way by which the Lord has led his people. He will teach them to look to God for themselves, expecting the outpouring of his Spirit. If those who profess to be teachers of the truth teach their own ideas independent of the opinions of their brethren, they should be labored with as unfaithful in their work. One who feels at liberty to advance what he chooses and keep back what he chooses, should not be encouraged to labor in the ministry; for he is failing to prepare a people to stand in the day of the Lord.

It is not the best way to have one or two ministers go over the same ground again and again. There should be an interchange of laborers. They should not be confined to one field, but should labor in different Conferences, that the churches may have the benefit of their differing gifts. When this was done in the past, greater success attended the laborers.

Some fail to educate the people to do their whole duty. They preach that part of our faith which will not create opposition and displease their hearers; but they do not declare the whole truth. The people enjoy their preaching; but there is a lack of spirituality, because the claims of God are not met. His people do not give him in tithes and offerings that which is his own. This robbery of God, which is practiced by both rich and poor, brings darkness into the churches; and the minister who labors with them, and who does not show them the plainly revealed will of God, is brought under condemnation with the people, because he neglects his duty.

Brethren, the Lord will help you, if you seek his help; but do not exalt self, do not call the attention of the people to self. There is a spirit of worldliness coming into the church, and it must be firmly met and rebuked. If this is not done, there is a failure to make known the whole counsel of God. Unless we humble our hearts before God, unless we seek him earnestly, we shall be overcome by the temptations of Satan; and those whom we neglect to warn, to reprove, to exhort, with all long-suffering and doctrine, will be ensnared by his devices, and we shall not be guiltless. Our duty is not done when we preach the word. We are to labor for souls; we are to bring to bear every means within our power to reach them. Let us labor in the Spirit of the living God; let us love souls; let us pray for them, and weep over them. Come close to your brethren when you see them in danger. It is time that there was more personal labor done in the churches. If one-half of the time spent in sermonizing was devoted to this kind of labor, the churches in the several Conferences would be in a more healthful condition. Take your Bibles, and devote one-half of the time now given to discourses to educating the people to understand the Scriptures and the claims of God upon them. We have no time to lose; we must be in earnest. May the Lord help us to put on the whole armor of God, and labor for time and for eternity.

April 15, 1884

### **The Christian's Refuge**

On this morning there was a spirit of earnest intercession for the Lord to reveal himself among us in power. My heart was especially drawn out in prayer, and the Lord heard and blessed us. Testimonies were borne by many discouraged ones, who felt that their imperfections were so great that the Lord could not use them in his cause. This was the language of unbelief.

I tried to point these dear souls to Jesus, who is our refuge, a present help in every time of need. He does not give us up because of our sins. We may make mistakes and grieve his Spirit; but when we repent, and come to him with contrite hearts, he will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God, and do noble work for the Master. But they must work from a high standpoint; they must be influenced by no selfish motives.

No work that can engage our attention is of greater importance than a preparation for the future immortal life. We must watch unto prayer. We must learn in the school of Christ. Nothing but his righteousness can entitle us to one of the blessings of the covenant of grace. We have long desired and tried to obtain these blessings, but have not received them, because we have cherished the idea that we could do something to make ourselves worthy of them. We have not looked away from ourselves, believing that Jesus is a living Saviour. We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation. Through his prophet the Lord promises, "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." We must believe the naked promise, and not accept feeling for faith. When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire.

Our hearts have grown unfeeling and unimpressible through lack of faith. We

look to self, as though we had power to save ourselves; but Jesus died for us because we were helpless to do this. In him is our hope, our justification, our righteousness. We are to look and live. We should not despond, and fear that we have no Saviour, or that he has no thoughts of mercy toward us. At this very time he is carrying on his work in our behalf, inviting us to come to him in our helplessness, and be saved. We dishonor him by our unbelief. It is astonishing how shamefully we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost, and who has given us every evidence of his great love. My brethren, let us teach faith by precept and example.

What a sacred trust God has committed to us in making us his servants to aid in the work of saving souls. He has intrusted to us great truths, a most solemn, testing message for the world. Our duty is not simply to preach, but to minister, to come close to hearts, to put forth personal efforts by the fireside. We should use our intrusted talents with skill and wisdom, that we may present the precious light of truth in the most pleasing manner, the way best calculated to win souls.

Paul thus speaks of the ministry of the new covenant: "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: whereunto I also labor, striving according to his working, which worketh in me mightily." What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men.

We may be cheerful; for there is nothing gloomy in the religion of Jesus. While all lightness, trifling, and jesting, which the apostle says are not convenient, are to be studiously avoided, there is a sweet rest and peace in Jesus that will be expressed in the countenance. Christians will not be mournful, depressed, and despairing. They will be sober-minded; yet they will show to the world a cheerfulness which only grace can impart.

"The love of Christ constraineth us." We must cherish love; and if those for whom we labor do not appreciate our efforts, we must not allow discontent or wrong feelings to rule in our hearts. Murmuring thoughts, jealousies, and evil surmisings will embitter the life and mar the labors. Unless firmly and persistently resisted, we must, as laborers in the Lord's vineyard, persevere in our efforts. It is the Lord who has called us to this work, and we should have an eye single to his glory. We must not trust to our own efforts, as though we could do the work of converting souls; for this is impossible. God alone can convict and convert. Jesus invites sinners to come to him with all their burdens and perplexities, and he will give them rest and peace.

Let us never forget that Jesus loves us. He died for us, and now he lives to make intercession in our behalf. And the Father also loves us, and desires our happiness. "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?" Brethren, you should set an example of faith, confidence, and love to the churches over which the Lord has made you overseers. Will you do your work with fidelity in the fear of God? Will you feel that you must avail yourselves of every opportunity to obtain grace and power from on high, that you may render to God the very best and highest service possible? If he has made us his agents to bless and save souls, we must keep in the heavenly current. At an infinite cost, every provision has been made for us, that we might not be bodies of darkness, but all light in the Lord; and we should lead the people to the light, bringing them nearer the standard, until every man is presented perfect in Christ Jesus. To this end let us labor in hope, ever remembering the Source of our strength.

As you make the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," the claims of God will be plain and distinct. The vices and wickedness of society will grieve the soul that views sin from the Bible standpoint. This sense of sin should not be lessened, but the love of souls increased. Light from the word of God is shining upon us and all around us; and we should try by every means in our power to bring this light before others, remembering that the religion of Jesus may be to every one a glorious, divine reality.

If, as laborers in the cause of God, you feel that you have borne greater cares and trials than have fallen to the share of others, remember that for you there is a peace unknown to those who shun these burdens. But do not force your trials upon others; do not groan over them. There is comfort and joy in the service of Christ. The Christian

gives the Lord his entire affections, but he takes as well as gives; and his language is not that of a murmurer or a constant backslider. He makes no effort to appear righteous, but his life shows that he is led by the Holy Spirit. He can speak with assurance of his hope in Christ; for has he not the promise of God?

We honor God most when we trust him most. Anxiety and worryment in his service, talking fears and doubts as to whether we shall be saved, savors of selfishness. True faith is more solicitous to know what can be done today. As we take up our duties one by one, each will come in its proper place; and the faithful discharge of these duties, however small, opens a field where all the powers of the mind can be employed in the service of God. His will will be known and obeyed.

Brethren, you have expressed many doubts; but have you followed your Guide? You must dispense with him before you can lose your way; for the Lord has hedged you in on every side. In the darkest hour, Jesus will be our light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." It is an exalted privilege to be connected with Jesus. In every condition of trial, we may have the consolation of his presence. We may live in the very atmosphere of Heaven. Our enemies will thrust us into prisons, but prison walls cannot cut off the communication between Christ and our souls. One who sees our every weakness, who is acquainted with every trial, is above all earthly powers; and angels can come to us in lonely cells, bringing light and peace from Heaven. The prison will be as a palace, for the rich in faith dwell there; and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sang praises at midnight in the Philippian prison. Bunyan was confined in Bedford jail; and from thence issued a light that has illuminated the pathway to the celestial city.

God is the "Rock of our salvation," a present help in every time of need. Then let us be no longer babes in Christ, but bold and firm soldiers of the cross, rejoicing in suffering the will of God.

April 22, 1884

## **Effectual Prayer**

Many prayers are offered without faith. A set form of words is used, but there is no real importunity. These prayers are doubtful, hesitating; they bring no relief to those who offer them, and no comfort or hope to others. The form of prayer is used, but the spirit is wanting, showing that the petitioner does not feel his need, and is not hungering and thirsting after righteousness. These long, cold prayers are untimely and wearisome; they are too much like preaching the Lord a sermon.

Learn to pray short and right to the point, asking for just what you need. Learn to pray aloud where only God can hear you. Do not offer make-believe prayers, but earnest, feeling petitions, expressing the hunger of the soul for the Bread of Life. If we prayed more in secret, we should be able to pray more intelligently in public. These doubtful, hesitating prayers would cease. And when we engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of Heaven, and our worship would be a reality, and not a mere form. Those about us can soon tell whether we are in the habit of praying or not. If the soul is not drawn out in prayer in the closet and while engaged in the business of the day, it will be manifest in the prayer-meeting. The public prayers will be dry and formal, consisting of repetitions and customary phrases, and they will bring darkness rather than light into the meeting.

The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains this inner life. The heart that loves God will desire to commune with him, and will lean on him in holy confidence.

Let us learn to pray intelligently, expressing our requests with clearness and precision. Let us put away the listless, sluggish habit into which we have fallen, and pray as though we meant it. "The effectual fervent prayer of a righteous man availeth

much." Faith takes a firm hold of the promises of God, and urges her petitions with fervor; but when the life of the soul stagnates, the outward devotions become formal and powerless.

I have listened to testimonies like this: "I have not the light that I desire; I have not the assurance of the favor of God." Such testimonies express only unbelief and darkness. Are you expecting that your merit will recommend you to the favor of God, and that you must be free from sin before you trust his power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged. As the brazen serpent was lifted up in the wilderness, so was Christ lifted up to draw all men unto him. All who looked upon that serpent, the means that God had provided, were healed; so in our sinfulness, in our great need, we must "look and live." While we realize our helpless condition without Christ, we must not be discouraged; we must rely upon the merits of a crucified and risen Saviour. Poor sin-sick, discouraged soul, look and live. Jesus has pledged his word; he will save all who come unto him. Then let us come confessing our sins, bringing forth fruits meet for repentance.

Jesus is our Saviour today. He is pleading for us in the most holy place of the heavenly sanctuary, and he will forgive our sins. It makes all the difference in the world with us spiritually whether we rely upon God without doubt, as upon a sure foundation, or whether we are seeking to find some righteousness in ourselves before we come to him. Look away from self to the Lamb of God, that taketh away the sin of the world. It is a sin to doubt. The least unbelief, if cherished in the heart, involves the soul in guilt, and brings great darkness and discouragement. It is saying that the Lord is false; that he will not do as he has promised; and he is greatly dishonored. Some have cherished doubts, discontent, and a disposition to be on the wrong side, until they love doubts, and seem to think it is praiseworthy to be on the side of the doubting. But when the believing ones shall receive the end of their faith, even the salvation of their souls, the doubting ones, who have sowed unbelief, will reap that which they have sown, and a pitiful, undesirable harvest it will be.

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed before they can claim his blessing. But these dear souls may claim the blessing of God even now. They must have his grace, the spirit of Christ to help their infirmities, or they cannot form Christian characters. Jesus loves to have us come to him just as we are,--sinful, helpless, dependent. We claim to be children of the



light, not of the night nor of darkness; what right have we to be unbelieving?

Some obtain answers to prayer, a little freedom, and they become elated. They do not increase in faith, do not grow in strength and courage, but they depend on feeling. If they happen to feel well, they think they are in favor with God. How many stumble here, how many are overcome! Feeling is no criterion for any of us. "Faith is the substance of things hoped for, the evidence of things not seen." We are to examine our characters in God's mirror, his holy law, to detect our errors and imperfections, and then to remove them by the precious blood of Christ.

Jesus, who died for us, loves us with a love that is infinite; and we must love one another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in our waywardness; but we have been unmerciful toward our brethren, who are not as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to him, forgetful of his mercies, wickedly unbelieving; but consider, brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things, believe all things, of our brethren.

When we have cultivated a spirit of charity, we may commit the keeping of our souls to God as unto a faithful Creator, not because we are sinless, but because Jesus died to save just such erring, faulty creatures as we are, thus expressing his estimate of the value of the human soul. We may rest upon God, not because of our own merit, but because the righteousness of Christ will be imputed to us. We must look away from self to the spotless Lamb of God, who did no sin; and by looking to him in living faith, we shall become like him.

There are rich promises for us in the word of God. The plan of salvation is ample. It is no narrow, limited provision that has been made for us. We are not obliged to trust in the evidence that we had a year or a month ago, but we may have the assurance today that Jesus lives, and is making intercession for us. We cannot do good to those around us while our own souls are destitute of spiritual life. Our ministers do not wrestle all night in prayer, as many godly ministers before us have done. They sit up bent over

tables, writing lessons, or preparing articles to be read by thousands; they arrange facts in shape to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and convicting power to hearts in answer to the prayer of faith! The empty seats in our prayer-meetings testify that Christians do not realize the claims of God upon them; they do not realize their duty to make these meetings interesting and successful. They go over a monotonous, wearisome round, and return to their home unrefreshed, unblessed.

If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. If we would have spiritual life and energy, we must commune with God. We can speak to him of our real wants; and our earnest petitions will show that we realize our needs, and will do what we can to answer our own prayers. We must obey the injunction of Paul, "Arise from the dead, and Christ shall give you light."

Luther was a man of prayer. He worked and prayed as though something must be done, and that at once, and it was done. His prayers were followed up by venturing something on the promises of God; and, through divine aid, he was enabled to shake the vast power of Rome, so that in every country the foundations of the church trembled.

The Spirit of God co-operates with the humble worker that abides in Christ and communes with him. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; keep all the darkness within, lest you shadow the path of another, but tell it to Jesus. Ask for humility, wisdom, courage, increase of faith, that you may see light in his light, and rejoice in his love. Only believe, and you shall surely see the salvation of God.

April 22, 1884

### **Preparation for Camp-Meetings**

Our camp-meetings are held at considerable expense, and should be so managed as to accomplish the greatest amount of good. If they are properly located, and conducted as God would have them, they will be an excellent means of letting the light shine to the world. When our people are fully awake to the fact that our work is not to be limited, but it is to be aggressive and extended, they will not hold their State camp-meetings in one locality year after year. There are some who will plead for this because it accommodates them; it enables them to attend without much effort or expense. And rather than displease these brethren whom he loves, the president of the Conference will accede to their wishes, although he knows it is not right nor best. Do the selfish few who make this plea consider that the truth is thus prevented from going to many who would perhaps appreciate it more highly than they do?

In some cases, the camp-meetings are held in the same place year after year, and as the people have had the truth, there are no new conversions. And yet these Conferences have not enough of the missionary spirit to see the necessity of making a change. The human heart is naturally inclined to selfishness; and the few who decide this question consider it best to let the meeting remain in one locality, if by this means they can avoid trouble and expense. But these considerations should not have the least weight in deciding matters of so much importance.

Great wisdom is needed in order to act wisely, and yet offend as little as possible; but should a kind, God-fearing minister attempt to conduct the affairs of a Conference in such a way as to please all, he will be liable to end by pleasing no one. The presidents of the several Conferences should seek wisdom of God, and should counsel with men of experience, and they should then work for the general good of the cause of God. The interests of selfish, money-loving men and women should not sway their judgment, even if these persons are greatly offended because their wishes are not met.

Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellow-men,--will fail to put forth sufficient effort to secure their own salvation. They have neither time

nor inclination to become men of prayer, ready for the performance of every duty; and at last they will be weighed in the balances and found wanting. The unselfish love that was manifested in the life of Christ will be seen in the lives of all his true followers. They will love souls, and will do all in their power to win them to the service of Him who died for them. If they fail to win so much as one soul to Christ, it is because they have no deep love for him, and they will have no honored place in the household of God. But "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Our camp-meetings should be changed from place to place, that the light of truth may reach the greatest number of people. And if those who conduct them decide to hold them in prominent places near large cities, and if they make special efforts to secure a large attendance, they should feel under obligation to do all in their power to have the truth properly represented, and to make the meetings a success. Their responsibility in this direction is increased in proportion to the publicity they give the meetings and the efforts they make to get people to attend.

Our camp-meetings should continue two weeks. Not one-third the good is accomplished when the meeting is held a single week that would be if it were held a week longer. If the meeting is held but a week, there is not time for the truth to affect the heart and change the channel of the thought before the camp is astir, the tents are struck, and the people are on their way home. All care should be left behind, and all should be free to enter heartily into the spirit of the meeting. Our brethren should come at the commencement of the meeting, and stay to the close. They should make preparation for this, and as far as possible lay aside every worldly interest.

On every camp-ground there should be well-matured plans for pitching the tents. Have them in order; do not let the grounds look as though the tents had flown there, and had lighted on it just as it happened. Some one should understand the pitching of the tents, and oversee this part of the work. It should not be allowed to drag, so that it will take two or three days of the meeting to get the tents all pitched. The ministers, who labor in word and doctrine, are not the ones to drive the stakes, while young men stand looking on. They should be left free to give themselves to the study of the word and to prayer, that they may do noble work for God. Let the laymen do their part faithfully, and let the older and more experienced brethren act as counselors.

The tents should be securely staked; and in a country where there is liability of rains, they should be trenched. If there has been no rain for weeks, this should be no excuse for want of thoroughness in this matter. Lives have been imperiled, and even lost, through neglect of this precaution. People in new countries sometimes become careless; but it should be one of the principles of our faith to correct this tendency to slack, indolent habits.

The special directions which God gave to the Israelites when they lived in tents, should be often read. There was order in the arrangement of the tents, and most careful order in pitching the tabernacle. Men were assigned to particular duties, and any unfaithfulness caused confusion, and was severely punished. Each man was to do the duty assigned him promptly and without murmuring. By this the Lord designed to show that he is a God of order, and that he does not sanction any confusion in his work. He had what might be called a training school in the wilderness, and his people need training now just as much as they did then; for the Lord is no less particular now than he was in the days of ancient Israel.

The church militant is not the church triumphant, but is composed of erring men and women. As in an army soldiers must be trained and disciplined for active service, so must the soldiers of Christ be educated for usefulness in his cause. It may be far easier for the president of a Conference to labor himself than to direct the work of others; but it is his duty to take an oversight of the field, and see that all are working to the best advantage. The younger men should be developing their talents, and preparing for future usefulness; and the older and more experienced ministers should not be left to expend their energies on work that others could do as well as not, and would be willing to do if they were only told how.

April 29, 1884

### **Are We in the Faith?**

I would not miss being present at these early morning meetings; for here I meet my Saviour, and am strengthened and refreshed. Since I first took my seat in the cars to come on this journey East, I have enjoyed sweet peace in God. My soul has feasted on the love of Christ. While on the cars, I have been almost constantly sending up silent prayers to God, and my communion with him has been sweet. As I have read the Holy Scriptures, the gems of truth have shone with such lustre, and the beauty and harmony of truth has so impressed me, that I could not forbear praising God. At times, in contemplating heavenly things, my heart has been filled with a rapturous joy and love that is very precious, but that no words can describe. I love Jesus, I love his law; I want to be like Jesus, that I may reflect his image perfectly. I want to lie low at the foot of the cross, that I may be nothing, and Christ may be all in all.

I want to see far more done in the way of presenting the truth than has hitherto been accomplished. Let us lay hold of the Arm of power. God has promised, and he will verify his word. He will work with us, and make our labor fruitful, when we seek him with the whole heart.

Dear brethren, "examine yourselves, whether ye be in the faith." Many present may immediately respond, "Why, yes; I am in the faith, I believe every point of the truth." But do you practice what you believe? Are you at peace with God and with your brethren? Can you pray with sincerity, "Forgive us our debts, as we forgive our debtors?" or are you estranged from your brother, because you suppose he has injured you? Are there no heartburnings among you? Is there no bitterness in your hearts, no envying, no jealousy, no evil surmising, no misjudging of your brethren? Is there no emulation, no desire for special favor and honors, no wish to have the supremacy? These feelings do exist to a greater or less degree among brethren.

Some of you seem to be earnestly struggling for forgiveness of sins, for freedom in God. Do you deserve the pardon that you are seeking? No, you do not; nevertheless, it is given you. And do you withhold from your brethren the forgiveness and affection of which you do not think them worthy? Would you have God deal thus with you? Deal

with your brethren as you wish God to deal with you. If we expect our prayers for forgiveness to be heard, we must offer them in a forgiving spirit. We must forgive others in the same manner and to the same extent that we ourselves hope to be forgiven. The hard-heartedness that professed Christians manifest toward one another is not Christ-like, but savors of the Satanic. We must every one of us open our hearts wide to the love of Jesus, and encourage pity and affection for our brethren.

Many are filled with self-importance and esteem themselves above their brethren. Such should let self die; let the carnal mind be crucified. If you have enmity, suspicion, envy, and jealousy in your hearts, you have a work to do to make these things right. Confess your sins; come into harmony with your brethren. Speak well of them. Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus. Work for their interest, instead of seeking to tear them down that you may build yourself upon their ruins. It is Satan's work to injure the brethren, and he loves to have you help him in it. But disappoint him; do not let him triumph over you.

Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named, it is selfishness of the deepest dye. These persons may have virtues; they may be liberal, and have kind impulses; but their discourteous manners render them almost insupportable. They criticise, they wound, they say disagreeable things. Will the character they are cultivating recommend them to Jesus? Will it fit them for the society of heaven? We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous in our words and deportment. There is a great neglect in this respect. We do not adorn the doctrines we profess. We are not what we might be nor what God would have us be. Those who hope to be the companions of holy angels, should possess refined manners. If the principles of the Christian religion are carried out in the daily life, there will be a kind thoughtfulness for others; for this was characteristic of Christ. Then, although a man may be poor, he will have true dignity; for he is God's nobleman.

Christianity will make a man a gentleman. We are the purchase of Christ's blood; and we are to represent him, to pattern after him. And he was courteous, even to his

persecutors. The true follower of Jesus manifests the same mind, self-sacrificing spirit that marked the life of his Master. Look at Paul when brought before rulers. His speech before Agrippa is a model of dignified courtesy as well as persuasive eloquence. I would not encourage the formal politeness current with the world, which is destitute of the true spirit of courtesy, but the politeness that springs from real kindness of feeling.

We profess a great and holy faith; and our characters must be in accordance with that faith, and with God's great moral standard. Let us shun every mean action, all dishonesty, all overreaching; and if any one is guilty of wrong in this respect, let him make restitution to the one he has wronged, and in addition bring a trespass offering to God, that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life.

Let us examine our hearts in the light of the great principles of the law of God as defined by Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Here the conditions of eternal life are specified. The promise is, "This do, and thou shalt live." Are you, my brethren, carrying out these principles in your every day lives? Are there not reasons why you do not come to the light, why you have no freedom in Christ, why you do not find that rest he has promised to all who come unto him with their burdens?

Jesus invites, "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." "Take my yoke," says Christ; "learn of me." In doing this, you will find rest to your souls. You will be learning in the school of Christ to be meek and lowly in spirit, and to wear his yoke with cheerfulness. Have you found this rest? If not, there is something for you to do. Come to Jesus with brokenness of heart and contrition of spirit, praying for his grace. The melting power of God can do wonders in subduing the heart, and making it tender and impressible. The Lord is gracious; and when you have done all that is required on your part, you will find his words true. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He never fails. You may come to him with full assurance of faith, and he will fill your heart with rest, and peace, and love.

The religion of some is cold and formal, and is not carried into the every-day life. Such professors have earnest work before them to bring themselves into harmony with



the mind and will of God. If in sincerity you offer the prayer, "Create in me a clean heart, O God, and renew a right spirit within me," the answer is returned, "A new heart will I give you, and a new spirit will I put within you." Do not rely upon an experience that you had years in the past; it is your privilege to know that you have a living connection with Christ now. When the members individually stand fast in the faith, and have the favor of God, the church will have a power that she does not now possess. "Keep thy heart with all diligence; for out of it are the issues of life."

April 29, 1884

## **Importance of Attending Business Meetings**

The business meetings held in connection with our annual gatherings do not receive the attention which their importance demands. We are sorry this is so; for through them our brethren and sisters might learn of the present standing of the cause, and of the plans laid for its advancement. Every one who loves the truth ought to be interested in these meetings, and to attend them when it is possible. But there are some who have plenty of interest if there is any speculation on foot, who say by their indifference that the business meetings are of little consequence; and although these meetings should be intensely interesting to them because they unfold the workings of the different societies and institutions connected with the cause of God, they are, as a rule, poorly attended. At our General Conferences, many of our brethren spend time in aimless sight-seeing, allowing their minds to be diverted from the spirit of the meeting by unimportant matters. Our sisters attend; but they bring their work, as though these meetings were not spiritual and devotional, but more after the order of common, temporal business. This is not treating with becoming respect meetings that are of so great importance.

At our camp-meetings, we see large numbers of believers strolling about the grounds, when they ought to be in the business meetings learning all they can in relation to the cause and work of God. They say, "Oh, it is only a business meeting." But all who have the mental capacity ought to be anxious and determined to understand how the business matters are managed. Some who have given up the faith have made very false statements in relation to the workings of the cause and the management of its business. Had these attended the business meetings, and listened attentively to the proceedings, they would have understood how the work was conducted in all its branches, and could have borne testimony to the strict integrity that characterizes every department. The enemy could not then have urged in the insinuation that there were things kept back that the people were not permitted to know. Those who take no interest in the business meetings, generally have no real interest in the cause of God, and these are the ones who are tempted to believe that the management of our various enterprises is not just what it should be.

Brethren and sisters, if we love the truth, which has brought us from the darkness of error to the observance of the law of God, we shall highly estimate everything connected with its interests. At our business meetings everything is laid open, so that all may understand how our institutions and various enterprises are conducted and sustained; and when they have this opportunity to know, and yet fail to improve it, ignorance is sin. Those who believe the truth should be prepared to defend our institutions. When false and detrimental reports come, either from believers or unbelievers, they should be able to answer intelligently, telling, not what they have gathered from hearsay, but what they know to be true in relation to their prosperity and plan of operations.

We shall be attacked on every point; we shall be tried to the utmost. We do not want to hold our faith simply because it was handed down to us by our fathers. Such a faith will not stand the terrible test that is before us. We want to know why we are Seventh-day Adventists,--what real reason we have for coming out from the world as a separate and distinct people. We want to know why our different institutions have been established. We want to know their relation to the cause of truth, and the part they are designed to act in the promulgation of truth. This knowledge can be best obtained at the business meetings. Our brethren and sisters should feel that these meetings are a school to them; to many, they are of greater importance than any other meetings held among us. Here persons of experience bear testimony in regard to the workings of the different institutions, and the manifestations of the providence of God in the various branches of the cause; and the Spirit of God bears witness to these statements that they are indeed true.

When men are willing to become intelligent in regard to the cause of God because they have invested faith and means in it, God will help them to understand, and they will be steadfast in the faith; but when they have merely a theory, a shallow faith they cannot explain, a sudden temptation will cause them to drift away with the current bearing toward the world. It is not always an easy matter to be steadfast and immovable, "always abounding in the work of the Lord." In order to be firmly anchored, there must be something firm to hold us; and nothing will avail until Christ takes possession of the soul, until the cause becomes our property, and is made a part of ourselves. Many who now appear strong, and talk in vindication of the truth, are not rooted and grounded. They have no tap-root; and when the storms of opposition and persecution come, they are like a tree uprooted by the blast.

Every one of us needs to have a deep insight into the teachings of the word of God. Our minds must be prepared to stand every test, and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm, and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly treasure, and who have not cared to understand God's dealings with his people, will be ready victims. No power but a knowledge of the truth as it is in Jesus, will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight.

Brethren and sisters, I beseech you to learn all you can in relation to the truth, and to the workings of the different societies and institutions connected with the cause of truth. All who can do so, should make their own business of minor importance, and should train their minds to understand the cause of God in all its departments. While we hold our convictions firmly, let us hold them in the strength of God, intelligently, as his truth, or they will be wrenched from us by the machinations of Satan. It is only when we have on the whole armor of God that we are prepared to resist Satan's devices and to triumph over him.

May 6, 1884

## **Believers Christ's Representatives**

The gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular. God will not come down to their low standard; he has given them probation, and the necessary directions in his word, and he requires them to be transformed, to perfect holy characters. Every one who is converted from sin to righteousness, from error to truth, will exemplify in words and acts the sanctifying power of the truth.

The people of God have a high and holy calling. They are Christ's representatives. Paul addresses the church in Corinth as those who are "sanctified in Christ Jesus, called to be saints." And he adds: "For we are laborers together with God; ye are God's husbandry, ye are God's building." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again he says to them: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." To the saints at Ephesus he writes: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Says Peter, "Ye are a chosen generation, a royal priesthood, a 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."

These passages are calculated to impress the mind with the sacred, exalted character of God's work, and with the high and holy position his people are to occupy. Could these things be said of those who do not seek to be refined by the truth?

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of an ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation and tongue and people, of all grades, high and low, rich and poor, learned and ignorant. These are not dead substances, to be fitted by hammer and chisel. They are living stones quarried out from the world by the truth; and the great Master-builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God. Truly, those who are to compose this glorious building are "called to be saints."

It was indeed a ministration of glory, when, veiled by a pillar of cloud by day and a pillar of fire by night, the Majesty of heaven led his people through the wilderness; when the symbol of the divine presence covered the tent of the congregation, and the glory of the Lord filled the tabernacle; but the blessings and privileges granted to God's people in the present age exceed those bestowed upon ancient Israel. Christ has been manifested in the flesh; his blood has been poured out, the perfect sacrifice for the sins of the world; and now our Mediator stands before the mercy-seat making an atonement for his people. In view of the increased light and greater privileges which we enjoy, we are laid under greater responsibilities than were the Israelites. God has given a light to the world in every soul who is brought to a knowledge of the truth and accepts his service; and he designs that each light shall be the means of lighting many others. We are not to let our light burn dim; we are to catch bright beams from the Sun of Righteousness, and reflect light to the world to the glory of God.

All that was recorded in sacred history in regard to the journeyings of the children of Israel was written for our profit upon whom the ends of the world are come; but how shall we be warned, instructed, and encouraged by these lessons, if we do not search the Scriptures? As a people, we are sadly deficient here. We do not search the Scriptures, neither the Old Testament nor the New, as diligently and carefully as we should. We are not as earnest as we should be to learn what is the will of God concerning us. During their wanderings in the wilderness, while living in tents, the Israelites were required to observe specified rules and regulations, and to be careful in regard to cleanliness, both in their personal habits and in their surroundings; and in these particulars God will

require no less of his people now. Especial care should be taken in regard to order and neatness at our large camp-meetings, where we are observed by multitudes. These meetings are important, and no pains should be spared that our faith may be properly represented. God is a God of order, and there should be no confusion in his work. These large gatherings should be made training schools, where the people are taught their duty to God and how they may help their fellow-men by letting their light shine to the world.

Our people do not come up to the standard that God requires of them. By their imperfections, many are causing the lame to be turned out of the way. When the truth is presented in a new place, some may take hold of it who are uncultured and rough. They may be untidy in dress, and careless in their conversation and surroundings. Such persons can never become subjects of Christ's kingdom without reforming in these particulars. If they feel that there is no need of reformation, be assured that the truth has not taken deep root in their hearts; for when it commences its refining process upon the receiver, there will be decided changes in the character and habits. The untidy housekeeper will become care-taking, neat, and orderly; for is she not to entertain angels of God, that minister to those who shall be heirs of salvation? And these heavenly messengers will not be attracted to untidy homes. The people of God profess to be pilgrims and strangers, seeking a better country, even a heavenly, and while here they should resemble its inhabitants as nearly as possible. The testimonies borne by ministers of the gospel should be calculated to educate. Patiently, step by step, they should carry forward those who are defective in character, until they shall become worthy representatives of Christ, such as he is not ashamed to call his brethren.

Brethren and sisters, if we have habits of speech and deportment that do not rightly represent the Christian religion, we should at once set about the work of reform. As we represent Christ to the world, let us form such habits as will honor him. Everywhere hidden from observation, agencies are at work to draw souls from Christ; and God would have still more powerful agencies at work among his people to attract souls to Christ. If our lives are the visible expression of God's word; if we manifest to the world the wisdom, purity, and nobility of the Master whom we serve, we shall have a compelling power to win souls.

Our observance of the seventh-day Sabbath makes us unpopular, and many false reports are circulated in regard to us as a people. Men who have heard the truth, and been convinced of its claims, have closed their hearts against it, and are filled with

hatred of reform and reformers. These men are selfish, and their motives corrupt. They see that should they accept the truth, they would be in danger of losing their position, influence, and authority, and they choose to cling to what they call established authorities. Having rejected the plainest truths of the Bible, they try to influence others to reject them. They are of the class Christ denounced, who would not enter the kingdom of heaven themselves nor suffer others to enter. The masses of the Christian world have not searched the Scriptures, and they are deceived by those whom they have hired to explain the word to them. They are taught the customs and traditions of men, while the law of God is ignored; and the prevailing corruption in our large cities, the depravity that abounds everywhere, and is constantly breaking out in multiplied crimes, testify to the result of making void this holy law.

The people whom God has made the depositaries of his law are generally from the poorer classes, and they have not had the advantages of wealth and culture. As they wish to make a good impression, and win souls to the light of truth, they must become intelligent and refined. They should stop at no low standard; for they will be hated and criticised by all who choose darkness rather than light.

Brethren and sisters, you are "workers together with God." You have not come into the church to let your talents rust, while others do the work. You should obey the apostolic injunction, "Seek that ye may excel to the edifying of the church." You are as a camp of armed men, soldiers enlisted under the banner of the cross, whose duty is to go out into a revolted world and bring back as many as possible to allegiance to Christ. Every new volunteer must learn to endure hardness as a good soldier, to keep the armor on, to wield the sword of the Spirit, and to gain victories for the Captain of our salvation.



May 13, 1884

## **Christ's Followers the Light of the World**

Text: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14-16.

In all ages the people of God have been the light of the world. Joseph was a light in Egypt. He represented Jehovah in the midst of a nation of gross idolaters. While the Israelites were on their way from Egypt to the promised land, they were a light to the surrounding nations. Through them God was revealed to the world. Satan sought to extinguish their light; but by the power of God it was kept alive through successive generations while Israel maintained a national existence, and even during the captivity there were faithful witnesses for God. From Daniel and his companions and Mordecai, a bright light shone amid the moral darkness of the kingly courts of Babylon. In holy vision, God revealed to Daniel light and truth that he had concealed from other men; and through his chosen servant this light has shone down through the ages, and will continue to shine to the end of time.

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah, and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. God has made us the depositaries of his law. We have been redeemed by the precious blood of Christ, and we are to follow in his footsteps, to represent him before the world. But are we faithful depositaries of the truth, correctly representing it amid the spiritual declension and moral corruption that now exist? Are we doing one-third that we might and should do to diffuse the precious light of truth? Brethren, you see the truth, you understand the claims of God's law. You know that no willful transgressor of that law will enter into life, and yet you see that law made void in the world. What is your duty? You are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls?

There is a great work before us. The world is to be warned. The truth is to be translated into different languages, that all nations may enjoy its pure, life-giving influences. This work calls for the exercise of all the talents that God has intrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,--for the faithful discharge of our duty to the world. We may come very near to Jesus; we may commune with him, and, having found rest and peace to our own souls, we may show forth to others the beauties of true holiness. If we are illuminated by the Sun of Righteousness, we shall reflect the light to the world in good works. Our example will show what it is to be a practical Christian. Light from heaven may shine through us to the world.

We must be better acquainted with our Bibles. We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. They are ample and rich, even during the perils and trials of the last days. Hear the assurance given by a prophet of the Lord: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength; ... he will make me to walk upon mine high places." As we exercise faith, talk faith, and act faith, the promises of God will be verified to us. And as we walk consistently with our profession of faith, we are also teaching others to walk circumspectly.

Do not consult feeling; for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God. Do not let one word of unbelief or discouragement escape your lips. Satan is pleased at every such expression, because it is dishonoring to Jesus. Seek earnestly to remedy every defect of character. Put away murmuring and fretfulness. In the indulgence of these traits you represent Satan, the prince of darkness, and not Christ, the Prince of light. Cast no shadow to darken the pathway of others. Walk in the light, and the peace and joy that shine in the face of Jesus will be reflected upon you. Jesus lives; and his promise is, "According to your

faith be it unto you."

Those who talk unbelief will have a little enthusiasm when the sky is bright, and everything encouraging; but when the battle goes hard, when we have to hope against hope, and urge our petitions to the throne of grace through deep darkness, then the unbelieving ones will talk of the good land of Canaan, but will make prominent the dangers to be encountered. They will dwell on the strong walls, and the giants that we shall meet, when the language of faithful Caleb should be heard: "The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us."

Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy and desponding; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful and even joyful. Even under temptation, our language may be that of faith and hope and courage. But no lightness, no trifling, should be indulged in; no low witticism should escape our lips, for these things give Satan great advantage. And we are living in the solemn hour of the Judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray one for another that we may be healed.

If we are converted, we shall no longer represent Satan by warped, one-sided characters; but in character, in words, and in actions, we shall conform to the perfect model given us in the life of Christ. Unless we follow this perfect example, evil practices will confirm us in Satan's snare. We cannot afford to dally with the tempter,--to persist in one wrong habit, to cherish one darling sin. If we confess and forsake our sins; if we come to Jesus in penitence and humility of soul, acknowledging our inability to remove one spot or stain of sin, and relying wholly on the merits of a crucified Saviour, we may expect forgiveness; for his word is pledged. He has said that he will pardon our transgressions, and blot out our sins. We must dwell upon the matchless love and compassion of Jesus, and not upon our own unworthiness and sinfulness. If we look to ourselves, all will be darkness; but Jesus is all light, and we have only to "look and live." We may look unto "Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame." What tenderness, what mercy, what love, are here manifested!

Through constant watchfulness and prayer, we may grow in grace, and perfect

Christian characters. But prayer will be no task to the soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed on God, and we shall say by our daily life, "Behold the Lamb of God, that taketh away the sin of the world." In view of what Jesus has done to redeem us from the power of Satan, how can we allow evil traits of character to gain the ascendancy, thus giving Satan occasion to rejoice and exult, and bringing grief to Him who died for us? How can we cherish malice toward our brethren, the purchase of Christ's blood, or even one feeling of unkindness? Let us put away all suspicion and hatred, and all feelings of bitterness even toward our worst enemies, those who are seeking to do us harm. But, brethren, do not wait until your heart is in harmony with your brother before you come to Jesus; for it is his spirit and power working in you that will give you the victory in this particular.

The Lord is waiting to bestow rich blessings upon us if we only comply with the conditions. We cannot glorify him while we cherish doubt. We must believe that he will do just as he has said he would. Remember that we have a living Saviour. If you do not feel light-hearted and joyous, do not dishonor God by talking of your feelings. Talk of the promises, talk of Jesus' willingness to bless; and before you are aware of it, the cloud will lift, light will come into the soul, and you will find peace and rest in Jesus. Cherish love. "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Form a habit of speaking words of cheerful hope and courage, words of love and appreciation, that will bind hearts together. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

May 20, 1884

### **Consecration and Courage in Laborers**

Those who would lead others in the path of holiness, must themselves be acquainted with the way. They must be disciplined in the school of Christ, and learn self-control. But some are teaching the truth to others when they themselves need to be taught the first principles of the Christian religion. They are at war with God through his providence. They watch for something to feel bad about; and they never fail to find it, for the fault-finding spirit is in their hearts and controls their lives. They are always dissatisfied. Their work is too hard, they are not appreciated, or they do not receive sufficient compensation. If anything crosses their track, they draw back like pettish children, forgetting that as Christ's servants they should not be affected by the course of any man. This spirit savors of Satan, and those who manifest it are in every sense under his control.

Ministers of this class are a sore affliction to their brethren in the ministry and to the church. They are a constant source of anxiety and care, and the harm they do to the cause of God eternity alone will reveal. You never know where to find them; for they are like the weather-vane, and change with every change of circumstances. One day they appear to be humble and affected by the Spirit of God, and our hopes are awakened; but the next day something occurs which drifts them into another current, and they are harder to get along with than a willful child; for while they are children in self-control, they are men in years and stature, and cannot be corrected like the child. They do not know what harm they do by their want of self-control. While they feel under no obligation to restrain the natural impulses of the heart, what right have they to take the position of guides to the flock? The Lord has said through his apostle, "Make straight paths for your feet, lest that which is lame be turned out of the way." Any crooked path the leader may take, prepares the way for the weak to be turned aside from the path of safety.

These men do not see themselves; for they look through Satan's deceptive glasses. They do not know that they are contending with God by resisting the efforts of his servants in their behalf. They may once have known the love of Christ, but they have not kept faith in exercise, and it is harder to reach their hearts than it is to move those

who have never been converted. They do not so readily receive the heavenly mold; for they have stifled conviction, and have been disobedient hearers of the word.

Others are in great peril through self-esteem. If they have a measure of success, Satan suggests to them that they are men of talent; and there are men and women professing godliness who help him in his work by repeating his suggestion. The man who is praised for his ability learns to lean on his own understanding, and does not feel his need of help from above. Selfishness becomes a ruling principle with him, his soul is spotted and marred by self-exaltation, and the weakness of his character is made manifest. The Lord leaves such persons to go on in their self-sufficiency, to work without his grace and special help; and they congratulate themselves that they have his blessing when they are walking in the sparks of their own kindling. All this labor is a positive injury, for it blocks the way against the efficient labor of devoted men. These persons need humble, pure religion, that is not tainted with self-exaltation. Jesus says to them, as he said to Peter, "When thou art converted, strengthen thy brethren."

The part we have to act is to return unto the Lord by confessing our sins to him and to one another. A broken and contrite heart he will not despise; but our self-righteousness is in his sight as filthy rags. With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them, and bind them close to his great heart of love. God will not do for us that which we can do for ourselves. But he has said: "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." And when we comply with the conditions, he will fulfill his word.

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." We do not see ourselves as God sees us; therefore we do not feel the necessity of repentance, of humility, and of continual reliance upon him. There are efforts made in our own strength; but there is not a dying to self, the soul is not surrendered to God. Many are making a mistake here. They are hoping to overcome through their own efforts, and by their goodness gain the assurance of the love of God. They do not exercise faith; they do not believe that Jesus accepts their repentance and contrition, and so they toil on day after day without finding rest or peace. When the heart is fully surrendered to God, love springs up in the soul, and the yoke of Christ is easy, and his

burden light. The will is swallowed up in God's will, and that which was a cross becomes a pleasure.

When in well-doing the keeping of the soul is committed to God as unto a faithful Creator, the light will shine upon our pathway, and it will grow brighter and brighter unto the perfect day. But it must be in well doing. We may profess Christ, and yet deny him in our lives. If our words and acts are not in accordance with his character, if we manifest selfishness, if we have a complaining spirit, if we indulge in light and trifling conversation, if we love worldly amusements more than we love God, if we take no pleasure in self-denial for Christ's sake, can we suppose that God is our guide and counselor? There must be entire obedience to God; then our hearts will be in harmony with the spirit that pervades heaven, and benevolence and brotherly love will be in active exercise.

Trials and temptations may come; but the child of God, whether minister or layman, knows that Jesus is his helper. Jesus is stronger than the strong man armed, and will rescue from the power of Satan every soul that relies wholly upon him. Although we may be weak and helpless in ourselves, yet all the forces of heaven are at the command of the believing child of God, and the hosts of hell cannot make him depart from the right course if he clings to God by living faith. Temptation is no sin; the sin is in yielding to temptation. "Count it all joy," says the apostle James, "when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." God permits us to be placed under circumstances that will test us, to increase our love and to perfect our trust in him. Through self-denial and suffering with Christ, we grow in grace and in the knowledge of the truth. Trials will come, but they are an evidence that we are children of God. Paul passed through great trials, but he did not despair as though his Father in heaven were dead. He rejoiced in tribulation; for he desired, through participation in the sufferings of Christ, to be conformed to his image. Let this hero of faith speak for himself. He says, "I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake."

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. 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." Those who have an eye single to the glory of God will manifest in

their lives the loveliness and purity of Christ's character. The enemy will not be able to pervert their understanding, causing them to view things in a false light, and misjudge the words and motives of their brethren. They will not plan how they may gain approbation; neither will they be so deeply affected by any course that may be pursued toward them that they will give up in discouragement. Shall they forsake their post of duty because they are slighted, or imagine that they are not appreciated? No; they will seek to honor Him whose servants they are. They have the Captain of their salvation to please, His order to obey, and they will leave the result to Him.

Brethren, if your eye be single, you will have well-balanced minds, and will be firm as a rock to principle. You will remember that the eye of God is upon you, overseeing your labor; and you will move on from strength to strength, from grace to grace, gathering rays of light to reflect them upon the pathway of others. Be strong in the grace of Christ, and let your hearts be filled with love to God and to one another. Remember that if you are partakers of the sufferings of Christ, you shall be also in the consolation. Though sorrowful, you may be "always rejoicing." Brethren, have courage in the Lord.



May 27, 1884

### **God's Willingness to Save**

Text: "Before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65:24.

Since he has made such gracious promises, why do we not trust God? Why do we not take him at his word? We must have increased faith. We must pray with our heart in our petitions, believing that God hears, and answers even while we pray. We have received rich blessings from him in these morning meetings. They are graced with the presence of Jesus, and we cannot afford to lose one of them. I thank the Lord for these precious opportunities; but they will soon be in the past, and the use we have made of them will be recorded in the books of Heaven. We have been making advancement since these meetings commenced; but while I am grateful for what has been accomplished, I long to see each of you, dear brethren, ministers of Christ, clothed with power from on high.

God will hear the prayer of the contrite heart; he says he will, and what better assurance can you desire than the word of God? Your weakness and sinfulness are all known to him. While you cannot rejoice over this, you may rejoice that Jesus is your righteousness. Your very weakness may make manifest his grace and power; for your conscious weakness drives you to Him who is willing and mighty to help when you lay hold upon him by prevailing prayer. Will you trust your case in the hands of the dear Saviour, not tomorrow nor next week, but just now? Do not give way to a feeling of reckless unconcern as to your standing before God; but while your conscience is sensitive to sin, and you have the fear of God in your heart, it is your privilege to believe that you are "accepted in the Beloved." Are you sinful? it is for that very reason that you need a Saviour. He can cleanse you from all sin; he invites you to come to him with your burdens and trials, and if you come, he promises you rest.

But you must believe in Jesus, and act out your faith. At this meeting you may present yourselves before God in all your helplessness and great need; you may give yourself to him without reserve, but obtain no relief because you do not take as well as give. You surrender to Jesus, but do not believe that he receives you. Come to our dear

Saviour as a child would come to a parent. Do not talk of your feelings nor preach the Lord a sermon; do not allow your thoughts even to wander; but come right to the point, asking for what you need in the simplicity of faith, and pleading the promises in the word of God. I feel sad that we know so little about faith. Let us put away our wicked unbelief, and this morning venture upon the promises of God, and prove his word. Could our eyes be opened, we should see Jesus and heavenly angels in the room, only too willing to bless us. Our prayers are too cold and lifeless; they lack fervor and earnestness. Let us urge our petitions as did Jacob; and we shall find that importunate prayer will bring us precious victories.

Do not choose darkness. Come out of the cold, dark caverns of unbelief into the upper chamber, where you may bask in the sunshine of God's love, and enjoy peace and rest in the presence of Jesus. Said Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." When you constantly complain of darkness, you represent to the world that you are not following Jesus, or else that he has deceived you. But, dear brethren, have you not been in the habit of talking darkness and unbelief? Have you not by so doing greatly shadowed the path of others, and led them to think that there could be nothing attractive in the truth, nothing satisfying in the religion and service of Christ? Your words, your life, and your character have represented your religion; and how many souls have you discouraged, and balanced in the wrong direction?

Some are ever looking to themselves instead of to Jesus; but, brethren, you want to be clothed in Christ's righteousness. If you are trusting in your own righteousness, you are weak indeed; for you are exposed to the darts of Satan, and after the privileges you are now enjoying, you will have severe conflicts to meet. You are too cold. The work is hindered by your want of that love which burned in the heart of Jesus. You have too little faith. You expect little, and as the result you receive little; and you are satisfied with very small success. You are liable to self-deception, and to rest satisfied with a form of godliness. This will never do. You must have living faith in your hearts; the truth must be preached with power from above. You can reach the people only when Jesus works through your efforts. The Fountain is open; we may be refreshed, and in our turn refresh others. If your own souls were vitalized by the solemn, pointed truths you preach, cold-heartedness, listlessness, and indolence would disappear, and others would feel the influence of your zeal and earnestness.

There is earnest work to be done in the cause of God. There is a continual narrowing down on the part of the laborers, and their influence upon the people is less and less. The law of God is made void. Ministers from the sacred desk declare that it has no binding claims upon us. As the result, there is almost universal depravity; for the carnal mind is at enmity with God, and is not subject to his law. You need to have broader views of the truth and of your duty. It is not enough to have a set form of arguments to prove our doctrines. The truth must be in the heart of the teacher, a living principle, and not a mere theory. With your own hearts aglow with the love of God, and softened and subdued by His Spirit, you will be able so to teach the truth that other hearts will be affected by the same gracious influence.

Make it your aim to keep back nothing that is profitable to your hearers, but declare unto them the whole counsel of God. Present Jesus, the Saviour of sinners, and fasten minds upon Him; let Him be woven into all your preaching. It is your work to show the necessity of a change of heart and character, so that the claims of God's law can be fully met. True religion is nothing short of conformity to the will of God, and obedience to all things that He has commanded; and in return, it gives us spiritual life, imputes to us the righteousness of Christ, and promotes the healthful and happy exercise of the best faculties of the mind and heart. Infinite riches, the glory and blessedness of eternal life, are bestowed upon us on conditions so simple as to bring the priceless gift within the reach of the poorest and most sinful. We have only to obey and believe. And His commandments are not grievous; obedience to His requirements is essential to our happiness even in this life.

We may expect great things of God. It is not as though we were making the sacrifice for men, and Jesus was reluctant to save. The cross of Calvary expresses His estimate of the worth of the soul, and His love for the fallen race. He is bending over the purchase of His blood, asking with inexpressible tenderness, pity, and love, "Wilt thou be made whole?" He invites, "Come unto me, and be saved. I have borne thy iniquities; by the stripes laid on Me, thou mayest be healed." He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. But we must empty our hearts of iniquity. He will never reveal Himself to us as a sin-pardoning Saviour until we feel that without Him we are hopelessly lost, that to live in sin is misery, despair, and death.

Jesus, precious Redeemer! You cannot trust Him too fully nor too soon. Wait no

longer for better opportunities or holier dispositions, lest you wait too long, and Satan fasten his delusions upon you. Lift the cross at once; however hard it may be, He will give you strength to bear it. He is a tried friend, a friend in need. Our necessities touch His great heart of love. The argument that we may plead now and ever is our great need, our utterly hopeless state, that makes Him and His redeeming power a necessity. When we confidently take His proffered hand, and walk where He leads the way, He will lead us into the light; He will guide us into all truth, and will clothe our lives with the beauty of holiness. But the holiness He is prepared to give us is not an exaltation of self, a Pharisaical self-righteousness; it is a principle in the heart that leads to a life of loving, trusting obedience. Then He will register our names in the books of heaven as heirs of eternal life.

Just before His cruel death, Jesus said, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain a victory. He had kept His Father's commandments; and there was no sin in Him that Satan could triumph over, no weakness or defect that he could use to his advantage. But we are sinful by nature, and we have a work to do to cleanse the soul-temple of every defilement. Let us improve this precious privilege to confess our faults one to another, and pray one for another, that we may be healed. Let hearts sympathize with hearts; let love be without dissimulation. Put away sin; bruise Satan under your feet. Leave your weakness behind you, and, strong in the grace of Christ, press on to victory.

When you return to your several fields of labor, take up your work with a more intelligent trust in Jesus as your helper. Speak the truth in love, and in the demonstration of the Spirit, remembering that "this is the victory that overcometh the world, even our faith." Let the praise of God be in your hearts and on your lips; for he says in his word, "Whoso offereth praise glorifieth me." It is our privilege to show forth the praises of Him who hath called us out of darkness into his marvelous light.

June 3, 1884

## Love Among Brethren

Text: "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, if there be any praise, think on these things." Philippians 4:8.

The dealings of God with his people often appear mysterious. His ways are not our ways, nor his thoughts our thoughts. Many times his way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to his promise, the Lord may give us wisdom.

Our work is aggressive. We are to be awake and discerning as to the devices of Satan, and to press the triumphs of the cross of Christ. While Satan is planting his dark banner among us, perhaps even in our families, we should not be indifferent and inactive. But though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon his ministers to be one in doctrine and in spirit.

Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy

are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of his saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable.

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed.

The Saviour of the world was treated thus, and we are exposed to the influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother.

As in the days of Christ spies were on his track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit.

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it." These tale-bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we

have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,--a love that thinketh no evil and is not easily provoked.

This is a matter that rests between God and our own souls. We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil. Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life.

Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, "holy, blameless, undefiled, separate from sinners." The followers of Christ must shine as lights in the midst of a crooked and perverse generation.

Some seek to control their surroundings, thinking that if they are placed in favorable positions, the bad traits in their character will not be developed. But God orders our surroundings, and he will place us where we shall have test after test, to prove us and to reveal what is in our hearts. Again and again we shall be brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-love. How will this proving, testing process end with each of us? The prince of darkness will put forth all his power to retain us in his possession; but we have a mighty

helper.

Self-love will prompt to a much better opinion of self than the word of God will warrant, for "the heart is deceitful above all things, and desperately wicked; who can know it?" God's word is the standard that we must all reach. It is unsafe to consult feeling or trust to our own heart; for the wise man declares, "He that trusteth in his own heart is a fool." And yet how prone we are to trust this deceptive heart, and have confidence in our own goodness!

Church-membership will not guarantee us Heaven. We must abide in Christ, and his love must abide in us. We must every day make advancement in the formation of symmetrical character. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so are we required to be perfect in ours. There is a great work before us individually to reach this high standard, and some have scarcely learned their a b c's in the school of Christ. Our attainments will be just in accordance with the efforts we make, our character just what we choose to make it; for through the divine aid promised us, we can overcome. Jesus knows our frame; "he remembereth that we are dust." In pitying tenderness, he will give us the help and strength we need.

Our souls have been purchased at an infinite cost, and we should value them according to this standard. Let us shun the first approach to the world's heedless, irreverent, and ungodly ways; but let us diligently cultivate the pure principles of the gospel of Christ,--the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on the dark side of their character; we shall not feast on scandal and flying reports. But "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," we shall "think on these things."



June 10, 1884

## **The Transforming Grace of God**

This morning one of the ministers remarked that he had been greatly helped in these meetings. He understood faith better than he ever had before; but he could not yet rejoice in the full assurance of the favor of God. His heart craved the blessing of God. His life seemed productive of little good; but he wished to go forth to his labors wholly consecrated, with no selfish motive, but with the object to save his fellow-men, and glorify his Creator.

Another said that he had been in discouragement, and almost in despair, but the words spoken in these morning meetings had helped him. Rays of light had broken in upon his mind, dispelling the dark clouds that enshrouded him, and he felt that the Lord, for Christ's sake, had forgiven his sins. He could now see that unbelief had been the greatest hindrance to his enjoyment of the blessing of God.

Others bore testimony that they were confessing their sins and striving for the blessing of God, but they had fears that Jesus would not, could not, pardon them. They could have faith for others, but not for themselves. This was the language of unbelief. Such persons will receive no help, no freedom, until they look to Jesus. There is no merit in self; Jesus is our only hope.

Some confessed that they had a light and trifling spirit, which cut off their influence in the desk. They now realized the magnitude and wickedness of this fault as they never had before. This spirit of jesting and joking, of lightness and trifling, is a stumbling-block to sinners and a worse stumbling-block to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When any one can point to one trifling word spoken by our Lord, or to any lightness seen in his character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christ-like. Jesus is a perfect pattern, and we must imitate his example. A Christian is the highest type of man, a representative of Christ.

Some who are given to jesting, and to light and trifling remarks, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow-laborers, whom they have influenced, and who have joined with them in the careless jest, cannot change the current of their thoughts so readily. They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes, and preach Christ and him crucified.

The disposition to say witty things that will create a laugh, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, is not of Christ. This untimely mirth has a demoralizing tendency. God is not honored when we turn everything to ridicule one day, and the next day are discouraged and almost hopeless, having no light from Christ, and ready to find fault and murmur. He is pleased when his people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions.

Says Peter, "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." Here is a lesson for us to learn; here is a work for us to do to control the mind, not letting it drift on forbidden themes, or spend its energies on trifling subjects. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." We are not only required to pray, but to guard the words and actions, and even the thoughts,--to "watch unto prayer." If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us.

During the waking hours, the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those connected with the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have to enable us to stand in that day? By dwelling upon these themes of eternal interest, the mind is strengthened,

and the character developed. Here lies the foundation of that firm, unswerving principle which Joseph possessed. Here is the secret of growth in grace and in the knowledge of the truth.

The religion of Christ is not what many think it is, nor what their lives represent it to be. The love of God in the soul will have a direct influence upon the life, and will call the intellect and the affections into active, healthful exercise. The child of God will not rest satisfied until he is clothed with the righteousness of Christ, and sustained by His life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Every one who is sincerely striving for victory over self will appropriate the promise, "My grace is sufficient for thee."

Through personal effort joined with the prayer of faith, the soul is trained. Day by day the character grows into the likeness of Christ; and finally, instead of being the sport of circumstances, instead of indulging selfishness and being carried away by light and trifling conversation, the man is master of his thoughts and words. It may cost a severe conflict to overcome habits which have been long indulged, but we may triumph through the grace of Christ. He invites us to learn of Him. He would have us practice self-control, and be perfect in character, working that which is well pleasing in His sight. "By their fruits ye shall know them," is his own standard of judging character.

If we are true to the promptings of the Spirit of God, we shall go on from grace to grace, and from glory to glory, until we shall receive the finishing touch of immortality. "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." Can any earthly promotion confer honor equal to this,--to be sons of God, children of the heavenly King, members of the royal family? Man may be ambitious of the honor that his finite fellow-man can bestow; but what will it avail? The nobility of earth are but men; they die, and return to dust; and there is no lasting satisfaction in their praise and honor. But the honor that comes from God is lasting. To be heirs of God and joint-heirs with Christ, is to be entitled to unsearchable riches,--treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink

into insignificance. Through Christ we are offered joy unspeakable, an eternal weight of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

We are wanting in simple faith; we need to learn the art of trusting our very best friend. Although we see him not, Jesus is watching over us with tender compassion; and he is touched with the feeling of our infirmities. No one in his great need ever looked to him by faith, and was disappointed. Brethren, do not express doubt; do not let your lips utter one complaining, repining word. The Christian is not morose, sullen, and desponding; he is the happiest man in the world. He feels secure; for he trusts in Jesus, and enjoys his presence. His "defense is of God, which saveth the upright in heart." Do not defer this matter, but begin here in this Conference to fix your minds more firmly upon Jesus and heavenly things, remembering that by beholding we become changed into the same image. Have courage in God, brethren; have courage in God.

June 17, 1884

### **Christian Deportment and Influence**

This morning many good testimonies were borne, expressing faith and confidence in God. But there were some not of this character. Some who come to God by repentance and confession do not accept the forgiveness he has promised. They do not see that Jesus is an ever-present Saviour; and they are not prepared to commit the keeping of their souls to him, relying upon him to perfect the work of grace begun in their hearts. They lose sight of the fact that Jesus came not to call the righteous, but sinners, to repentance.

While some think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God to be kept by his power, but depend upon watchfulness and the performance of certain duties for acceptance with him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus.

There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to recommend ourselves to divine favor. We must not trust at all in ourselves nor in our good works; but when as erring sinful beings we come to Jesus, we may find rest in his love. God will accept every one that comes to him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There is no ecstasy of feeling, but an abiding, peaceful trust. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light.

One brother said this morning that he had repented of his lightness and trifling again and again, and had asked God to help him to overcome this disposition; but for some reason he did not receive the help he asked for. Has the word of our God been tested, and proved false.? No, no; the fault is with man, not with his Creator. This brother's efforts to reform have been made by fits and starts in his own weak strength.

He must put forth steady, persevering effort; he must follow his prayers by placing a strict guard over himself.

There is a great and solemn work devolving upon ministers, and many have not felt its weight sufficiently to balance them, and lead them to walk circumspectly. Out of the desk, their ministerial labors cease almost entirely, and their example is not worthy of imitation. Their light, jesting conversation may entertain, and provoke mirth; but believers and unbelievers lose confidence in them as Christ's ambassadors. Such ministers may present a theory of truth to the people; but they have not felt its sanctifying power on their own souls, and the word spoken has but little effect.

Those who are convicted of sin by the Spirit of God, need the assistance of loving, kindly labor that the work of grace may be carried forward to completion. This labor for souls is a part of the ministry that God requires of his servants; but it is a part that is sadly neglected by some. They do not realize their responsibility, nor know how to deal with souls. Having laid off the armor of righteousness, they are exposed to the darts of Satan, and often fall under the power of his temptations. They do not remember that a single thoughtless act, a light and trifling word, may balance a soul in the wrong direction, and effect decisions that are made for eternity.

Ministers should live close to Jesus, that they may rightly represent him to others. He has set them an example in his ministry. They should labor for souls with the same unselfish love that characterized his labors. They have something more to do than merely to preach in the desk. This is only the beginning of their work. They are "overseers of the flock;" and it is their duty "to feed the church of God, which he hath purchased with his own blood." They are required to "watch for souls," as "they that must give account;" and they need clear discernment, that no wrong influence may pervert their work.

Some ministers choose for their sermons subjects that will please the people, and offend none. This is shunning the cross of Christ. You see one man selfish; another controlled by pride or passion; another robbing God in tithes and offerings; and another doubting and unbelieving. Do not leave these deceived ones to remain blinded by the enemy in regard to their own spiritual standing. For each of these there is a special message in the word of God. Pray for wisdom, that you may be able so to present the instructions of that sacred word that they may see wherein their characters are defective,

and what is required of them in order to conform to the true standard. Win their confidence and affection. Bring the truth as it is in Jesus to bear upon their hearts; for there is no other power that can keep the soul steadfast. The truth, planted in the heart by the Holy Spirit, and nourished by divine grace, is our only safeguard against Satan's devices. Thus you are to labor until you can present every man perfect in Christ Jesus.

This personal labor is not the most agreeable work; it involves a cross. Nevertheless, ministers have no right to shun the responsibilities laid upon them. To deal wisely and truly with souls is a work that calls for special help from God. A faithful performance of the duties assigned to his servants would drive every worker in the vineyard of the Lord to his closet in earnest intercession for divine aid. The love of God in the heart will lead them to make earnest appeals,--to warn, entreat, and reprove. If this work is neglected, souls will continue in sin, confirmed in a wrong course by those who have spoken to them only smooth things. In view of these considerations, how carefully should we walk; how closely should we cling to Jesus.

The Apostle Paul felt the importance of faithfulness. He says of his own ministry in Christ, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily." And he exhorts Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." This is in accordance with the word which through the prophet Isaiah the Lord has spoken to the watchmen on the walls of Zion: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

We shall none of us be saved for our own merits. The rewards of eternity are purchased by Christ, and in no case merited by man; yet ministers should remember that every man will receive according as his works have been. The trials of the great assize will proceed most accurately on the basis of works; and our listlessness and want of zeal will tell on its decisions. The parable of the talents illustrates this subject. One man becomes ruler over ten cities, another over five, another over two. Each receives in exact proportion to his work,--to the improvement he has made on the talents lent him of God; and it is the privilege of each to strive for the highest recompense.

The thought should be ever present with us that we must meet the record of our

lives, that we are building characters for eternity. The lines traced by our pens will be read when the hand that wrote them is lying idle in the grave. The influence of our words and acts will live, and will decide the destiny of souls. Angels of God are writing the history of our lives; let us be careful that the record is such as we shall not be ashamed to meet when the Judgment shall sit, and we shall receive according to the deeds done in the body.

Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In his expiring agony hear him exclaim, "My God, my God, why hast thou forsaken me?" and remember that he endured the hiding of his Father's face that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in Heaven, from whence we look for our Saviour, and even vain thoughts will seem out of place.

He who died for us loves us with a love that is infinite. He wants us to be happy; but he would not have us find our happiness in foolish jesting and joking, which disgrace the holy cause we profess to love. If we are living branches of the true Vine, we shall bear fruit to the glory of God. "By their fruits ye shall know them."



June 24, 1884

## **Consecration and Diligence in Christian Workers**

Text: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Psalm 51:10-13.

This is one of the most earnest and contrite prayers on record, and the Lord's response is. "A new heart will I give you, and a new spirit will I put within you."

"Create in me a clean heart." This is beginning right, at the very foundation of Christian character; for out of the heart are the issues of life. If all, ministers and people, would see to it that their hearts are right with God, we should see much larger results from the labor put forth. The more important and responsible your work, the greater the necessity that you have clean hearts. The needed grace is provided, and the power of the Holy Spirit will work with every effort you make in this direction. If every child of God would seek him earnestly and perseveringly, there would be a greater growth in grace. Dissensions would cease; believers would be of one heart and one mind; and purity and love would prevail in the church. By beholding we become changed. The more you contemplate the character of Christ, the more you will become conformed to his image. Come to Jesus just as you are, and he will receive you, and put a new song in your mouth, even praise to God.

"Cast me not away from thy presence, and take not thy Holy Spirit from me." Repentance as well as forgiveness is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convinced of sin, and feel our need of pardon. None but the contrite are forgiven; but it is the grace of the Lord that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and he will help us. He will hear the prayer of faith; but the sincerity of prayer can be proved only by our efforts to bring ourselves into harmony with the great moral standard which will test every man's character. We need to open our hearts to the influence of the Spirit, and to experience its transforming power. The reason that you do not receive more of the saving help of God is because the channel of communication between Heaven and your

own souls is clogged by worldliness, love of display, and desire for supremacy. While some are conforming more and more to the world's customs and maxims, we should be molding our lives after the divine model. And our covenant-keeping God will restore unto us the joys of his salvation, and uphold us by his free Spirit.

"Then will I teach transgressors thy ways, and sinners shall be converted unto thee." The nearer we live to God, the more we shall be able to accomplish for our fellow-men; for the Lord will work with our efforts. Your hearts are too cold and unimpressible; they should be all aglow with the love of Jesus. While hungering and thirsting for salvation yourselves, you will have a longing desire to aid in saving precious souls; and your humble, pathetic appeals to those out of Christ will move hearts. How can you associate with the young, and yet have so little desire for their salvation? Let them see that you care for their souls. As far as possible break down every barrier that keeps them from Christ. Labor for them in the desk, and at their homes. Pray with and for them. Point them to the Lamb of God that taketh away the sin of the world, and urge them to come and be healed.

Let labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, "who ceased not to warn every one night and day with tears." In the day of God, how many will confront us, and say, "I am lost! I am lost! And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every Judgment-bound soul within my reach with prayers and tears and warnings."

Ministers, teach the people how to work. Tell them that their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and his cause. In times past God has used humble men, and because of their faith and devotion they have often accomplished more than many more pretentious laborers. They realized their weakness and dependence upon God; and by letters, by tracts, by personal efforts in appeals and warnings, by a well ordered life and godly conversation, they turned many from error to truth, from the path of transgression to obedience to God's law. The mighty power of grace worked with them, and success attended their efforts. "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."

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated; his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of all the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of power and self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself for greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and tries to do all the good he can. As he uses the ability he has, his mind expands. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple."

The educated man may exalt himself over his unlearned brother; but he is like the man in the parable, who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talent, that he may be able to return it with increase; and he will be condemned as a slothful servant, and dismissed from the presence of his Lord. But the one who is faithful in the improvement of his talents will return both principal and interest, and will hear the "Well done, good and faithful servant." The man who blesses society and makes a success of life, is the one, whether educated or uneducated, who uses all his powers in the service of God and his fellowmen.

In all our churches there are persons who might be educated to become workers for Christ. But there are few who will venture to go out and labor unselfishly, trusting all to Jesus. They must have wages; and even then, if something offers that promises greater financial success, many youth will choose the worldly employment. They do not love Christ, and are not willing to make sacrifices for his sake.

There is a great work to be done to warn the world. Let us do what we can ourselves, and encourage others to labor. There is certainly a fault among us, or there would be more talent developed to unite us in our efforts for souls. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Have special meetings for

the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned.

If you would preach fewer sermons, and do more personal labor in visiting and praying with individuals, your ministry would be more like that of Jesus. We must have a knowledge of the truth, that we may be able to meet its wily opponents; but we have certainly made a mistake in supposing that so much depends on long, argumentative discourses. If one part of your work must be limited, let it be the discourses; for unless your sermons are followed by personal effort, Satan will often catch away the seed of truth sown in the heart, and the good effect will be lost.

I charge you, Do not do half-hearted work. Some of you who in the beginning of your ministry were earnest and persevering have grown weary of protracted effort and ceaseless turmoil, and you sigh for repose, and dream of leisure and fireside comfort. Some are greatly over-worked, and are suffering in consequence; and others, by doing their work negligently, have brought double burdens upon these unselfish, thorough, God-fearing workers. Some are not willing to bear reproach for Christ's sake. Think what mighty truths God has entrusted to our keeping, and let earnest work follow your thoughts. Do mighty strokes for God. There are no compromises to be made with sin, nor any with timidity and cowardice. The Christian worker knows no weariness; there is no drudgery in his Heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy more than repays him for every self-denial.

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endued with power from on high; we must have a baptism of the holy Spirit before we leave this place. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our unclean lips may be purified, and touched with a live coal from off the altar. The words of God to us must come to the people, not in a hesitating, doubting manner, but with earnestness and power. We must pray more fervently, more perseveringly, that God may work in us and by us. In these days of multiplied popular fables, there is no way to reach the people only as God works through our efforts. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of all the children of men.

We can never be saved in inactivity. The life of Jesus rebukes every idler. In his strength we may do much greater and more perfect work. The promises of God are rich, and full, and free, and we may have the power of his salvation with us. Then why do we not believe him and work for him? It is because threads of unbelief are woven into all the woof of life; but shall we not now commence to weave in the precious golden threads of faith? Remember, "This is the victory that overcometh the world, even your faith." If clouds hide the sun from sight, we do not mourn as though it would never appear again. God's dear face of brightness is not always seen; but we are not to despond. It is our duty to trust him in the darkness, knowing that his love is changeless. Then let us put all our powers into our work; let us devote our voice and pen to the service of God, not laboring in our own strength or to please ourselves; and we shall see sinners converted, and God will give us a rich reward.

July 1, 1884

## **Our Mighty Helper**

Jesus is very precious to me this morning. There is gratitude in my heart for his mercy and love, for the privilege of counting myself a child of God, and of crying, Abba, Father. I wish every one present could realize the rich blessing that Jesus is waiting to bestow upon us,--upon each one; for he is no respecter of persons. It is our privilege to say with Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me."

And yet how many are making laborious work of walking in the narrow way of holiness. To many the peace and rest of this blessed way seems no nearer today than it did years in the past. They look afar off for that which is nigh; they make intricate that which Jesus made very plain. He is "the way, the truth, and the life." The plan of salvation has been plainly revealed in the word of God; but the wisdom of the world has been sought too much, and the wisdom of Christ's righteousness too little. And souls that might have rested in the love of Jesus, have been doubting, and troubled about many things.

The testimonies borne here are not expressive of great faith. It is not hard to believe that Jesus will pardon others, but it seems impossible for each to exercise living faith for himself. But, dear brethren, is it profitable to express doubts in regard to the willingness of Christ to accept you? I fear you are depending too much on feeling, making that a criterion. You are losing much by this course; you are not only weakening your own souls, but the souls of others who look to you. You must trust Jesus for yourselves, appropriate the promises of God to yourselves, or how can you educate others to have humble, holy confidence in him? You feel that you have neglected duties, that you have not prayed as you should. You seem at a distance from Jesus, and think that he has withdrawn from you; but it is you who have separated from him. He is waiting for you to return. He will accept the contrite heart. His lips have assured us that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children.

We are wounded, polluted with sin; what shall we do to be healed from its

leprosy? As far as it is in your power to do so, cleanse the soul-temple of every defilement, and then look to the "Lamb of God, which taketh away the sin of the world." In the wilderness, when the Lord permitted poisonous serpents to sting the rebellious Israelites, Moses was directed to lift up a brazen serpent, and bid all the wounded look to it and live. But many saw no help in this Heaven-appointed remedy. The dead and dying were all around them, and they knew that their fate was certain; but they would lament their wounds, their pains, their sure death, until their strength was gone, and their eyes were glazed, when they might have had instant healing.

"As Moses lifted up the serpent in the wilderness," even so was "the Son of man lifted up; that whosoever believeth in him should not perish, but have everlasting life." If you are conscious of your wants, do not devote all your powers to representing them and mourning over them, but look and live. Jesus is our only Saviour; and notwithstanding millions who need to be healed will reject his offered mercy, not one who trusts in his merits will be left to perish.

Why do you refuse to come to Jesus and receive rest and peace? You may have the blessing this morning. Satan suggests that you are helpless, and cannot bless yourself. It is true; you are helpless. But lift up Jesus before him: "I have a Saviour. In him I trust, and he will never suffer me to be confounded. In his name I triumph. He is my righteousness, and my crown of rejoicing." Let not one here feel that his case is hopeless; for it is not. It may seem to you that you are sinful and undone; but it is just on this account that you need a Saviour. If you have sins to confess, lose no time. These moments are golden. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Those who hunger and thirst after righteousness will be filled; for Jesus has promised it. Precious Saviour! His arms are open to receive us, and his great heart of love is waiting to bless us.

The important future is before us; and to meet its trials and temptations, and to perform its duties will require great faith, energy, and perseverance. But we may triumph gloriously. Not one waiting, watching, praying, believing soul will be ensnared by the devices of the enemy. All Heaven is interested in our welfare, and waits our demand upon its wisdom and strength. If any of us are not saved, it will be because we have chosen the service of Christ's great adversary, and the companionship of those who are his loyal followers.

The Lord is willing to do great things for us. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel.

There is a lesson for us in the story of Gideon's army. The ten thousand men who chose to follow Gideon were a small company compared with the vast and powerful army they were to meet. But the Lord would not work with them; for their trust was altogether too much in their own strength and skill. Gideon was astonished when the Lord said his army was still too large. When they came to a stream the Lord singled out the three hundred who in their haste caught up water in their hands as those through whom he would deliver Israel, while those who felt that there was time to get down on their knees to drink could return to their homes. Through this little handful of tried men the Lord wrought for his people; and their enemies, who were as grasshoppers for multitude, were utterly defeated and destroyed. Thus in a most decided manner the Lord made known to Gideon and his army that he was interested in his people and their cause. He revealed his power in their behalf, and taught them to look to him in every difficulty.

The Lord is just as willing to work through human efforts now, and to accomplish great things through weak instrumentalities. It is essential to have an intelligent knowledge of the truth; for how else could we meet its wily opponents? The Bible must be studied, not alone for the doctrines it teaches, but for its practical lessons. You should never be surprised, you should never be without your armor on. Be prepared for any emergency, for any call of duty. Be waiting, watching for every opportunity to present the truth familiar with the prophecies, familiar with the lessons of Christ. But do not trust in well prepared arguments. Argument alone is not enough. God must be sought on your knees; you must go forth to meet the people through the power and influence of his Spirit.

Act promptly. God would have you minute men, as were the men who composed Gideon's army. Many times ministers are too precise, too calculating. While they are getting ready to do a great work, the opportunity for doing a good work passes unimproved. The minister moves as though the whole burden rested on himself, a poor finite man, when Jesus is carrying him and his burden too. Brethren, trust self less, and Jesus more. He is willing to save the souls for whom we labor. Because he lives to intercede for us, we shall see of his great power. He "is able to do exceeding abundantly



above all that we ask or think" Jesus wants us to ask for help; he wants us to cast our helpless souls on him; and he will give us according to our faith.

Ministers who are self-sufficient, and feel that so much depends upon themselves, give Jesus no room to work, and but little credit when he does work. They trust in their own ability, forgetting the words of Christ, "Without me ye can do nothing." The man that is self-righteous and wise in his own eyes,--rich and increased in goods, having need of nothing,--cannot ask in faith, and receive, because he trusts in himself, and feels no lack. His works testify that he labors out of Christ. It is those who feel themselves sinful before God, poor and helpless, that Jesus loves to help; for they will appreciate his aid. They have a longing desire to do the Master's work, and, knowing that the power is not of themselves, they take hold of the mighty arm of God, and by faith claim his promises.

God is not pleased when his servants remain weak, wanting in courage, in faith, in hope, in love, and consequently inefficient laborers in his cause. God has given men reasoning powers, not to remain inactive or be perverted to earthly and sordid pursuits, but that these powers may be developed to the utmost, and used in his service to advance the interests of his kingdom.

A high standard of purity and nobility of character is set before the Christian, and he can attain to this excellence only through the aid of Christ. But many experience grief, pain, and disappointment, because they are unwilling to fill the humble place which God's providence assigns them, where they will remain unnoticed and unknown. They love the supremacy, and their anxiety leads them to work against their brethren, fearing they will be preferred before them. Envy, malice, jealousy, and distrust are cherished in the heart, and Jesus cannot dwell where these evil traits are entertained. He invites those who are ambitious of preferment to come unto him, and at the foot of the cross of Calvary learn his meekness and lowliness of heart. If any desire high positions of trust, the Lord will lay the burden, not on them, but on those who have tested and proved them, and can understandingly urge them forward.

The followers of Christ should not praise and flatter one another; for Satan will do a plenty of this work, and if persons have a high opinion of their own ability, it will prevent them from learning in the school of Christ. Let none censure and condemn others; for in doing this they are co-laborers with him who is the accuser of the brethren,

who would steal from their hearts every particle of love for one another. Christians should not seek to tear others down that they may build themselves up on their ruins, but they should endeavor to strengthen and encourage one another.

We should make it our daily care to cultivate sympathy and affection for one another. This is the fruit that grows on the Christian tree; it does not produce the briars and thorns of hatred and strife. The harsh, unsympathetic words we sometimes hear spoken, and the hard-heartedness we see manifested, are wholly Satanic and this spirit must be supplanted by the Spirit of Christ. Jesus bids us, "Love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." He is our mighty helper; and if he abides in our hearts, we shall manifest his spirit. We shall love one another--we cannot help it, for he is love.

July 8, 1884

## **Thoroughness in the Christian Minister**

I thank the Lord for the marked manifestation of his Spirit that we have enjoyed in our meeting this morning. We have had sweet peace and joy in our hearts. But my soul is drawn out after God. I fear many do not grasp his promises firmly, but depend too much on feeling instead of what the Lord says. Have we not every evidence that Jesus is waiting to bless us? Is it his will that we should go forth to labor in his cause, and yet have no special help, no power from on high, to attend our labors?

It is our duty to vindicate the claims of the law of God. This holy law is almost universally despised and made void in the land, but that is no reason why any of us should turn traitors to God and our duty. We may honor God by respecting the claims of his law. Now, when it is held in great contempt, he will be most glorified by our loyalty. We should say with David, "I love thy commandments above gold; yea, above fine gold." We are not to wage this warfare against error at our own charges. God has never bidden us hold up the standard of his law in these days of general apostasy without the aid of divine grace and power. Mere arguments, however clear and convincing, are not enough. We may have help from God, and we should not feel free to go out to battle without the evidence that his presence will attend us.

We need to have a deeper experience. We must pray more, believing that we have a living Saviour. Jesus loves us; he has not withdrawn himself from us, but we have withdrawn from him. There is often too little fervency in our prayers. The Scriptures are not studied with earnestness; the word of God is not made the rule of life. Paul charged Timothy, "Take heed unto thyself, and unto the doctrine." The heart must be right with God. But we do not urge you to prosecute your work only when you have a happy flight of feeling; for feeling would mislead you. The victory is gained through faith; then do not be years learning how to take God at his word. Ministers, you who have had years of experience, never let the hand of faith tremble in grasping the promises of God; for your unbelief is a stumbling block to the young and inexperienced, and gives the powers of darkness occasion to triumph.

Be diligent in the service of God: It is not enough to preach in the pulpit; you

should carry the truth to homes. Show those in error that you love them. Indifference here is sin. There should be fewer long sermons, and more time spent in visiting, in making personal efforts for souls. Self-denying labor is needed, and will result in great good, but it has been sadly neglected.

You want to do a great work, but you do not work in the right spirit. You carry heavy burdens, and groan under the load, when Jesus invites you to lay your burdens at the foot of the cross, and find rest to your souls. When we see you working so hard, and almost ready to faint, when we see you grieve and mourn at every step, we know that you have lessons to learn in the school of Christ before you can successfully teach others. Without Jesus by your side you will find the way and work hard. You have much to learn, dear brethren, before you will accept the rest that he invites you to find in him. If you look to yourselves, and deplore your weakness and sinfulness, and continue to do this, you will make no advancement, but will remain spiritual dwarfs. You should be intelligent, growing Christians; for how else can you labor with the zeal, energy, and devotion necessary to insure success?

Do not cultivate a pride for consistency in petty matters, and thus gain the reputation of being a fusser. Such a course lends no strength to the cause of truth. We are none of us required to make ourselves singular, or to be martyrs in a small way all through life, by contending for little things when there is really nothing to contend about. Those who take this course pity themselves, thinking they have so much trouble on account of being conscientious, upright, and straightforward in everything. But instead of being influenced by conscientiousness, they are indulging a wicked, selfish pride of notions. The life that is thought so straightforward is full of crookedness, and no one can live at peace with them, except by humoring their whims, and ever studying to avoid a collision.

If these persons could only know how much trouble and grief they bring upon themselves by imagining that they are having a hard time and are great sufferers, they would change the current of their thoughts. We need not keep our own record of trials and difficulties, griefs and sorrows. All these things are written in the books, and Heaven will take care of them. While we are carefully counting up these disagreeable things, many things that are pleasant to reflect upon are passing from the memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave his Son to die for us.

The path of uprightness is the path of peace. Those who have the meekness and lowliness of Christ can walk this humble path calmly, restfully, trustingly. No matter what may be our temperament, we may walk this path if we will. It is plain, and there is no need of constant anxiety and fear, fretting and worry, lest we shall lose the way. This path is the highway of holiness, cast up for the ransomed of the Lord to walk in. It is the glorious path of the just, which "shineth more and more unto the perfect day." Those who walk this way will wear a cheerful, happy countenance; for it is lighted up by bright beams from the Sun of Righteousness.

Remember that your works must stand the test of the Judgment. Let your eye be single to the glory of God, your hearts pure, your thoughts brought into obedience to the will of Christ. Do something every day to improve, beautify, and ennoble the life that Christ has purchased by his own blood.

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and he will be your constant helper. Go straight forward when the voice of duty calls; let no seeming difficulties obstruct your path. Take up your God-given responsibilities; and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you thoroughly and well, not coveting praise, but as working for the Master because you belong to him.

Paul exhorted Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to give the message of warning to the world, and how are we doing our work? Are you, brethren, preaching that part of the truth that pleases the people, while other parts of the work are left incomplete? Will it be necessary for some one to follow after you, and urge upon the people the duty of faithfully bringing all the tithes and offerings into the Lord's treasury? This is the work of the minister, but it has been sadly neglected. The people have robbed God, and the wrong has been suffered because the minister did not want to displease his brethren. God calls these men unfaithful stewards. The charge to his servants is, "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." If the under shepherds do their duty with fidelity, when the chief Shepherd shall appear he will give them "a crown of glory that fadeth not away." Daniel saw their reward, and he says, "They that be wise shall shine as the brightness of

the firmament, and they that turn many to righteousness, as the stars forever and ever."

Writing to his Philippian brethren, Paul sets before them the anxiety he experienced lest those who were newly converted should be drawn away from the pure and simple faith of Christ. He exhorts them to be in nothing terrified by their adversaries. "For unto you it is given," he says, "in the behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear to be in me." He could see and understand their danger; and he prayed most earnestly in their behalf, that their hearts might be comforted, strengthened, knit together in love. Love is the bond of perfectness, an element of strength. United in faith and love, having a thorough knowledge of the doctrines of Christianity, they would not only believe and defend the gospel of Christ, but if need be, suffer for it.

The apostle labored to "present every man perfect in Christ Jesus." This is the high standard that every minister should strive to reach. He is not fulfilling his commission unless he has an experience similar to that of Paul, and labors with the same unselfish spirit.

The guardian angels whom Jacob saw in vision ascending and descending that ladder of shining brightness, are with us, recording our work, and bringing us divine strength and power to be combined with human effort. These angels weep over the coldness, the indolence, and want of love for souls, that exists among ministers who are laboring in their own strength.

Do not be unreliable in your Christian course. Sin must not be cherished. This is a time when the love of many is waxing cold, and any defection on your part will encourage others in a wrong course, and lead to many and grievous transgressions. Do not set an example of lukewarmness; do not turn away from the testimonies of the Spirit of God. We are intrusted with a solemn message to give to the world, and there is much at stake. What a fearful thing it would be if any of us were to prove unfaithful to our sacred, holy trust, and in the Judgment be condemned to be separated from God and lose heaven.

We cannot be safe amid the temptations that surround us in these times of peril without constantly watching unto prayer. We must guard against accepting a low standard of our own instead of the high Bible standard of character. Satan works

through defects in character to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Often he gains the advantage, and betrays into sin those who should represent Christ to the world; and our Saviour is more deeply afflicted by this ingratitude and disobedience than is a tender, loving mother by the misconduct of a wayward child.

You may forget childish things, and grow in grace day by day. As you make advancement, set your face like a flint against all falsehood, all pretense. You will sometimes be flattered by men, but more frequently by women. Especially when you present the truth in new fields, will you meet persons who will engage in this wicked flattery. As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him.

Never earn the reputation of being a minister who is a particular favorite with the women. Shun the society of those who by their arts would weaken in the least your purpose to do right, or bring a stain upon the purity of your conscience. Do not give them your time or your confidence; for they will leave you feeling bereft of your spiritual strength. Do nothing among strangers, on the cars, in the home, in the street, that would have the least appearance of evil.

July 15, 1884

## **Dangerous Amusements for the Young**

We are living in an unfortunate age for the young. A heavy current is setting downward to perdition, and parents should deal faithfully with the souls committed to their trust. Satan is constantly presenting inducements to attract minds from the solemn work of preparation for scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He is wide awake, busily engaged in leading the world captive. Through the agency of worldlings, he keeps up a continual pleasing excitement to induce the unwary to unite with them. The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. There are shows, lectures, and an endless variety of entertainments constantly arising, that are calculated to lead to a love of the world; and through this union with the world faith is weakened.

The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If they are very wild, parents flatter themselves with the hope that when they are older, and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, suffer wrong principles to grow and strengthen, and in many cases all the labor bestowed on that soil will avail nothing. Satan is an artful, persevering workman, a deadly foe. Whenever an incautious word is spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest.

He has many finely woven, dangerous nets, which appear innocent, but are skillfully prepared to entangle the young and unwary. Often these snares are disguised in coverings of light borrowed from heaven; but those who fall victims to these devices pierce themselves through with many sorrows.

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the influence. The mass of professed Christians have removed the line of distinction between them and the world, and while they profess to be living for



Christ, they are really living for the world. They do not discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear; but their religion has but little influence to restrain them from worldly pleasures. Some such professors can enter the ball-room, and unite in all the amusements which it affords. Others cannot go to such lengths as this; yet they can attend parties of pleasure, picnics, donations, shows, and other places of amusement; and the most discerning eye would fail to detect in such professors of religion one mark of Christianity. There is no difference between their appearance and that of unbelievers. In the present state of society, it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. They often become impatient, and wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they often feel that there would be no harm in going to picnics and other gatherings of young associates; yet the experienced Christian parent sees danger. Parents are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds, and from a desire for their salvation, keep them back from these exciting amusements. Even when the children choose for themselves to leave the pleasures of the world, and become Christ's disciples, the labor of the parents must not cease. They have just commenced in earnest the warfare against sin and the evils of the natural heart, and they need the counsel and watchcare of their parents.

Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot enjoy the frivolous, empty conversation of the lovers of the world.

There is chaff among us, and this is why we are so weak. Some are constantly

leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people.

They take part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed testimony which reproves individual wrongs. In this refining time, they will either be wholly converted, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them.

It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even though they often repeat that such amusements are harmless. God has revealed sacred and holy truths to separate his people from the ungodly, and purify them unto himself, and they should live out their faith.

The true followers of Jesus will have sacrifices to make. They will discard places of worldly amusement; for they find no Jesus there,--no influence which will make them heavenly-minded, and increase their growth in grace. Obedience to the word of God leads us to come out from all these things, and be separate. But the things of the world are sought for, and considered worthy to be admired and enjoyed, by all who are not spiritually minded.

"By their fruits ye shall know them." All the followers of Christ bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are unmistakable fruits of true godliness, and those who bear no fruit have no experience in the things of God. They are not in the Vine. Says Jesus, "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."

If we would be spiritual worshipers of the true God, we must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind. This is the first and great commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor is anything allowed to divide or share our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, assumes the form of an idol. Our carnal hearts would cling to our idols, and seek to carry them along; but we cannot advance till we put them away, for they separate us from God.

The great Head of the church has chosen his people out of the world, and requires them to be separate. He designs that the spirit of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience.

Young people who follow Christ have a warfare before them; they have a daily cross to bear in coming out from the world, and being separate, and imitating the life of Christ. But there are many precious promises on record for those who seek their Saviour early. Says the wise man, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Wisdom calls to the sons of men, "I love them that love me; and they that seek me early shall find me." They will find that the "path of the just is as a shining light, that shineth more and more unto the perfect day;" and at the last, the Judge of all the earth will give every one according to his works.

July 22, 1884

## **Duties and Privileges of the Christian Laborer**

It is a privilege to express my gratitude to God for these meetings now in the past. This is the best general meeting I have ever attended. We know that we have had the presence and blessing of God. He has breathed upon us his Holy Spirit. To me and to many others, Heaven has seemed very near; and we have been led to rejoice with joy unspeakable and full of glory.

Through the Bible-readings the truth has been brought out with clearness and power. Deeper, broader views have been taken of divine truth and of our responsibility to God. Hearts have been subdued and softened by the love of God. Through grace the capacity to understand and appreciate the truth has been enlarged; and as we continue to advance in grace, our ability will still further increase, and we shall better understand the ways of God and the plan of redemption.

Never feel that there is no need of applying yourself diligently to the study of the word. If you search for truth as for hid treasures, the Scriptures will unfold to you more and more. Many of you might be far in advance of what you now are. Young men who are just beginning to labor are in danger of thinking that because they have become familiar with a few subjects, they are qualified to present the truth anywhere. These lose much by wasting precious, golden moments that should be spent in studying the prophecies or the practical lessons of Christ.

The morning meetings have been most precious. To me they have been a continual feast,--like heavenly manna to my soul. We have met Jesus in the assembly of his people. We have learned of him, and of his willingness to receive all who come to him in humble faith, taking God at his word. We have learned that if we would receive the dew of divine grace, we must allow nothing to come between God and our souls. We have seen many obtaining such a knowledge as they never had before of the true Source of spiritual strength and moral power. I knew that Jesus was waiting to be gracious, and that my brethren feared to take his offered mercy; and I have enjoyed seeing them receive rich blessings at his hand. I have not found it difficult to rejoice with those that rejoice, and to weep with those that weep.

We have felt sad over the cases of some who have long been under the special power of the enemy. We had hoped to see them deeply impressed and converted at these meetings; but Satan spread his snare for them. For months he has been diligently working up his plans to prevent them from being present. They do not know what they have lost. Others who have been drunken with the spirit of the world, and have been entreated and reproved, did not want to be here. In view of the little time we have in which to prepare for our future home, we should not allow indifference to keep us away from such meetings, nor entanglements to arise which will make it impossible for us to attend them.

We can never forget these good meetings. But now we are about to separate, and to be widely scattered. Our ministers go to their several fields of labor refreshed and strengthened, with broader views of the love of God, and of his willingness to work with their efforts, than they have heretofore had. Sensitive persons, as they view the conflicts and trials before them, shrink from the responsibility they must bear in warning the world of the judgments that are about to come. They fear its rude touch will stain their souls. But we are none of us to be shut up as precious perfumes, lest the fragrance shall escape. We have enjoyed a Pentecostal season; we have been warmed by the love of Jesus, invigorated by the clear, firm truths of the word of God, and refreshed by the dews of divine grace, all for a purpose, that we may shed forth to the world a sweet fragrance from Eden. We have gathered divine rays of light, that they may be reflected to others in good works.

There are souls to be won to Christ. There is a great and solemn work before us to prepare the people to stand in the day of the Lord. We have but little time here, and the best use we can make of our faculties is to consecrate them to the work of God. It is the duty of every one, not only of those who occupy the position of watchmen on the walls of Zion, but of the laymen also, to do their utmost to advance the cause of God and save their fellow-men. Opposition must be met. We shall be hated of all men for Christ's sake, and by Satan, because he knows that a divine power attends this work which will undermine his influence. But Heaven is open before us; we may take hold of divine strength. As children of God, it is our privilege and duty to come directly to him, and claim a Father's blessing. He will give it. Iniquity abounds, and for this very reason God is willing to give more grace and reveal himself to his people.

I beseech you, do not withhold yourselves from God. We have seen of his salvation; but I have longed to hear happy souls saying, "My cup runneth over. Jesus, precious Saviour, is the crown of my rejoicing." The moment you surrender yourself wholly to him in simple faith, Jesus accepts you, and encircles you in his arms of love. He holds you more firmly than you can grasp him. Come to the light, and triumph in God. Then shall your peace be as a river, and your "righteousness as the waves of the sea."

Expel sin from your hearts; for sin caused the death of the Son of God. Let your conversation be in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." Never forget, wherever your lot may be cast, that you are pilgrims and strangers here, journeying to a better country, even a heavenly. The talents you possess, the property God has lent you, must be used in doing good, in laying up treasure in heaven. The work which you are doing with your hand or your brain, must stand the test of the Judgment. How will it then appear? Are you acting well your part in preparing yourselves and others for glory, honor, immortality, and eternal life? Are you doing anything that you will wish undone when the books shall be opened, and you meet your deeds as they stand registered in heaven?

"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." "The world knoweth us not because it knew him not." We are not understood by the world, we never shall be; but we must not let this discourage us. We are not to look at present appearances, nor be angry when we are misjudged, but we should improve every opportunity of doing good.

It is wise to seek humility and meekness, and to carefully avoid raising a combative spirit, thus closing ears and hearts to the truth. Hold your mouth as with a bridle when the wicked are before you. When tempted to say sarcastic things, refrain. Censure no one; condemn no one. Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. The consistent life, the long forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. We are often brought into positions that are trying, where human nature longs to break forth; but in such cases be still, do not retaliate.

We must drink deeper draughts from the well of salvation. How can we possibly

enter into the spirit of Christ's teachings unless we are partakers of the divine nature? We are seeking to vindicate the law of God. We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others. The men who would teach others the art of success in the sacred ministry should understand that art themselves. The best way to teach youthful laborers is to do yourself what you expect them to do.

In every prayer let the hand of living faith lay hold upon infinite help. Faith is the medium by which the renewed heart is drawn close to the great heart of love. Faith elevates the sinking soul. Faith lightens every burden and relieves every weariness by the anticipation of the mansions Jesus has gone to prepare for them that love him.

Jesus is the foundation and the author and finisher of our faith. Why are we so powerless? Jesus lives; and because he lives, we shall live also. He is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. Mourn not as those who are hopeless and helpless; never, under any circumstances, give way to despair; but from grateful hearts, from lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt "see the glory of God."

Will it make you sad to be buffeted, despised, derided, maligned of the world? It ought not; for Jesus told us just how it would be. "If the world hate you," he says, "ye know it hated me before it hated you." The apostle Paul, the great hero of faith, testifies: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Look up, my brethren, look up. Let the love of God into your souls. Through Jesus the treasures of heaven are at our command, and what is there that he will not do for us? The Father also loves us, and is waiting to be gracious. "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?"

Are we working to proclaim truth, righteousness, and the love of God? This is the work that is assigned us. Even in bereavements we should not stop to grieve; but let us

show our love for the faithful workers who have gone to their rest, by doing the work they would have done had they lived. While we do our own work, we may also take up theirs where they left it, and firmly and courageously carry forward the banner of truth to final victory.

Brethren, your aims are altogether too low. You have not used the great moral faculties of the soul,—faith, hope, and love. These powers are given us not to lie dormant, but that through their exercise the soul may be brought into harmony with heaven; but with many of you they are paralyzed through inaction, and as a consequence you are weak and helpless. Do not let your great need discourage you. The Saviour of sinners, the Friend of the friendless, with compassion infinitely greater than that of a tender mother for a loved and afflicted child, is inviting, "Look unto me, and be ye saved." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." We may take hold of his strength, and make peace with God. Jesus will quicken all the faculties of the soul, and impart new life and energy.

While you should make every effort to reach the highest standard of intellectual excellence, you should avoid self-sufficiency and dependence on your own ability. Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, the educated and the ignorant. He ever dwelt upon the grandest themes that can engage the attention; and he presented them in such a form, and used such illustrations, that the feeblest intellects could grasp his meaning, while the most intelligent minds were attracted and instructed.

Let us beware lest we lose the simplicity of the gospel of Christ. We must become as little children in humility, in consciousness of our own weakness. We must learn from the Divine Teacher lessons of higher wisdom than were ever taught in the most exalted schools of human institution.

There is danger of not making Christ's teachings a personal matter, of not receiving them as though they were addressed to us personally. In his words of instruction, Jesus means me. I may appropriate to myself his merits, his death, his cleansing blood, as fully as though there were not another sinner in the world for whom Christ died. In listening to his teachings with understanding open to receive his words,



we display the highest wisdom. In being doers of the word,--obeying Christ by leading self-denying lives and forming pure and holy characters,--we shall secure the life which measures with the life of God.

There are toils and conflicts and self-denials for us all. Not one will escape them. We must tread the path where Jesus leads the way, it may be in tears, in trials, in bereavements, in sorrow for sins, or in seeking for the mastery over depraved desires, unbalanced characters, and unholy tempers. It requires earnest effort to present ourselves a living sacrifice, holy and acceptable to God. It takes the entire being. There is no chamber of the mind where Satan can hold sway, and carry out his devices. Self must be crucified. Consecration, submission, and sacrifices must be made that will seem like taking the very lifeblood from the heart.

When self dies, there will be awakened an intense desire for the salvation of others, which will lead to persevering efforts to do good. There will be a sowing beside all waters; and earnest supplication, importunate prayers, will enter heaven in behalf of perishing souls. There will be an earnestness, a persistency, that will not let go. Love to Jesus will lead to ardent love for the souls of our fellow-men.

Now, as we are about to separate, the question arises, shall we all meet again in General Conference? Probably we shall not; but where, then, will be our next grand meeting? and when shall we again greet each other? We have wept and rejoiced together here; but if we never meet again on earth, shall we unite our voices in songs of triumph around the great white throne? Shall we each prove worthy of the precious boon of eternal life? God grant that not one face may be missing, not one voice wanting, when the hallelujahs are sung in the courts of heaven.

July 29, 1884

## **The Duty to Preserve Health**

The health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement. It is a great thing to insure health by placing ourselves in right relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of physical law, is brought upon individuals by their own wrong habits.

Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poor-houses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing.

Are these ills visited upon the race through God's providence? No; they exist because the people have gone contrary to his providence, and still continue to rashly disregard his laws. In the words of the apostle I would entreat those who are not blinded and paralyzed by wrong teaching and practices, those who would render to God the best service of which they are capable: "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."

We have no right to wantonly violate a single principle of the laws of health. Christians should not follow the customs and practices of the world. The history of Daniel is placed upon record for our benefit. He chose to take a course that would make him singular in the king's court. He did not conform to the habits of courtiers in eating and drinking, but purposed in his heart that he would not eat of the king's meat nor drink

of his wines. This was not a hastily-formed, wavering purpose, but one that was intelligently formed and resolutely carried out. Daniel honored God; and the promise was fulfilled to him, "Them that honor me, I will honor." The Lord gave him "knowledge and skill in all learning and wisdom," and he "had understanding in all visions and dreams;" so that he was wiser than all in the king's courts, wiser than all the astrologers and magicians in the kingdom.

Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions.

My sisters, do not place upon your tables food that is exciting and irritating, but that which is plain, wholesome, and nutritious. Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. The cook should tax her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kinds of food meal after meal.

Many make a mistake in drinking cold water with their meals. Taken with meals water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or iced lemonade, drank with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit. Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed. Do not eat largely of salt, give up bottled pickles, keep fiery, spiced food out of your stomach, eat fruit with your meals, and the irritation that calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water drank some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues.

Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten.

In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in the condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and eat slowly. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth. Those who are excited, anxious, or in a great hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, cannot supply the necessary gastric juice.

When about to start on a journey, and obliged to meet the train at an hour earlier than your usual meal time, think of the results of irregular and rapid eating, and take something as a lunch, if it is no more than bread and an apple or some other kind of fruit. When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice. Animals that do not have reason, and that know nothing of mental taxation, may do this without injury; but they are no criterion for rational beings, who have mental powers that should be used for God and humanity. If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much from sickness.

It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health.

Our Saviour warned his disciples that in the last days, just prior to his second coming, a state of things would exist very similar to that which preceded the flood. Eating and drinking would be carried to excess, and the world would be given up to business and pleasure. This state of things does exist at the present time. The world is largely given up to the indulgence of appetite; and the disposition to follow its customs and maxims will bring us into bondage to perverted habits,--habits that will make us

more and more like the doomed inhabitants of Sodom.

Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify him by obeying the claims he has upon us. It is the duty of those who have received the light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.

Our faith requires us to elevate the standard of reform, and take advance steps. The condition of our acceptance with God is a practical separation from the world. The Lord calls upon us as a people, "Come out from among them, and be ye separate," "and touch not the unclean; and I will receive you." The world may despise you because you do not meet their standard, engage in their dissipating amusements, and follow their pernicious ways; but the God of heaven promises to receive you, and to be a Father unto you. 'Ye shall be my sons and daughters, saith the Lord Almighty.' The apostle continues, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is our work as Christians, to cleanse our robes of character from every spot. The spirit must be in harmony with the Spirit of Christ; the habits must be in conformity to his will, in obedience to his requirements.

August 5, 1884

## **Christian Experience**

When the children of Israel were slaves in the land of Egypt, God called them out of bondage into a place where they could worship him without restraint. He wrought for them in the way by miracles; he also proved them by bringing them into strait places. But, notwithstanding the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt."

Many who profess to believe the truth for these last days think it strange that the Israelites were so ungrateful as to forget what God had done for them, and even to murmur at the hardships they encountered as they journeyed, when in the sight of God these very persons have done worse than they. God has given us great light. We have a truth so clear, so plain, that it cannot be resisted; yet this great blessing has not been prized, or even realized. If trials arise, some think they have a hard time, and begin to look back. Some do not know what purifying trials are, and make trials for themselves. They are easily discouraged, and Satan magnifies their grievances, and puts thoughts into their minds that, if given away to, will destroy their influence and usefulness.

It is a fearful thing to murmur against God. Should his hand be withdrawn from these complaining ones, and they be left subject to disease and death, then they would know what trouble is. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as though they were traveling in the broad road. God proves his people in this world. This is the fitting-up place to appear in his presence. Here persons will show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. But if evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride, and other evil passions.

Professors of religion are not willing to examine their own hearts closely; and it is a fearful fact that many are indulging a false hope. Some are leaning on an old experience which they had years ago; but when brought down to this heart-searching time, when all should have a living experience, they have nothing to relate. When they

subdue those sins which God hates, Jesus will come in and sup with them, and they with him. Drawing divine strength from Jesus, they will grow up in him, and be able to say with holy triumph, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." But it would be more pleasing to the Lord if lukewarm professors of religion had never named his name; for they are a stumbling-block to unbelievers, and a continual weight to those who would be faithful followers of Jesus.

The Lord is soon coming, and we should not put off that event. It is our present duty to prepare for the things that are coming on the earth, and to let our works correspond with our faith. The mind must be stayed upon God; our influence should tell on the side of truth. We cannot honor the Lord when we are careless and indifferent; we cannot glorify him when we are desponding. We must be in earnest to secure our own soul's salvation, and to save others. All importance should be attached to this work, and everything else should be secondary.

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion; but if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.

The young, as well as those who are older, will be required to give a reason of their hope. But the mind, designed by God for better things, formed to serve him perfectly, is often allowed to wander aimlessly, or to dwell upon subjects of no real interest. It might have been trained to grasp the true foundation of the Christian's hope; but its energies have been absorbed by story-books, dress and show, pride and vanity. Those who allow themselves to be diverted with idle tales may have the imagination fed, but the mind is led directly from God. The interest is destroyed in his precious word, which has been given us to guide our feet through the perils of this dark world.

That precious word tells us how we can escape the wrath of God, and of the great Sacrifice that has been offered that we might enjoy his presence forever. If any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The way has been made plain; but they allow other things to divert the mind, and take no interest to find out the divine will. God is trifled with by professed Christians, and when his holy word shall judge them at the last day,

they will be found wanting. That word is the standard; their motives, words, works, and the manner in which they use their time, will be compared with the written word of God; and if they come short, their cases are decided forever.

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Some hardly know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter heaven without making a sacrifice. A spirit of self-denial should be cherished. Some have not laid themselves a sacrifice on the altar of God. They indulge in hasty, fitful tempers, gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life will have it, and it will be worth all that it costs. The far more exceeding and eternal weight of glory will eclipse every earthly pleasure.

I wish that all could realize something of the wondrous love of the Son of God, to whom angels ascribe praise, honor, and glory. He was so interested for our salvation that for our sakes he left his high command in heaven, and patiently bore every indignity and slight which man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross, and suffered the most agonizing death, that we might enjoy the light and glory of heaven, and live with him in the mansions he is preparing for us.

All heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this, and the frown of God is upon them. But his Spirit will not always be grieved. After God has done all that could be done to save men, if they still show by their lives that they slight offered mercy, death will be their portion; and it will be a dreadful death, for they will have to feel the agony that Christ felt upon the cross. They will then realize what they have lost,--eternal life and the immortal inheritance.



Young and old have a conflict before them. They should not sleep for a moment, for a wily foe is constantly on the alert to lead them astray and overcome them. There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ's disciples. Jesus is soon coming: and will he acknowledge as his people those who are conformed to the world? Oh, no. He will accept as his none but those who are pure and holy,--those who have been purified and made white, and have kept themselves separate, unspotted from the world.

The life and spirit of Christ is the only standard of excellence and perfection; and our only safe course is to follow his example. If we do this, he will guide us by his counsel, and afterward receive us to glory. If we strive to walk in the footsteps of our Redeemer, if we live for it, and believe for it, God is willing to give us of his free Spirit,--more willing than earthly parents are to give good gifts to their children. Then we shall walk in the light, as he is in the light. And we shall "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fullness of God."

August 12, 1884

## **Unity and Love**

Text: "Let love be without dissimulation." Romans 12:9.

The great lesson that Christ taught by his life and example was that of unity and love among brethren. This love is the token of discipleship, the divine credentials which the Christian bears to the world. "By this shall all men know that ye are my disciples, if ye have love one to another." Love to God and man must be an inwrought principle in the soul; for there is no other way that the Christian can become a "partaker of the divine nature, having escaped the corruption that is in the world through lust."

Great light is shining, and some have received the precious light, and hold it fast with rejoicing. But Satan has had too great power even over these. They have not had a zeal and wide-awake, unselfish interest corresponding with the truth they believe. Love has been wanting, and its absence greatly pleases our wily foe. He is the author of malice, envy, jealousy, hatred, and dissension, and he rejoices to see these weeds choke out love, that tender plant of heavenly growth. In his providence, God permits those who, deluded by the enemy, have chosen fables instead of unadulterated truth, to entertain the same feelings toward commandment-keepers that the Jewish nation had toward their Master,--feelings that led them to reject him as the promised Messiah, and delivered him up to suffer a cruel death. And as the people of God meet with opposition from the powers of darkness and the ungodly around them, they are drawn nearer to each other.

The question arises again and again, Why does the Lord suffer these trials to come, and this hatred to be kindled against those who love Jesus and are keeping the commandments of God? But Jesus suffered before us, and we are exhorted to "consider him that endured such contradiction of sinners against himself," lest we be wearied and faint in our minds. The battle between the powers of darkness and the powers of light is continually going forward. Christ and Satan are each in the field: Christ ready to save to the uttermost all who come unto him; Satan determined to afflict and control. Satan is angry with the righteous; for their life of obedience to God brings them in constant collision with his plans and wishes.

We are now living in the antitypical day of atonement. The great and solemn closing work is going forward in the sanctuary above. Every man is required to afflict his soul before God; every heart is required to be in harmony with the divine will. In this important time the great enemy intercepts himself between man and his Creator. He is continually seeking to separate the people of God from the love of Jesus, to draw them away from his protecting care. He it is that inclines the human soul unto vanity. He leads men to gather attention to themselves, and to receive praise and honor that should be given to God. And the greatest trials that men meet come in consequence of their blindness to Satan's temptations.

The Lord works in behalf of his people. He seeks to break the cruel power that Satan exercises over the children of men; and he would do great things for them if they would submit to his authority instead of choosing the service of Satan. He wrought wonderfully for his ancient people Israel to deliver them from their oppressive bondage in Egypt. He went through the proud land of the Pharaohs with tempest and fire, with plague and death. He rescued them from their servile state, and brought them to a good land,--a land that in his providence had been prepared for them as a refuge from their enemies, where they might dwell under the shadow of his wings. He brought them to himself and encircled them in his everlasting arms; and in return for all his goodness and mercy to them, they were required to have no other gods before him, the living God, and to exalt his name and make it glorious in the earth.

All heaven is interested in man, and desires his salvation. This is the great aim in all God's dealings with individuals. Now, in 1884, Jesus is pleading in behalf of his people; and it is a matter of the greatest wonder to the heavenly host that so few care to be freed from the bondage of evil influences, so few are willing to exercise all their powers in harmony with Christ in the great work of their deliverance. If men could have unveiled before them the workings of the great deceiver to keep them in the gall of bitterness and the bond of iniquity, how earnest would they be to renounce the works of darkness, how guarded lest they yield to temptation, how careful to see and remove every defect which mars the image of God in them; how they would press to the side of Jesus, and what earnest supplications would ascend to heaven for a calmer, closer, happier, walk with God.

Jesus came to earth to be, not only man's Redeemer, but his great Exemplar. His

was a perfect life, a life of meekness, lowliness, purity, and unlimited trust in God. He was a Man of sorrows and acquainted with grief, and he taught us practically the great lesson of calm, constant, unwavering confidence in our heavenly Father. He permits temptations, trials, and afflictions to come to his loved ones. They are his providences, visitations of mercy to bring them back when they stray from his side, and give them a deeper sense of his presence and providential care. The peace that passeth understanding is not for those who shrink from trials, from struggles, and from self-denial. We cannot appreciate peace and joy in Christ, and the gift of eternal life, unless we are willing to make every sacrifice to obtain these great blessings.

The eye of Jesus is upon us every moment. The clouds which intervene between the soul and the Sun of Righteousness are in the providence of God permitted to arise that our faith may be strengthened to grasp the great hopes, the sure promises, that shine undimmed through the darkness of every storm. Faith must grow through conflict and suffering. We must individually learn to suffer and be strong, and not sink down in weakness nor faint in adversity. We must not count our lives dear unto ourselves, but must walk in the path of duty, denying self for Christ's sake.

The path to freedom from sin is through crucifixion of self, and conflict with the powers of darkness. Let none be discouraged in view of the severe trials to be met in the time of Jacob's trouble, which is yet before them. They are to work earnestly, anxiously, not for that time, but for today. What we want is to have a knowledge of the truth as it is in Christ now, and a personal experience now. In these precious closing hours of probation, we have a deep and living experience to gain. We shall thus form characters that will insure our deliverance in the time of trouble.

The time of trouble is the crucible that is to bring out Christ-like characters. It is designed to lead the people of God to renounce Satan and his temptations. The last conflict will reveal Satan to them in his true character, that of a cruel tyrant, and it will do for them what nothing else could do, up-root him entirely from their affections. For to love and cherish sin, is to love and cherish its author, that deadly foe of Christ. When they excuse sin and cling to perversity of character, they give Satan a place in their affections, and pay him homage.

The work of the enemy is not abrupt, it is not sudden and startling; it is a secret undermining of the strongholds of principle. It commences in small things,--the neglect

to be true to God and to rely upon him wholly, the disposition to concede to the demands of the world for the sake of gaining numbers on the church-book. But soon a wide gulf is opened between the position of the shepherd of the flock and the plain truths of the word of God. Our only safety is in searching the Scriptures and in being much on our knees before God, entreating him to imbue us with his Spirit, that when the enemy shall come in like a flood, the Spirit of the Lord shall for us lift up a standard against him.

It is great kindness on the part of our heavenly Father when he allows us to be placed under circumstances that lessen the attractions of earth, and lead us to place our affections on things above. Frequently, the loss of earthly blessings teaches us more than their possession. When we pass through trials and afflictions, it is no evidence that Jesus does not love and bless us. The pitying Lamb of God identifies his interest with that of his suffering ones. He guards them every moment. He is acquainted with every grief; he knows every suggestion of Satan, every doubt that tortures the soul. He is touched with the feeling of our infirmities; for he has experienced even more than we are passing through. He suffered, being tempted, that he might know how to succor those who are tempted, and thus bring many sons and daughters to glory. And when we remember these things, the divine love touchingly appeals to our hearts.

Jesus, our Advocate, is inviting us to walk with him. He is pleading the case of the tempted, the erring, and the faithless. He is striving to lift them into companionship with himself. It is his work to sanctify his people, to cleanse, ennoble, and purify them, and fill their hearts with peace. He is thus fitting them for glory, honor, and eternal life; for an inheritance richer and more lasting than that of any earthly prince.

As children of God, members of the royal family, we must cultivate disinterested love for one another. We must press together. We should guard the interests of our brethren, even though we may think they err. We are not perfect ourselves; we are not immortal. Elijah was a mighty man of God; yet he was "subject to like passions as we are." We must be tender, kind, and true to one another. "By this shall all men know that ye are my disciples," says Christ, "if ye have love one to another."

Dear brethren and sisters, if we have the religion of Jesus in our hearts, it will be revealed in our lives. If we love Christ, we shall love one another. Let your life more than your lips, argue for your Saviour. It is by a well ordered life and godly

conversation that you represent him to the world.

August 19, 1884

## **Importance of Education**

Text: "The fear of the Lord is the beginning of wisdom." Psalm 111:10.

The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity. Every talent that we possess, whether of mental capacity, money, or influence, is of God, so that we may say with David. "All things come of thee, and of thine own have we given thee."

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school-life, into your boarding-house, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ. You want now to build as you will be able to furnish, to so relate yourself to society and to life that you may answer the purpose of God in your creation. As disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with you. Whatever the business you may qualify yourself to engage in, never entertain the idea that you cannot make a success of it without sacrificing principle.

Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve.

But never commit so great a crime as to pervert your God-given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed that will produce a harvest which they will not be proud to reap. It is a fearful thing to use God-given abilities in such a way as to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold the talent intrusted to us in a napkin, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged.

Says the wise man, "Remember now thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy, and will block up the way to success. The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance. Religion does not make the receiver coarse and rough, untidy and uncourteous; on the contrary, it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare.

Let us never lose sight of the fact that Jesus is a well-spring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with



them, and maintain a prayerful spirit, they are perfectly safe.

The psalmist says: "The entrance of thy words giveth light; it giveth understanding to the simple." As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or his works. But set the mind to grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects.

The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the Creation. Here we behold the power that "stretched forth the heavens, and laid the foundations of the earth." Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride.

In the word of God we find subject for the deepest thought; its truths arouse to the loftiest aspiration. Here we hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold what the angels contemplate with wonder,--the Son of God, as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf.

Our youth have the precious Bible; and if all their plans and purposes are tested by the Holy Scriptures, they will be led into safe paths. Here we may learn what God expects of the beings formed in his image. Here we may learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind, and the cravings of the heart. By giving heed to the teachings of God's word, men may rise from the lowest depths of ignorance and degradation to become sons of God, associates of sinless angels.

The more the mind dwells upon these themes, the more it will be seen that the same principles run through natural and spiritual things. There is harmony between

nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God.

Young friends, the fear of the Lord lies at the very foundation of all progress; it is the beginning of wisdom. Your Heavenly Father has claims upon you; for without solicitation or merit on your part he gives you the bounties of his providence; and more than this, he has given you all heaven in one gift, that of his beloved Son. In return for this infinite gift, he claims of you willing obedience. As you are bought with a price, even the precious blood of the Son of God, he requires that you make a right use of the privileges you enjoy. Your intellectual and moral faculties are God's gifts, talents intrusted to you for wise improvement, and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed by inaction. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or not your efforts shall be well-directed and your best.

We are living in the perils of the last days. All heaven is interested in the characters you are forming. Every provision has been made for you, that you should be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Man is not left alone to conquer the powers of evil by his own feeble efforts. Help is at hand, and will be given every soul who really desires it. Angels of God, that ascend and descend the ladder that Jacob saw in vision, will help every soul who will to climb even to the highest heaven. They are guarding the people of God, and watching how every step is taken. Those who climb the shining way will be rewarded; they will enter into the joy of their Lord.

August 26, 1884

## Importance of Education

Text: "The fear of the Lord is the beginning of wisdom." Psalm 111:10.

With Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In king's courts, dissipation was on every side; selfish indulgence, gratification of appetite, intemperance and gluttony, were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influence that tended downward. He chose the latter course. He purposed in his heart that he would not be corrupted by the sinful indulgences with which he was brought in contact, let the consequences be what they might. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honored of heaven; and to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams.

If the students who attend our colleges would be firm, and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right.

A spotless character is as precious as the gold of Ophir. Without pure, unsullied virtue, none can ever rise to any honorable eminence. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by stern efforts to resist temptation. The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose. The excellence of character that you possess must be the result of your own effort. Friends may encourage you, but they cannot do the work for you. Wishing, sighing, dreaming,

will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God, and a blessing to society. Let your standard be high, and with indomitable energy, make the most of your talents and opportunities, and press to the mark.

Will our youth consider that they have battles to fight? Satan and his hosts are arrayed against them, and they have not the experience that those of mature age have gained.

Satan has an intense hatred for Christ, and the purchase of his blood, and he works with all deceivableness of unrighteousness. He seeks by every artifice to enlist the young under his banner; and he uses them as his agents to suggest doubts of the Bible. When one seed of doubt is sown, Satan nourishes it until it produces an abundant harvest. If he can unsettle one youth in regard to the Scripture, that one will not cease to work until other minds are leavened with the same skepticism.

Those who cherish doubts will boast of their independence of mind; but they are far enough from possessing genuine independence. Their minds are filled with slavish fear, lest some one as weak and superficial as themselves should ridicule them. This is weakness, and slavery to the veriest tyrant. True liberty and independence are found in the service of God. His service will place upon you no restriction that will not increase your happiness. In complying with his requirements, you will find a peace, contentment, and enjoyment that you can never have in the path of wild license and sin. Then study well the nature of the liberty you desire. Is it the liberty of the sons of God, to be free in Christ Jesus? or do you call the selfish indulgence of base passions freedom? Such liberty carries with it the heaviest remorse; it is the cruelest bondage.

True independence of mind is not stubbornness. It leads the youth to form their opinions on the word of God, irrespective of what others may say or do. If in the company of the unbelieving, the atheist, or the infidel, it leads them to acknowledge and defend their belief in the sacred truths of the gospel against the cavilings and witticisms of their ungodly associates. If they are with those who think it a virtue to parade the faults of professed Christians, and then scoff at religion, morality, and virtue, real independence of mind will lead them courteously yet boldly to show that ridicule is a

poor substitute for sound argument. It will enable them to look beyond the caviler to the one who influences him, the adversary of God and man, and to resist him in the person of his agent.

Stand up for Jesus, young friends, and in your time of need Jesus will stand up for you. "By their fruits ye shall know them." Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which power you yield allegiance. Every one has an influence either for good or for evil. Is your influence on the side of Christ or on that of Satan? Those who turn away from iniquity enlist the power of Omnipotence in their favor. The atmosphere that surrounds them is not of earth. By the silent power of a well ordered life and a godly conversation, they may present Jesus to the world. They may reflect Heaven's light, and win souls to Christ.

I am glad that we have institutions where our youth can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have moral courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model.

There can be no more important work than the proper education of our youth. We must guard them, fighting back Satan, that he shall not take them out of our arms. When the youth come to our colleges, they should not be made to feel that they have come among strangers, who do not care for their souls. There should be fathers and mothers in Israel who will watch for their souls, as they that must give account. Brethren and sisters, do not hold yourselves aloof from the dear youth, as though you have no particular concern or responsibility for them. You who have long professed to be Christians have a work to do to patiently and kindly lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood.

The future of society will be determined by the youth of today. Satan is making earnest, persevering efforts to corrupt the mind and debase the character of every young person; and shall we who have more experience stand as mere spectators, and see him

accomplish his purpose without hindrance? Let us stand at our post as minute men, to work for these youth, and through the help of God hold them back from the pit of destruction. In the parable, while men slept, the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, he is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God.

The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,--men and women that fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences, but train them to have moral independence, to work for Jesus, and to take up burdens in his cause.

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and know that you have done what you could to fit them for immortality! If your work stands the test of the great day, how like sweetest music will fall upon your ear the benediction of the Master, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

In the great harvest field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work for the youth with all the powers God has bestowed upon us, and he will bless our well-directed efforts. Our Saviour longs to save the young. He would rejoice to see them around his throne clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and re-echo throughout the courts of heaven.

September 2, 1884

## **Parental Responsibility**

There is great responsibility resting upon parents. They should not be led by their children, but should restrain and guide them. Abraham was faithful in his house. His authority was regarded. He commanded his household after him, and his fidelity was remembered of God.

Eli took a different course. He might have restrained his children, but he did not; and as a consequence his sons became vile, and by their wickedness led Israel astray. Terrible calamities resulted from Eli's neglect, both to the house of Eli and to the children of Israel.

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained and their passions subdued, or God will surely destroy them in the day of his fierce anger, and the parents who have not controlled them will not be blameless. Especially should those who have authority in the church of God govern their own families, and have them in subjection. They are not prepared to decide in matters of the church unless they can rule well their own house.

Even after they are of age, children are required to respect their parents. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and mother.

There should always be a fixed principle on the part of Christian parents to be united in the government of their children. In some cases there is a fault in this respect,-- a lack of union. The fault is sometimes with the father, but oftener with the mother. The father's labor calls him from home often, and from the society of his children. The fond mother pets and indulges them, and her influence tells. Sometimes she suffers wrongs in her children which should not be allowed for a moment, and even conceals these wrongs from the father. If the father discovers them, excuses are made, and but half the truth is told.

Here a lesson of deception is effectually taught the children. The mother does not consider as she should that the father has an equal interest in the children with herself, and that he should not be kept ignorant of the wrongs or besetments that ought to be corrected in them when young. The children know the lack of union in the parents, and it has its effect. They begin young to deceive; they cover up, and tell things in a false light to their mother as well as to their father. Exaggeration becomes habit, and blunt falsehoods come to be told with but little conviction or reproof of conscience.

Mother sets the example of pride, and this does much toward forming the character of their children. They are sowing seed that will bear fruit, and the harvest will be plenteous and sure. There will be no failure in the crop. Parents should be exemplary. They should exert a holy influence in their families. Their dress should be modest, different from that of the world around them. As they value the eternal interests of their children, they should faithfully rebuke pride in them and encourage it not by word or deed. Many parents do not take as firm and decided a stand as they should in dealing with their children. They suffer them to be like the world, and to associate with those who hate the truth, and whose influence is poisonous. By so doing they encourage in them a worldly disposition.

Parents, it is easier for you to teach your children a lesson of pride than a lesson of humility. Satan and his angels stand by your side to make a word or an act on your part effectual to encourage them to dress, and to mingle with society that is not holy. You thus plant in your own bosoms a thorn that will often pierce you and cause anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing to do. You may deny them things that would gratify their pride; yet pride will live in the heart, longing to be satisfied, and nothing can kill it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like leaven, and transform the character. All love of dress and pride of appearance will be eradicated. There will be no place for love of adornment in the sanctified heart.

Parents generally put too much confidence in their children; for often when the parents are confiding in them, they are in concealed iniquity. Parents, watch your children with a jealous care. Exhort, reprove, counsel them, when you rise up, when you sit down; when you go out, when you come in; "line upon line, precept upon precept, here a little, and there a little." Subdue your children when they are young. Their whole religious experience is affected by their early training. Teach them to submit to you, and



the more readily will they learn to yield obedience to the requirements of God.

Children who are under strict discipline will at times become impatient of restraint, and will wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they will often feel that there would be no harm in attending gatherings of their young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperament of their children, and know the influence of these things upon their minds; and from a desire for their salvation, keep them back from these exciting amusements. When these children decide for themselves to leave the pleasures of the world, and become Christ's disciples, what a burden is lifted from the hearts of the careful, faithful parents. Yet even then the labor of the parents must not cease. The children should not be left to take their own course, and always choose for themselves. They have but just commenced in earnest the warfare against pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and to show them that if they do not yield cheerful, willing obedience to their parents and to God, it is impossible for them to be Christians.

Some parents attend carefully to their temporal wants, and then think their duty done. Here they mistake. Their work has but just begun. The wants of the mind should be cared for. Children have trials just as hard to bear, just as grievous in character, as those of older persons; and it requires skill to apply the proper remedies to heal a wounded mind. While parents should be firm they should be gentle. They should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and try to understand the wants of their children. Parents should encourage their children to confide in them, and to unburden to them their heart griefs, their little daily annoyances and trials. Thus they can learn to sympathize with their children; and they will be better fitted to point them to their never failing Friend and Counselor, who will be touched with the feeling of their infirmities, who was tempted in all points like as we are, yet without sin.

Angels of God are watching the children with the deepest interest, to see what characters they develop. Jesus does not despise, neglect, or leave behind, the lambs of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us and our children behind. Oh, no; he has evened the path to life,

even for the little ones. And parents should endeavor in his name to lead them along the narrow way.

September 9, 1884

### **Pride and Worldliness to Be Avoided**

The people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and in actions, that there is no distinction between them.

Why is it so hard to lead a self-denying, humble life? Is it not because professed Christians are not dead to the world? If they were, it would be easy living for Christ? But many have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such are seeking to climb up some other way. They do not enter through the strait gate and narrow way. And when they are thrown on a bed of death, the great inquiry is, "Am I prepared to die, prepared to appear before God in judgment, and pass the grand review?" Ah! then, if they could take back and live over the past, they would correct their lives; they would shun the follies of the world, its vanity and pride. They would live to the glory of God, and set an example to all around them.

Few manifest an interest in their eternal welfare; few are preparing for their final change; earth attracts them, its treasures seem of worth to them. They find enough to engross the mind. Satan is ever seeking to plunge them deeper and deeper into the cares of this life. As soon as one perplexity is off the mind, he stands ready to involve them in another by exciting an unholy desire for more of the things of earth. And thus time passes, and when it is too late they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life.

Many dress like the world to have an influence. They spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. But here they make a sad and fatal mistake. If they would have a saving influence, if they would have their lives tell in favor of the truth, let them imitate the humble Pattern; let them show their faith by righteous works, and make the distinction broad between themselves and the world. The words, the dress, and the actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that

they have been with Jesus. Unbelievers will see that faith in Christ's coming affects the character.

God hates pride; "and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up." The third angel's message must yet work like leaven upon the hearts of many that profess to believe it; pride, selfishness, covetousness, and love of the world must be subdued. Jesus is soon coming; and he will acknowledge as his none but those who have been purified and made white, and who have kept themselves separate, unspotted from the world.

Those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil is all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Child-like simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God. Set your hearts in order, dear brethren and sisters, lest the brittle thread of life be cut, and you lie down in the grave unsheltered, unprepared for the Judgment. Unless you make your peace with God, and tear yourselves from the world, your hearts will grow harder, and you will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope.

The ax must be laid at the root of the tree. Pride and worldliness should not be suffered in the church. It is these things that separate God from his people. They have been asleep to the pride and conformity to the world which exist in the very midst of the church. Pride, covetousness, selfishness, and love of the world, are constantly increasing. The external appearance is an index to the heart. When hearts are affected by the truth, there will be a death to the world; and those who are dead to the world will not be moved by the laugh, the jeer, and the scorn of unbelievers. They will feel an anxious desire to be like their Master, separate from the world. They will not imitate its fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance, and in comparison with this everything of an earthly nature will sink into insignificance.

Too many neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them find plenty of time to read almost any other book; but the precious book that points to eternal life, the important book that is to judge them in the last day, is scarcely studied

at all. Idle stories are attentively read, while the Bible is passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. All must understand the reason of their hope, to strengthen their own souls in the fierce conflict before the people of God. Without this, they will be wanting, and cannot have firmness and decision.

God will have a people separate and distinct from the world. When any cherish a desire to imitate the fashions of the world, he ceases to acknowledge them as his children, and they become the children of the world and of darkness. Those that had professed Christ, virtually put him off, and show that they are strangers to grace and to the meek and lowly Jesus. Had they acquainted themselves with him, they would walk worthy of him.

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your vain and empty conversation, your selfishness, are all put in the scale, and in many cases the weight of evil is fearfully against you. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart. Many are flattering themselves that they are good Christians who have not a single ray of light from Jesus. They know not what it is to have the heart renewed by grace. They have no living experience for themselves in the things of God.

God proves his people in this world. This is the fitting up place to appear in his presence. Here persons show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver and make him noble-hearted and generous, like his divine Lord. But if evil angels control the heart, it will be seen in various ways. The fruit will be covetousness, selfishness, pride, and evil passions. The heart is deceitful above all things, and desperately wicked. Many professors of religion are not willing to examine themselves closely to see whether they are in the faith, and some are leaning on a false hope. They seem to think a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with him. They will then draw divine strength from Jesus, and will grow up in him, and be able to say with holy triumph. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

It is the privilege of every Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace may pervade the mind, and you may meditate with pleasure upon God and heaven. You may feast upon the glorious promises of his word. But know first that you have begun the Christian course. Know that the first steps are taken in the road to everlasting life. Be not deceived here; for eternal interests are at stake.

September 16, 1884

### **A Lesson on Covetousness**

As Jesus was departing from a certain place, a young man came to him with the inquiry, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet? Jesus said unto him. If thou wilt be perfect, go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions."

Jesus quoted to the young man five of the last six commandments, also the second great commandment, on which the last six commandments depend. These he thought he had kept. Jesus did not mention the first four commandments, which define our duty to God. In answer to the inquiry, "What lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

Here was his lack. He failed to love God with all his heart and his neighbor as himself. Jesus touched his possessions. Said he, "Sell that thou hast, and give to the poor." This pointed out the young man's idol. His love of riches was supreme; hence it was impossible for him to love God with all his heart, with all his soul, and with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow-men. He did not love his neighbor as himself; therefore he failed to keep the last six commandments. His heart was on his treasures, swallowed up in his earthy possessions. He loved the things of earth better than God, better than the heavenly treasure. Jesus tested him to see which he loved most, riches or eternal life. Did he eagerly lay hold of the eternal prize? Did he earnestly strive to remove the obstacle that was in the way of his having a treasure in heaven? Oh, no; "he went away sorrowful, for he had great possessions."

"Then said Jesus unto his disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

It is God's plan that riches should be used properly, distributed to bless the needy, and to advance the work of God. If men love their riches better than they love their fellow-men, better than they love God or the truths of his word, if their hearts are on their riches, they cannot have eternal life. Some would rather yield the truth than sell and give to the poor. Here souls are proved; and, like the rich young man, many go away sorrowful because they cannot have their riches and a treasure in heaven too. They cannot have both, and they risk their chance of eternal life for a worldly possession.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "With God all things are possible;" but he will not permit the rich men to selfishly hoard their riches, and yet enter into his kingdom. Truth, set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and the love of money cannot dwell in the same heart. The love of God so far surpasses the love of money that the possessor breaks away from his riches and transfer his affections to God. Through love he is then led to minister to the wants of the needy and to assist the cause of God. It is his highest pleasure to make a right disposition of his Lord's goods. He holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then he can keep both the great commandments of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself."

In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Here is the reward for those who sacrifice for God. They receive a hundred-fold in this life, and shall inherit everlasting life.

"But many that are first shall be last, and the last shall be first." Some who receive the truth do not live it. They cling to their possessions, and are not willing to use their means to advance the cause of God. They will not trust God's promises. Their love of this world swallows up their faith. God calls for a portion of their substance, but they



heed it not. They reason that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He who has numbered the hairs of their head will care for them, and in days of famine they will be satisfied. While the wicked are perishing from hunger and thirst, their bread and water will be sure. Those who cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose the heavenly treasure, eternal life.

There was a time when there were but few who listened to and embraced the truth, and they had not much of this world's goods. Then it was necessary for some to sell their houses and lands, and obtain cheaper, while their means were freely lent to the Lord to publish the truth, and otherwise aid in advancing the cause of God. These self-sacrificing ones endured privations; but if they endure unto the end, great will be their reward.

God has been moving upon many hearts. The truth for which a few sacrificed so much has triumphed, and multitudes have laid hold of it. In the providence of God, those who have means have been brought into the truth, that as the work increases the wants of his cause may be met. God does not now call for the houses his people need to live in; but if those who have an abundance do not hear his voice, cut loose from the world, and sacrifice for God, he will pass them by, and will call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have free-will offerings. Those who give must esteem it a privilege to do so.

Some give of their abundance, yet feel no lack. They do not practice self-denial for the cause of Christ. They give liberally and heartily, but they still have all that heart can wish. God regards it. The action and motive are strictly marked by him, and they will not lose their reward. But those who have less means must not excuse themselves because they cannot do as much as some others. Do what you can. Deny yourself of some article you can do without, and sacrifice for the cause of God. Like the poor widow, cast in your two mites. You will actually give more than all those who give of their abundance; and you will know how sweet it is to deny self, to give to the needy, to sacrifice for the truth, and to lay up treasure in heaven.

The young, especially young men, who profess the truth, have yet a lesson of

self-denial to learn. If these made more sacrifice for the truth, they would esteem it more highly. It would affect their hearts, and purify their lives. Too often the young do not take the burden of the cause of God, or feel any responsibility in regard to it. Is it because God has excused them? Oh, no; they excuse themselves. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price; and unless they possess the spirit of self-denial and sacrifice, they can never gain the immortal inheritance.

Said the great Teacher, "Ye cannot serve God and mammon." "Choose ye this day whom ye will serve."

September 23, 1884

## **Temperance in All Things**

Only one lease of life is granted us here; and the inquiry with every one should be, How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us will fit us for usefulness here and eternal life in the world to come.

That time is well spent which is directed to the establishment and preservation of sound physical and mental health. It is too often the case that the precious boon of health is not appreciated until it is lost by transgression of nature's laws, and suffering and disease are experienced. It is easy to lose health, but it is difficult to regain it.

Many men in their eagerness to get money allow themselves to become so absorbed in business and the cares of this life that they sacrifice rest, sleep, and the comforts of life to this one object. Their naturally good constitutions are broken down, disease sets in, and death closes the scene. And yet the man who has obtained wealth at such a terrible price cannot take one dollar of it with him. Money, fine dwellings, and costly apparel avail him nothing now; his life-work is worse than useless.

We can ill afford to dwarf or cripple a single function of mind or body by overwork, or by abuse of any part of the living machinery. So sure as we do this, we must suffer the consequences. It is our first duty to God and our fellow-beings to develop all our powers. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. The grace of Christ is needed to refine and purify the mind; this will enable us to see and correct our deficiencies, and to improve that which is excellent in our characters. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to society than any sermon we might preach. The influence of a well-balanced, well-ordered life is of inestimable value. Intemperance is at the foundation of a large share of the ills of life. It destroys tens of thousands annually. Intemperance is not limited to the use of intoxicating liquors, but includes the hurtful indulgence of any appetite or passion. Today thousands are

suffering from physical pain, and wishing again and again that they had never been born. God did not design this condition of things; it was brought about by the gross violation of nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect.

Many things that are often made articles of diet are unfit for food; the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. Indigestible food throws the entire system out of order, and unnatural cravings and appetites are the result. "Touch not, taste not, handle not," is a motto that should be carried further than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use healthful and nutritious articles judiciously.

Great efforts are made in our country to put down intemperance; but it is found a hard matter to overpower and chain the full-grown lion. If half these efforts were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousand-fold more good might result than from the present course. We bid all workers in the cause of temperance Godspeed; but we invite them to look deeper into the cause of the evil they war against, and go more thoroughly and consistently into reform.

The unnatural appetite for spirituous liquors is created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance campaigns. The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, and excites unnatural cravings. These false appetites are pandered to as they develop. The taste becomes more and more perverted; stronger stimulants are craved and indulged in, until finally the slave of appetite throws aside all restraint. The evil commenced in early life, and could have been prevented by the parents.

Parents should so conduct themselves that their lives will be a daily lesson of forbearance and self-control to their household. The father and mother should unite in disciplining their children; each should bear a share of the responsibility. They should acknowledge themselves under solemn obligations to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health and well-developed characters. Upon the mother, however, will come the heavier burden,

especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge, as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burden whenever it is possible for him to do so.

Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws that regulate our being. They should make it their first business to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Especially should they spread their tables upon all occasions with unstimulating yet nourishing food. There are but few who carry out the correct principles of health reform in furnishing their tables. To a very great extent, they are controlled by custom instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties. They do not realize the importance of so molding the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth.

We urge that the principles of temperance be carried into all the details of home life; that the example of the parents should be a lesson of temperance; that self-denial and self-control should be taught to the children, and enforced upon them, so far as consistent, from babyhood. And first it is important that the little ones be taught that they eat to live, and not live to eat; that the appetite must be held in subjection to the will; and that the will must be governed by calm, intelligent reason.

There are few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body. All should understand in regard to their own physical frames, that with the psalmist they may be able to exclaim, "I will praise Thee, for I am fearfully and wonderfully made."

October 7, 1884

### **From Oakland, Cal., to Denver, Col**

Monday, August 4, at 4 P. M., I left Oakland, Cal., to attend the Eastern camp-meetings. Although long, the journey has been pleasant, and I am grateful to God that he has thus far sustained me.

About two o'clock Thursday afternoon, we reached Denver, Col., and found that we were to stop there six hours. As we were about to leave the cars, we were glad to meet Elds. Jones and Ostrander, who were laboring here. A brother was at the station with his hack to take us to the tent. Besides the large tent, they had four small ones neatly fitted up for the accommodation of the laborers,--ministers, canvassers, and those engaged in missionary work.

Our train was to leave Denver at eight o'clock, and I was requested to speak at six. Messengers were sent to notify the brethren and sisters. A brother walked four miles to inform one family, and get them to the meeting. At the time appointed there was quite a good congregation out; and I felt it a privilege to speak to them on the work that is to be done in the cause of God, and the qualifications that are essential to fit us to engage in this work. I had freedom in speaking, and enjoyed a very pleasant season with these brethren and sisters. There were a number present who were not of our faith, and these listened with apparent interest.

The duty of elevating the standard of Christianity by adorning our profession, was set before these Christian laborers. Those who are giving themselves to the work of God should aim high; they will never reach a higher standard than that which they aim to attain. They cannot diffuse light until they have first received it. Work done for Christ endures forever; therefore the worker should know that he has the spirit of Jesus, and that he is daily learning in his school lessons that will be carried into practical life. If he consecrates all his powers to Jesus, his work will bear the impress of Heaven. He will work as Jesus worked, with that true humility which is the loveliest of graces, an ornament of great price in the sight of God. This will be the highest proof that Christ abides in the soul.

We all admire humility. We love to see a man who has a low estimate of his own ability,--one who modestly shrinks from responsibilities, not because of indolence, but because he feels the importance of the work, and his own unworthiness to perform it. Such men may be safely urged forward. As long as they make God their strength, they will not betray sacred trusts.

Some who feel capable of bearing responsibilities do not look to God for wisdom; they are self-sufficient, and are left to stumble and fall. There is everywhere seen a disposition to want the highest place, to seek for supremacy; and many, when they fail of their object, feel that their great ability is not appreciated. Such workers trouble the churches. It would be a relief if they would cease to work in the cause; for they never think that they are treated with the consideration they deserve. We are sick at heart of these pretentious men, who would force their own virtues and excellences upon the attention of others, and who are more than willing to assume responsibilities which they are not fitted to bear.

But in every department of the cause of God there are plenty of openings for those who will work in the spirit of humility that characterized the Master. From every direction voices are calling to us for help. Ministers alone can never do this work. There is an abundance of talent in the church that should be put to use. There are men and women who have ability, and whom God would accept as laborers in his cause; but they are shirking responsibilities under the plea of unfitness for the work. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God that taketh away the sin of the world, and then kneeling in prayer, pleading that light may shine into the mind and heart of this precious one for whom Christ died. Oh! there is so much work for God and souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest.

If those whose talents are rusting from inaction would seek the aid of the Spirit of God, and go to work, we should see much more accomplished. Urgent appeals for help would stir hearts; and the response would be made, "We will do what we can in our weakness and ignorance, looking to the great Teacher for wisdom." Can it be that amid all these open doors for usefulness, these pathetic pleadings for help, men and women will sit with folded hands, or employ those hands only in selfish labor for earthly objects?

"Ye are the light of the world," said Jesus to his disciples. But how few are conscious of their own power and influence; how few realize what they might do to be a help and a blessing to others. They wrap their talent in a napkin, and bury it in the earth, and flatter themselves that they possess a commendable humility. But the books of Heaven testify against these idlers, as slothful, wicked servants who are grievously sinning against God by neglecting the work which he has given them to do. They will make no plea of unfitness when the heavenly records are opened, revealing their glaring neglect.

Whatever the talent intrusted to us may be, we are required to use it in the service of God, and not in the service of mammon. Satan presented to Christ all the glories of the world in the most attractive light, offering them as a gift if he would worship him. But Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." With men Satan has greater success. The alluring charms of the world, which he is capable of presenting in a manner to captivate the senses, in their estimation eclipses the attractions of heaven, and they lose all sense of the value of eternal riches. The abilities which God intrusted to them to be used to the utmost for his glory are devoted to selfish ends. Often men so pervert their talents as to use them to destroy others, to poison the moral atmosphere. For these there is a terrible retribution.

Those who are hiding their talents in the earth are throwing away their opportunities to obtain a star-gemmed crown. Until the great disclosures of the final Judgment shall be made, it will never be known how many men and women have done this, nor how many lives have gone out in darkness because God-given talents have been buried in business instead of being used in the service of the Giver.

God calls upon you, dear brethren and sisters, to place a higher value upon eternal things. You are not to aim to reach the world's standard, but that of the Bible. You must honor your powers, which have been redeemed to God by an infinite price, by using them to save souls. "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." Jesus said to his disciples, "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." We have a work to do to prepare for the holy and beautiful home which Jesus is preparing



for us. We should not be contented with merely gaining that home ourselves, but should be interested, earnest, and faithful in trying to lead others in the way of life, that they too may secure a home in those heavenly mansions.

"None of us liveth to himself," is the testimony of Paul. The love of Jesus in the heart will be expressed in the life. Bible truth is of heavenly origin, and sanctifies the receiver. It refines the taste, improves the judgment, and ennobles the character. Says John: "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." Sons of God, members of the royal family, children of the heavenly King! Can there be any other honor equal to this bestowed on finite man? Yet the world does not discern our relationship to the divine, nor know the source of our strength. They know not that we are heirs of God, and joint heirs with Christ to an immortal inheritance. We may inherit all things. We may have a home where there will be no more death, neither sorrow nor sighing.

Men in Colorado may be interested in mines which yield rich profit in silver and gold. They may devote a lifetime to securing earthly treasures; but they die, and leave it all behind. They cannot take one dollar with them to enrich them in the great beyond. Are these men wise? Are they not insane, to let the precious hours of probation pass without making a preparation for the future life? Those who are wise will lay up a "treasure in the heavens, that faileth not,"--"a good foundation against the time to come, that they may lay hold on eternal life." If we would secure enduring riches, let us begin now to transfer our treasure to the other side, and our hearts will be where our treasure is.

When God calls, let us each go willingly to labor in his vineyard. We cannot estimate the possibilities of usefulness that lie undeveloped in hand and brain and heart. We must go to work. The Lord will use human feebleness as well as human strength. It is purity, truth, faithfulness, and love, that sanctifies the work. With hearts full of love to God, we shall not work for human praise, but for the glory of the Master, and the good of souls. If we do our work with fidelity, the benediction from Christ, "Well done, good and faithful servant," will be our full reward.

Jesus is coming in power and great glory to take his people to himself. Are our lives hid with Christ in God? shall we meet him in peace? God grant that we who

composed that little company may meet again around the great white throne, having our robes of character washed and made white in the blood of the Lamb.

When the meeting closed, we bade our friends good-bye, and the hack bore us to the cars to resume our journey eastward.

October 14, 1884

### **Notes of Travel**

We arrived at Kansas City Friday, August 8. My children, Edson and Emma White, met us at the cars with a carriage to take us to their pleasant home, away from the noise, bustle, and confusion of the city. Here we enjoyed rest and plenty of fresh air. We were happy to meet Bro. and Sr. Shireman, who, while doing missionary work in the city, are bearing their own expenses.

On the Sabbath the few friends here assembled in Edson's parlor for a Sabbath-school. There are four families--twelve persons in all--who usually meet for worship. Edson conducts the Sabbath-school when he is at home. After Sabbath-school they either have a Bible-reading or a prayer and social meeting. This is as it should be. The family altar should be established in every home; and if in any locality there are no more than two or three of like precious faith, they should meet together. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

In every place where there are two or three that love God, and keep his commandments, they should speak often one to another of the blessed hope, and should unite their prayers at the throne of grace. God will listen to their humble petitions. He will register their names in his book, and will preserve them in the hour of trial and temptation. Frequently these little meetings are precious occasions. Jesus has promised, "Where two or three are gathered together in my name, there am I in the midst of them." And if they "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

It is impossible to tell what may be the result of the small beginnings at Kansas City. If meetings are held regularly, and those not of our faith are invited to attend, precious seed may be sown which will bear fruit in the kingdom of God. It is not the greatness of the effort, but the unconquerable persistence, that wins. If each will labor

on to the utmost of his capacity, large results will be seen by and by. Success in any enterprise can be gained only through sincere prayer, earnest effort, and stern conflicts. Let none become discouraged because of the feebleness of the impressions they are able to make on the world, and thus become weary in well-doing. It is true that you are few in numbers; but united with the world's Redeemer, you may be mighty through God to the pulling down of the strongholds of the enemy. Go to God for strength; ask him for wisdom, for right words, for opportunities to come close to hearts. God will hear you; angels will be round about you, and will second your efforts.

I long to impress upon the defenders of the faith the magnitude of the work they may accomplish, even where there are but two or three in a village or city, if they will not become faint-hearted, but will do all they can with the talents which God has intrusted to them, letting a steady light shine forth to the world. What may we not do, if, regarding ourselves as servants of God, we are willing to work in any place, even though it be small and humble!

We are not placed in this world merely to receive and gather that we may be benefited; we must give as we receive. We must not seek to be served, and to be treated generously ourselves; but we must be ready to serve, and to treat others kindly, exercising toward them the love that Jesus has manifested toward us, whether they treat us kindly or unkindly. With a heart overflowing with love, we should ask, "What can I do to help others?" The thought that we are Christ's workers invests the life with sacredness and dignity. A realization of the value of souls subdues pride; it fills the heart with pity and compassion. It softens the rugged nature; it makes the soul overflow with divine love,--a love that will help and bless and save.

Every individual who has received light from God is responsible for that light. God has given us talents, and he requires us to improve them wisely. Christians must stand on the elevated and holy ground which, through the providence of God, the progress of truth has been for ages preparing for them. In their character and in their works they are required to exhibit to the world a oneness with Christ in accordance with the light that now shines on their pathway.

Discouragements will come to sorely try our faith; but whatever these trials are, they should not be allowed to make us distrust God. Some may say, "What is the use of my serving God? I have tried for years, but what does it amount to? I am never

successful in the things that I undertake. There are those that never pray, and yet are prospered. They transgress God's law, their life is hard, unjust, false, and selfish; but they enjoy prosperity, while my life is clouded by poverty, care, and want."

Though these words may not be spoken, they express the thoughts of many hearts. But the Lord bears long with the transgressor. He does not always settle his accounts when men seem to think he should. But, tried one, he "knows thy works." He is acquainted with every word spoken in love for his name and for the souls of his children. Not a deed done for the glory of the Master is lost. He sees your tears; he hears your prayers; he witnesses your faithfulness in his service. The seed you are sowing may appear to you to fall upon soil where it will be trodden under foot and yield no fruit; but the sower will reap if he faint not. If we could only see how the Lord is working for us day by day, we should see that he loves us, and that often trial is better for us than prosperity. A little with Heaven's blessing is better than large gains with forgetfulness of God. In the end we shall know surely that well-doing will succeed, and ill-doing will bring sorrow and woe. God is a sure pay-master; equity and justice are the unfailing attributes of his throne.

While in Kansas City, I had the pleasure of a visit from Sr. McCullough of Lawrence City, who has recently embraced the faith. We had a very pleasant interview. This sister has been intrusted with large talents. She possesses no ordinary capabilities, but they have been exercised almost wholly in business transactions. All that she has undertaken has seemed to prosper in her hands, and she has been remarkably successful in accumulating means. When the truth was presented, she saw that it was sustained by the Bible. She commenced to study for herself, and took her position firmly on the Sabbath and other prominent views held by our people.

Now that this dear sister is converted to the faith, how will her powers of intellect be employed? Will they be exercised only for purposes of earthly, temporal gain? Must these precious talents be buried in the world? Must they be employed in building upon the foundation only perishable substance,--hay, wood, and stubble? I cannot endure the thought. The Lord has so loved her that he has let light from his throne shine into her heart to expel the buyers and sellers there, and to illuminate her mind with the pure rays of the Sun of Righteousness, that she may from henceforth build upon the true foundation gold, silver, and precious stones,--material which the fires of the last day cannot consume.

The Lord has paid an infinite price for Sr. M. She belongs to him and should do his work and should honor and glorify his name in the earth. The Master is saying to her, "Follow me. There are souls to save for whom I gave my life,--souls more precious than fine gold, even the golden wedge of Ophir." Here is something of permanent value. As a servant of Jesus, she can trade on her intrusted capital; she can put his money out to the exchangers. She can employ her power of intellect in making known to others the matchless depth of a Saviour's love; and when the shadows of evening begin to enshroud us, her life-work will not be seen to have been on the losing side. The life and its work stand daguerretyped in heaven, and the close of the day is the proof of the picture. When the day of life is over, we can see and estimate human character at its true worth. We hope to meet this sister when the people of God shall be gathered around the great white throne, with many souls saved through her instrumentality to shine as stars in her crown of glory. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

We met Bro. Cudney here, and had, we think, a profitable interview with him in regard to the camp-meeting which is to be held in Omaha, Neb.

A sister with whom we became acquainted in Texas, is living about three miles from Kansas City. We went out to visit the family. The mother and children are keeping the Sabbath. We hope to see the husband and father also rendering willing obedience to all of God's commandments. Jesus is waiting to accept this brother, and to use him in his cause. He has been intrusted with good abilities; but day by day God is robbed of the service which is his due. "Them that honor me," saith the Lord, "I will honor." There are good and earnest men who are withholding from Jesus the energy, tact, and skill, which belong to him. Oh for an entire surrender to God; then with sanctified powers, they would do a good work in winning souls to the cross of Christ.

Oh that all who know the way of life and truth would walk in the light, lest that light become darkness! Oh that all who know God's requirements would respond to his claims, and would become channels of light to others! The Lord has a right to the service of every soul. "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." There are men who are large-hearted, generous, unselfish, noble-spirited,--men who are above suspicion, fraud, and meanness. Satan seeks to hold these men away from the truth by various devices

and temptations, because he knows that if they were to become Christians, they would exercise a power for good. People would believe in their religion, for they would live it. Even the enemies of Christ would respect them.

The Lord claims these men as his; their talents are his. Will they refuse to help build up his cause in the earth? He alone can "make a man more precious than fine gold, even a man than the golden wedge of Ophir." He can cleanse the soul. He can purify the fountain that it shall no longer send forth bitter water as well as sweet. Any delay to do our best for the Master is dangerous. Life is uncertain. We may be full of hopes, plans, and expectations one day, and the next stretched upon a bed of suffering, or even silent in death. Our day for repentance, for an intelligent confession of Christ, may be past.

Jesus calls for volunteers; who will respond? If this truth of heavenly origin were burned into our consciousness, if it ruled as a deep conviction and power in our hearts, it would have a transforming influence upon our lives, and would give new significance to all our human relationship. We are spending our last moments with relatives and friends who are in the darkness of error. What shall these associations be? Will we talk of unimportant matters, or on subjects of vital interest? Let us work for souls for whom Christ died. It will require tact, zeal, deep thought, much prayer, and perseverance through all obstacles and hindrances; but the joy of seeing souls saved in the kingdom of God, will be our great reward. May the Lord help us to work while the day lasts.

October 21, 1884

### **Notes of Travel**

With Sr. McOmbler, who accompanied me from California, and my son Edson and his wife, I left Kansas City, August 13, to attend the camp-meeting at Marshalltown, Iowa. We were warmly welcomed by our brethren and sisters, who did everything possible for our comfort. We feel deeply grateful to them for their loving care and kind attentions.

On Friday morning we attended their early meeting. Many of the testimonies were excellent; but others were not of a character to indicate that those who bore them were building on the sure foundation. We are in this world to form characters for eternity. God does not want his people to be under constant condemnation. He would have them learn to confide in him. We need not be content with merely formal prayers; we may come to Jesus as to a friend, and in the most simple-hearted, definite manner tell him all our worries, perplexities, and trials, and he will carry our burdens for us. When our minds and our lives get tangled, we may take them to One who knows just how to untangle them. But after we have asked God to do this work for us, let us rest it with him. Here is where so many fail. They tell the Lord all their troubles, and then go on worrying just the same. They pray about their cares and sins, but do not cast off their cares nor cease to sin. Jesus invites us to cast all our cares upon him, for he cares for us; then let us leave them with him, and receive his peace and rest into our hearts.

I looked over the large congregation assembled in the tent, and thought, If all who have a knowledge of the truth were carrying its sanctifying influence into their home-life, what a light would they be in the world! Home duties are not to be neglected. It is in the home that the real work of properly training the children is to be done, repressing every wrong tendency, strengthening and developing the right. But all here--ministers, parents, and children--needed a work done for them which they did not realize. There was a manifest lack of the Spirit of God. I hoped to see the clouds break; for I knew many would never see their true spiritual condition until they should begin to return unto the Lord with full purpose of heart, with repentance, and confession of sins. Some even of those who were preaching the word were as destitute of the Spirit of God as were the mountains of Gilboa of dew and rain.



An effort was made to arouse them by presenting our true position in the antitypical day of atonement, when every man should afflict his soul before God, when sins should be confessed and go beforehand to Judgment, that when the times of refreshing shall come they may be blotted out. But the ones who most needed to humble their hearts before God, seemed to be almost unimpressible. Some made advancement; others were left about as we found them, and these prevented the work of God from going forward. Had they confessed their sins, the moral atmosphere would have cleared; the bright rays of the Sun of Righteousness would have shone into their own hearts, and the whole encampment would have been as the house of God, the gate of heaven. Jesus was waiting to supply their great need from his abundant fullness, to give them a large measure of his grace. But they did not feel their need; they did not realize their destitution. Although we had many precious seasons, the surrender to God was not full and entire.

We felt that the message of the True Witness to the Laodiceans applied with peculiar force to this people. On the part of many, a spirit of self-satisfaction was manifested. There is a disposition to be contented with forms and theories of the truth; and as a consequence, those who might be giants in the cause and work of God are mere dwarfs. As a people we are in imminent danger; for we are becoming superficial, deficient in practical godliness. In our camp-meetings we never receive the blessing that it is our privilege to gain; for we cease our efforts too soon. There is some confessing in a general way; but the real evil is untouched. There is no sense of the hatefulness of sin. There is repenting without brokenness of heart; there is professing to leave the world, but the life is still governed by its principles.

Dear brethren and sisters, your hearts must be humbled before God. You need divine grace, not merely for your own enjoyment, but that you may help others also. All your powers belong to God. He asks the whole heart. He asks your physical and mental strength; for it is his own. He asks your money; for every dollar of it has been intrusted to your keeping, and you are his stewards. Will you rob God of your service! Will you rob him in tithes and offerings, and let his treasury be empty? Will you use the time, talents, and strength he lends you in serving your own selfish interests?

On Sabbath morning a large company met for Sabbath-school. Classes were soon arranged including all except a few who chose seats outside the tent. But these were not

left to themselves; teachers were appointed, and two or three interesting classes formed. All were as busy as bees, and everywhere, in the tent and out of it, was heard the hum of voices. The school was well conducted and orderly, and to me the exercises were very interesting.

By request I spoke about thirty minutes, warning them against letting their Sabbath-schools degenerate into a mere mechanical routine. We should not seek to imitate Sunday-schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged.

Try none of these methods in your Sabbath-schools; but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught. He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, his language was plain, and his thoughts were expressed with the greatest simplicity; but he spoke with loving earnestness. In your teaching be as near like him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson, and are intensely interested in it. Let there be no frivolous or superficial interpretations of the Scriptures, but let each be prepared to go to the bottom of the subject presented.

Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath-school lessons. By studying with the children, they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge. On the part of many who believe present truth, there is an alarming ignorance as to what the Scriptures really do say; and yet if we would be prepared to stand amid the perils of the last days, we must understand them for ourselves. A better knowledge of the Bible would be a blessing to all. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." The Bible contains the truest history, the purest devotion. Nothing strengthens the intellect like the study of the word of God.

The teachers should be earnest in this work; they should watch for souls as they that must give an account. Their efforts should tend to lead the minds of those under their care to the contemplation of heavenly things; their instruction should be of a character to deepen the force of every lesson. They should be co-laborers with the parents for the salvation of the children; and Jesus will help them, and there will be a harvest of souls.

Several meetings were held for the ministers. In these we tried to impress upon them the necessity of carrying the burden of the work. They cannot do this while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasure. The want of a full consecration to the work on the part of the minister is soon felt all through the field where he labors. If his own standard is low, he will not bring others to accept a higher one. It is easy to preach; but it is an important part of the minister's work to visit families, and to converse, and if possible pray with every member. Let them see that you care for their souls.

Some have preached the truth intelligently, and yet have not touched the hearts of their hearers because their own hearts were not affected and broken. They are whole, self-sufficient, self-confident. They do not know how to labor for souls and bring them to the foot of the cross; for they have never been there themselves. They have never felt helpless and undone without Jesus, never felt their sinfulness, nor experienced the transforming grace of Christ. They have loved self. They have extolled the theory of the truth, and made that everything. Feeling rich and proud in their knowledge, they have presented the truth in a boasting manner; and their preaching has produced no fruit.

Their experience in the truth has been outside of Christ, and the simplicity of true heart religion they know nothing about. Now the important question is, Will these ministers, so long deficient in genuine Christian experience, ever so feel their need that they will gain an experience in the truth as it is in Jesus? Will they practice self-denial? Will they exemplify the principles of the Christian religion in their daily deportment and conversation? Will they grow daily in grace and in the knowledge of the truth, so that when temptations assail them, and their need is greatest, Jesus will prove their staff and stay, and keep them from stumbling in the darkness.

Ministers of Christ, your experience must be of a higher type, or you can never be co-laborers with the Master. Learned or great men have not been chosen, but those who

fear God and reverence spiritual and eternal things. Such will have the mind of Christ. His Spirit, shining through humanity, lights up the face, and finds expression in the tones of the voice. It is something that cannot be defined, and yet is plainly felt.

Sometimes the manifestations of the Spirit of God, lifting the soul above self and away from everything earthly, may be transient; but it is our privilege to have an abiding sense of the presence of Christ, who dwells in the heart by living faith. Benevolence, gentleness, patience, nobility of thought and action, and the love of God, if cherished permanently, impress the countenance, and win souls, and give power in preaching. If this is possible in fallen man, who is often humbled through a sense of his sinfulness, what power must have attended the ministry of Jesus, who was pure, spotless, and undefiled, though dwelling in a world all seared and marred by the curse; through whose face divinity looked out upon a world that was his own; in whose heart dwelt love that is without a parallel,--love that shone in his eyes, and was revealed in words and acts!

And what was the mission of Christ? It was to save the fallen sons and daughters of Adam. John pointed him out to the multitude with the words, "Behold the Lamb of God, which taketh away the sin of the world." And with their gaze thus directed to him, they saw a face where divine compassion was blended with conscious omnipotence. Every glance of the eye, every tone of the voice, every lineament of the features, while revealing divine power, was marked with humility and expressive of unutterable love.

Here, ministers of Christ, is your Pattern. You are to copy the life and character of the Master. Humility, meekness, and love are to be revealed in your character as they were in his. Your labors need not be without marked results. If they are fruitless you should investigate your own case,--examine yourselves whether you be in the faith. If Christ abide in your hearts, you will go forth, weeping, bearing precious seed, and will doubtless come again with rejoicing, bringing your sheaves with you. You who have labored year after year, and have seen no souls brought to the knowledge of the truth, no churches raised up and organized, should change your manner of labor. You should fast and pray. You should lay the matter before your brethren, and solicit their counsel and prayers, lest you be self-deceived, and, what is more, deceive others also.

Ministers who have not true spirituality are not needed. The churches that have most of their labor degenerate until they possess a mere form of godliness. God calls for

consecrated men, who will leave all to follow him. The truth intrusted to us is the most solemn and weighty ever committed to any people. Moses asked concerning Israel, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" But the glory and excellence of that dispensation are far surpassed by the light and truth enjoyed in this generation. There "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."

God designed that his work should be continually increasing and extending in the earth; and the reason that it makes no greater advancement is because men who handle sacred things are not what they might be, nor what Christ has made every provision that they should be. If we slight the superior privileges so freely offered us, which have been purchased for us at an infinite cost, we show contempt of Christ. His claims are continuous. They are in accordance with the ability he has intrusted to us; and the enlightenment given.

We saw some tokens for good among those who are laboring in word and doctrine in Iowa; but it was a matter of grief and alarm to see youth preparing to enter the ministry who had no knowledge of true religion. They had a form of godliness, but their experience had been wholly superficial. How can they lead souls to the fountain of living waters, when they themselves have never drank of those waters?

The elder ministers should be qualified to so educate the younger men that they may become able ministers, who will feel the responsibility of the work, and will build upon the sure foundation. There are many who neglect their duties outside the desk, and the condition of the churches testifies to the character of their work. Doubts, unbelief, backsliding, formality, exist in a marked degree. Oh! how much men of God are needed, who will faithfully warn the people of their sins. The Lord calls upon his people in Iowa, laymen as well as ministers, to let their light shine, and to be workers in his cause. Talents are now buried in earthly, temporal pursuits, that should be used in saving souls from perdition. When the church stand as God's chosen people should, they will be a peculiar people, zealous of good works. There will be no slackness, no concord with Belial. Oh that we could realize what God's people might now be, had they kept themselves in his love, without any compromise with evil, and had retained the peculiar

character that distinguished them, and separated them from the world! In experience, in wisdom, in true holiness, they would be years in advance of what they now are. But as a people our obedience, our devotion, our spiritual attainments, are very far from being in proportion to our privileges, and to our sacred obligation to walk as children of the light.

We were glad for the tokens of good which we saw during this meeting, but unless there is an awakening, the state of indifference and worldliness which prevails will prove the eternal ruin of very many who claim to have a knowledge of the truth.

On the Sabbath a large number came forward for prayers; but many, even of these, failed to make thorough work. They seemed like the blind man whom Jesus healed; at first he could only see men as trees walking. Jesus gave him the second touch; then he could see all things clearly. We longed to see a similar work done for these repenting ones. We longed to see them so thoroughly in earnest that they would not give over their efforts until Jesus should impart unto them the riches of his grace. Had there been humble confession, we should have seen the mighty movings of the Spirit of God. There is divine aid for all who will help themselves.

The outside attendance was good. On Sunday, especially, a large number listened with interest to the word spoken.

Monday I labored in the different meetings, speaking, in all, five hours. I could not spare myself; for I knew the need that an advance move should be made in Iowa. Elds. Farnsworth and Olsen worked hard; some of the young ministers tried earnestly to do what they could; and the Lord blessed their efforts. When we bade our friends farewell, and took the cars for Chicago, we were glad that there remained another week of the meeting, and we hoped that before its close a higher standpoint would be reached by these brethren and sisters. Many felt that they had already received a blessing, and for this we were grateful; but we trust that before they returned home they received a much greater blessing; that they were transformed in character, prepared to work the works of righteousness.

October 21, 1884

### **Remarks at Michigan Health and Temperance Association**

"I feel distressed as I look upon our people and know that they are holding very loosely the temperance question. It has been a mystery to me how any of our people with all the light they have had, could manufacture and sell cider. From the light God has given me, every member among us should sign the pledge and be connected with the temperance association. Some have backslidden and tampered with tea and coffee. Those who break the laws of health will become blinded in their minds and break the law of God. We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question. We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform. We want our sisters who are now injuring themselves by wrong habits to put them away and come to the front and be workers in reform. The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite.

"Moses preached a great deal on this subject, and the reason the people did not go through to the promised land was because of repeated indulgence of appetite. Nine-tenths of the wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same."

October 28, 1884

### **Notes of Travel**

At Marshalltown, Iowa, I parted from my son, J. E. White, whose business was in such a state that he could not remain with me longer at present. In my intercourse with him I have been gratified to see that his heart is awakening to a sense of God's claims upon him. May the time soon come when he will be free from every embarrassment, and will give himself wholly to the work of God. I feel thankful that he has helped what he could at several camp-meetings, and especially for his interested efforts in behalf of the Sabbath-school and in other directions in the Iowa meeting. He will join me again in Ohio. If he keeps his soul in the love of God, he can be a blessing to others; while by using his talents in the work of God, he will grow in grace and in the knowledge of the truth.

How important it is that those who have talents use them in the cause of God, working with an eye single to his glory. Time is short; eternity is near. I long to see men who are fettering themselves with worldly entanglements and perplexities, lay these aside, and put all their energies into the work of God. If they will ask his help, they will not ask in vain. They should be often in prayer for divine guidance. Jesus invites their confidence; God will never hide his face from the earnest, contrite supplicant. When every other hope fails, our heavenly Father presents himself as a sure refuge.

In the lives of all, difficulties will arise which they cannot solve, and from which they cannot free themselves. If they have neglected to make God their counselor, let this be so no longer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." What a precious promise is this! What a privilege it is that in the day of perplexity, even though we have brought ourselves into trial by neglecting to seek counsel of God, we may go to him with the full assurance that he will hear and answer our prayers. The Redeemer, who died for fallen man, and who well understands his value, is able to guide the humble seeker into straight paths.

We arrived on the camp-ground at Syracuse, N. Y., August 20. The next day, Thursday, we were glad to greet Eld. U. Smith and wife. Here we met Eld. Wheeler,



with whom we became acquainted in New Hampshire thirty years ago. Here was Eld. Cottrell, whom we have known for thirty years; Eld. Taylor, for more than twenty-five years; Bro. Robinson, for thirty-five years. My heart was touched as I looked upon these brethren who had long stood in defense of the faith. More than a score of years have passed into eternity with their burden of record since these men became soldiers of the cross; but their experience in the early history of the cause of God has never grown dim. As their thoughts linger about the past, the fires of love and faith kindle anew in their hearts. They can say with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;" "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us."

Others were present whom we highly esteem, tried friends of the cause, whom we have known many years. We saw their countenances light up with fresh assurance as they listened to the presentation of the truth which has kept their hearts warm all these years. These brethren and sisters have an accurate, personal knowledge of events that occurred a score or more years ago. Some of them have witnessed remarkable manifestations of the power of God in times of our greatest trial and need, when our numbers were few, when opposition was strong, and unreasonable objections had to be met. While things that occurred a week ago may be forgotten, these scenes of thrilling interest still live in the memory.

Whatever may be said of the later stages of their life-history, their earlier experience in this work has left traces which can never be erased. We cannot afford to let these aged sentinels drop out of sight. To many, by pen and voice, they have spoken precious words of truth; and they should still be encouraged to do all they can with their influence, their counsel, and their experience in the cause of God. More youthful workers are taking their place in active service, and this is right; but let these younger men keep a warm place in their hearts, and room in their councils, for those whose heads have grown gray in the service of Christ. We want to see these men keep on the armor, and press the battle to the gates. We want to see them share with younger soldiers the triumphs of the final victory. It will be joy indeed to see them, when the conflict is ended, crowned and honored among the victorious ones.

We had good meetings. Many were deeply moved, and their testimonies of confession brought light. The discourses were clear, pointed, and stirring, and melted

their way into many hearts; but to many others they were as water spilled upon the ground, which cannot be gathered up. It was sad to see so many who have a knowledge of the truth feel so little responsibility to save souls. Jesus is disappointed in their lives. He comes seeking fruit, and finds nothing but leaves,--profession, pretense, hollow formalism.

The truths brought from the storehouse of God's word will find a lodgement in hearts prepared to receive them, and will purify the mind and elevate the character. When men and women have professed the truth for years, but have made no advancement,--when they have failed to gain solidity of character or a valuable Christian experience,--it is because they are not doers of the word. They bear no fruit to the glory of God. They may have ability and tact, thought and skill, to exercise in temporal matters; but they are content to use them where only their own selfish interest is concerned, and they are daily robbing God of the use of the talents he has intrusted to them. Like the inhabitants of the Noachian world, they eat and drink, build, plant, and sow, and allow these things to absorb all their time and all their thought.

As we thought of the numbers in attendance at the Iowa camp-meeting, and looked over the large congregation assembled on this ground, we were deeply moved. We long to have these brethren and sisters discern spiritual things. What can arouse them to overcome doubts and unbelief, and exercise living faith? Many of them need to have the cobwebs of earthliness brushed away before they can turn a clear gaze heavenward. There are kind-hearted professors who need to experience the converting power of God. Our Lord requires full and entire consecration; and the priceless boon of eternal life can be secured on no other terms. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself."

There was a large number on the ground who did not seem to lose the worldly mold. Their offense was that they were indolent, they rested satisfied while living in the neglect of duty, and as a consequence, they were making but little progress in the religious life. If their light shone at all, it was pale and flickering, and had a sickly, dying-out appearance. Oh! that these dear souls could realize that God is waiting to be gracious; that all Heaven is waiting their demand upon its light and strength.

In the light of God's word, there must be a decided change in the attitude and character of his chosen people, or they will never obtain the overcomer's reward. In

their present state of spiritual inefficiency, they could never fight the good fight of faith as successful soldiers of Jesus Christ. While the great enemy of God and his people is wide awake, earnest, and untiring in his efforts to ensnare, where are the men and women who are qualifying themselves to meet and expose his arts and deceptions?

Every man, every woman, and every youth is under obligation to work for the strengthening and up-building of the cause of Christ; but would not a large number of his professed people, in their present condition, be pronounced slothful servants? Brethren, you do not exercise skill, diligence, and devotion in the cause of your Master. After having received the richest gifts of heaven, you are content to give but little in return. Do not entertain complacent feelings in view of the talents which have been intrusted to you. God will prove you; and when he finds you are selfishly absorbed in your own plans and interests, he will take these talents away from you, and give them to those who have wrought unselfishly in his service.

A day of reckoning is drawing on, when the rewards will be given to the faithful traders with their Lord's goods; but these true servants take no credit to themselves; they give their Lord all the glory. "Lord, thy pound hath gained ten pounds." There could have been no gain without the deposit, no interest without the principal. The pound was committed to the faithful servant, and he has gained besides it, or through its help, other pounds also. He does not feel that he has done more than his duty. The capital was advanced to him, and if he has been enabled to trade successfully with it, his Lord alone shall have the glory.

When brethren render to God a small portion of their time, money, or intellect, which are all his own, they are inclined to feel well pleased with themselves, and to think that they have placed the Lord under obligation to them. But why should Brn. Whitney, Smith, Brown, Haskell, or any of these ministers, give all their powers to the service of God, and bear burdens in his cause, and the hundreds of believers go free, carrying no responsibility of the work? Has God given these brethren faculties different from yours? No, my brethren and sisters; you have the very same reasoning powers that they possess, but you have allowed your farm or business to absorb all your time and energies.

There is work for all in the cause of God. The church in your own neighborhood requires care. Men of thought and self-denial are needed,--men who will work to keep

up the interests of the church, even if their own worldly affairs suffer. You will give your thought and care to that cause whose prosperity you prize most highly. If it is your farm, your trade, or your business, then this will be first considered. But a day of reckoning is surely coming, when a full and minute account will have to be rendered as to how you have employed your God-given abilities.

The apostle Paul exhorts, "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." "A living sacrifice"--not a dead, corrupted, defiled offering. It is too often the case that the unclean hand stains, the impure heart sullies, the truth you profess to love. The earthly and sensual has been indulged at the expense of health and of the mental and moral powers. The baser affections have been mingled more or less with the truth you have handled, and it "tastes of the dish." God requires the earthen vessel containing this treasure to be pure, the soul-temple to be cleansed of its defilement.

Paul continues: "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." With the Christian there is an abiding sense of his obligation to God. He looks to the Captain of his salvation for orders, and is faithful and true to obey these orders.

I attended the morning meeting, August 21, and spoke of the work that must be done for us individually. The meeting was a good one; but there was not that depth and earnestness of feeling that would insure the presence of the Spirit of God, and produce lasting impressions. The people are too well satisfied with themselves, and there is a deadness that savors of spiritual paralysis. The message to the Laodiceans is applicable to them; for while congratulating themselves upon their knowledge of the truth, they are destitute of true love and faith.

In the morning meeting of August 22, I spoke to the people upon the important work that is going forward in our behalf on this antitypical day of atonement. I then called upon all to come forward who had not been serving the Lord, but wished to do so, and all who were willing to put away by confession those sins that grieved the Spirit of God, and withheld his blessing from them. Nearly all in the tent came forward, and there seemed to be deep feeling in the meeting. Confessions were made with many

tears. Several spoke of their anxiety in regard to their children who were out of Christ. They longed for wisdom to know just how to reach them.

One brother said that he had been impatient, and had not kept up the family altar. He thought that his wife would now be in the faith had he set before her such an example as a Christian should. Another had cherished hard feelings against his brother, and he made this confession that the wound might be healed.

One sister said that her heart was filled with enmity and jealousy. This was indeed sad; but we were glad that she had courage and grace to confess. It is a blessing that she sees her fault now, while mercy stands pleading in behalf of the erring. To see one's sins is the first step toward putting them away. The Christian's experience is a checkered one; his path is uneven, because he does not always make God his trust, and follow where he leads the way. If the Christian life and character were always a faithful representation of Jesus, the world's Redeemer, the good work of grace wrought in the heart would flow out in the life, and would reflect a clear, steady, precious light upon the pathway of others. Such a confession of faith to the world would be a most powerful sermon in favor of Christianity.

Another sister said that her mother had left money to her, the principal to be loaned to the cause, while she was permitted to use the interest; but she confessed that she had called in a portion of the principal for herself. In this case we could advise that she make restitution; and this gave opportunity to make remarks in regard to robbery toward God.

In these last days we must learn from the experience of past ages. The confession of faith made by saints and martyrs has been recorded for our benefit. These living examples of holiness and steadfast faith have come down to us to inspire us with courage. They received grace and truth, not for themselves alone, but that the knowledge of God might enlighten the world. Has God given us light? Then we should let it shine forth to the world; we should reach out by faith to save souls for whom Christ died.

At this camp-meeting some took their stand with us to keep all the commandments of God. At most of the services there was a good attendance of those residing in the city who were not of our faith. My labors were taxing; but my interest for

our people was so deep that I felt constrained to speak to them earnestly; and I longed to have those who are in the darkness of error see the beauty and preciousness of the truth, that they too might come to the light.

We felt anxious that all who could be induced to attend our meeting should hear the prophecies explained in Bro. Smith's clear, forcible manner. The privilege of hearing such clear arguments should be appreciated by our people, and they should set themselves to study the precious truths which are opened to their understanding. These prophecies bring us down to the close of time, and warn us to prepare for the crisis that is approaching. We should be getting ready for the scenes of thrilling interest that are before us.

November 4, 1884

### **Notes of Travel**

We arrived at Worcester August 26. That evening it commenced to rain, and the storm continued that night and all day Tuesday; but Wednesday forenoon the weather cleared.

The meeting had been in progress five days. Much hard work had been done, with some good results; but the good accomplished was not at all in proportion to the labor bestowed. From time to time we meet things on the camp-ground that seem to stand in defiance of all the advice or labor that can be bestowed; and this makes the labor of the minister very discouraging. On the part of some of the youth present there seemed to be a disposition to pay too much attention to young ladies. When this spirit is once permitted to find place, it works like leaven, and but little permanent impression can be made upon the youth. Until this spirit is entirely rooted out, and the meekness and lowliness of Christ takes its place, their spiritual progress is stayed, and all the words spoken to them seem as water spilled upon a rock.

Young men who have been granted a license to preach will be tested. They will show whether they are worthy to be recommended to the confidence of the people, and intrusted with the sacred responsibility of laboring for souls. It is a great thing to receive the words of God and present them to the people. It is a sacred trust to occupy the position of a shepherd of the flock of God. All who have a sense of this great responsibility, will be sober-minded, thoughtful, praying men.

It is not by lecturing or sermonizing that the minister will be able to meet the moral darkness of this age, and exalt the standard of truth in the earth. There must be heart-culture. It is by cultivating truth, purity, love, and a disposition to help others, that the influence is sanctified. One that watches for souls as they that must give an account, will watch himself as well. He will consider the prayer of Christ, the Great Shepherd, who is the pattern for all the under-shepherds: "They are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil... 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."

Jesus led the way where he wished others to follow, and those who labor intelligently to present the truth will do likewise. They will not engage in frivolous conversation. A wide field of usefulness is open before them; and if they realize its magnitude and importance, they will carry a burden for souls, and will have a weight of influence. But we meet some whose deportment and influence are no recommendation of the truth. If they have any connection with the work of God, it will be marred through the influence of their defective education and wrong habits of life.

Those who are vain and self-important, who are given to trifling and jesting, cast reproach on the cause of God; for our faith and principles are judged by their course of action. The errors and mistakes of the unfaithful minister are charged to the whole body. Then let him that ministers in sacred things be careful to start right. Let him have a character as free from imperfections as possible, and let him walk quietly in the path of rectitude, mastering every passion and habit that will in any way mar the work of God or leave a spot upon its sacredness. It is the work of the minister to resist the temptations that lie in his pathway, and to rise superior to those debasements that give the mind a low level.

Good habits are of great value to every young person. Self-importance, self-esteem, and boldness are to be deplored in any youth or in any professed follower of Christ; but how much more in one who is handling the most sacred truths ever committed to mortals. When such a one pursues a course out of the desk that is not in accordance with his calling and his pulpit labors, it is an evil that cannot be too strongly condemned. Those who take this course show that they are not Christians; that while they would teach others, they have need that one teach them. They are not students in the school of Christ; they are not wearing his yoke or bearing his burdens. They are an offense to God.

I am greatly troubled; for I know that young men are accepted as laborers whose life and character are no honor to the cause of God. They may have repented of their past course of frivolity; but do they show that the transforming grace of Christ has had its influence on their hearts and lives? Those who are going out as canvassers, colporteurs, or lecturers, should bear their credentials to the world in a well-ordered life and circumspect conversation. Will these young men consider what kind of a record



they are making in the books of heaven? In some cases if their conduct toward young ladies could be laid open before the eyes of men as it is before the eyes of angels, what a picture would be presented! To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions.

This disposition will reveal itself in the married life. The marriage relation does not always make the fickle mind firm, the wavering steadfast and true to principle. They tire of constancy, and unholy thoughts will manifest themselves in unholy actions. How essential it is, then, that the youth so gird up the loins of their mind and guard their conduct, that Satan cannot beguile them from the path of uprightness. We grieve to see men with good capabilities, to whom have been intrusted precious talents, wholly unfitting themselves to teach the truth. Their thoughts are upon low, debasing themes that defile the mind, so that it never reaches that high standard that would give nobleness of character and firmness of principle.

Let every church frown upon the course of one who comes among them as a minister, and yet dishonors the cause of God by attracting to himself ladies, either married or single. The sacred, solemn truth is despised and made of none effect by the frivolous course of some, who, forgetting the solemnity and dignity that should ever characterize the ambassador for Christ, amuse themselves out of the desk in coquetting with young ladies, thus helping them to put all serious thoughts out of their minds. These men show that they have not elevated views of the truth; that they know nothing of its sanctifying influence; and that they are not in harmony with the work for the salvation of souls. The Lord asks them, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"

Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from integrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus every one will be condemned or acquitted out of his own mouth, and the righteousness of God will be

vindicated.

In the case of each individual there is a process going forward which is far more wonderful than that which transfers the features to the polished plate of the artist. The art of the photographer merely imprints the likeness on perishable substance; but in the life-record the character is faithfully delineated, and this record, however dark, can never be effaced except by the blood of the atoning Sacrifice. Then, young friends, will you not stop and think what record the books in heaven present of your life and character? What kind of a picture are you making to confront you in the final Judgment? Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others, is a blot upon that record that will one day appear against you? Can you afford this?

Remember that to cause a suspicion or a reproach to rest upon the cause of God is a terrible thing. It is crucifying the Son of God afresh, and putting him to open shame before his enemies. Those who do this are without excuse, and their course will stand against them in the day of reckoning. God has given to young men precious talents; but all have not made the best use of these gifts; some have perverted these powers, and used them to gratify their own desires, to serve their own purposes. The Lord accepts no such service.

The true minister of God will not attempt to stand before the people until he is himself transformed by grace. Let the light of truth shine into the heart and sanctify the life, and the love of God be shed abroad in the heart, and one can hardly conceive what a change is wrought. It is difficult to realize what a man may become, and what solid work for God he may do. His conversation is in heaven. He is chaste in thought, pure in purpose, sensitive in conscience, unswerving in integrity.

Think for a moment of the contrast between an intelligent Christian, and a man who is living for self, a votary of sin. There stand two men endowed with equal capabilities. Their opportunities have been the same; the same inducements have been presented before them. One has studied his Bible with the purpose to make it the rule of his life. He knows the Source of his strength, and trusts in the merits of Jesus, hanging his helpless soul upon his mercy. His life is one of self-denial. He does not live to please himself, but it is his pleasure to be a co-laborer with God. His countenance is lighted up with intelligence; his experience is rich and deep; his bearing is that of a Christian

gentleman, calm, self-possessed, and dignified.

Now look at the opposite picture. There stands one to whom God has intrusted precious talents. He is familiar with the Scriptures, but his heart has never been sanctified through the truths they teach. His affections have never been entwined about God, but are like the vine trailing upon the ground, its tendrils grasping the stumps and rubbish of earth. His entire character is marked by a littleness, an earthliness, a debasement, which testifies to those who observe his ways that the spirit of truth has not entered the inner sanctuary of the soul, and cleansed it of its defilement.

Surely no one can hesitate to choose between these two representative characters. But let each one remember that refinement and true nobility are qualities that never come by chance. It is only by individual, personal effort, aided by the grace of God, that a high standard of moral excellence can be reached.

November 11, 1884

### **Notes of Travel**

We reached the Burlington, Vt., camp-meeting Wednesday afternoon, September 3. The encampment was located on a high bank overlooking Lake Champlain, and the scenery was very interesting and attractive. The broad lake, stretched out before us, reminded me of the Golden Gate at the entrance to San Francisco Bay, which I have so often looked upon with admiration.

As the sun was sinking out of sight, its crimson glory, like a pillar of fire, was mirrored in the waters of the lake. I thought of the children of Israel as they journeyed in the wilderness,--of the defense God graciously gave them in the pillar of cloud by day and the pillar of fire by night. How could they doubt God, how could they murmur at the roughness of the way and the hardships they endured, when this symbol of the divine presence and protection was constantly with them? How could they forget that, enshrouded in that cloudy pillar, the Son of God was their leader, by day shielding them from the burning rays of the sun, and by night watching them with an eye that never slept?

As I looked upon the beautiful landscape, which suggested thoughts so pleasant and elevating, I rejoiced that here was beauty which we could admire and enjoy without any fear that our minds would be led away from God. If we would seek less anxiously for the artificial, and would take greater delight in the Lord's created works, we would be freer from gloomy feelings, more simply honest and true, more like the divine Author of beauty and joy.

We here met the largest number of Sabbath-keepers ever assembled at a camp-meeting in Vermont. Among these brethren and sisters we were glad to see several of the old friends of the cause. But we were sorry to hear of the affliction of our beloved Bro. Barrows, who had attended every previous camp-meeting held in the State. His son Hamlet was called home by a telegram that his father was at the point of death; and soon another was sent, summoning Sr. Hutchins to the bedside of her dying father. On Monday a telegram was received, stating that our beloved brother was sleeping in Jesus. I could say, "It is well. Weep not for the dead, but for the living." John, in holy vision,

glancing down to our time, exclaimed, "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Let us not mourn for those who have gone to their rest, but work understandingly and intelligently for the living.

Another faithful standard-bearer is gone. His life-work is ended; his armor is laid off at the feet of his Redeemer. How many who were among the pioneers of the cause in Vermont have left us,--Bro. and Sr. Barrows, Bro. and Sr. Gardner, Bro. and Sr. Morse, Bro. and Sr. Childs, Bro. and Sr. Sperry, Bro. and Sr. Lockwood, Bro. and Sr. Butler, Bro. Bingham, Sr. Benson, and her husband, who embraced the truth at a later date, and others, whose names I cannot recall. I looked upon the care-worn features of our aged Bro. and Sr. Loveland, and thought, How soon their faces too will be missing. These have let their light shine day by day in steady beams. May the Lord continue to give them a large measure of his Spirit, that while they live they may sow the seed of truth.

During the Vermont camp-meeting the heat was very oppressive and debilitating. My appetite was poor, and I felt the need of rest; for I had labored almost constantly since attending the Iowa meeting. But I would not yield to the enemy. I spoke five times from the desk, besides several times in morning meetings, and once to the ministers and canvassers.

Sunday I was sick. It seemed impossible for me to stand and speak to the people in the oppressive atmosphere of that hot September day. But trusting in Jesus, I decided to make the attempt. The Lord blessed me with great freedom. He gave me special strength and utterance, so that no one would have suspected that I had been so very feeble before commencing to speak. Some had expressed fears that I would faint in the desk, but these fears were soon removed. I went trusting in God, and he sent me help. His angels were by my side, strengthening me for the work. I felt awed and solemn; for I knew that without this divine aid I could not have stood before the people. I recalled the many times that I had proved God under most discouraging circumstances, and he had blessed me beyond my expectations, and I felt reproved that I had allowed fears to arise as to whether, in my weakness, I could deliver my message to the congregation.

The blessing I had received did not leave me, but I continued to grow stronger. A few hours before, want of faith had led me to look forward to a probable illness of days, and perhaps weeks, from malaria; but the spell of disease was broken. I drank of the

well of Bethlehem, and was refreshed. Soul and body were invigorated; the praise of God was upon my lips, while I made melody to him in my heart.

Our friends in Vermont merit our gratitude for their kindness and attention. They made every exertion to have our tent comfortable. As in New York, a small tent was pitched under a larger one. In the court outside the small tent a well-furnished table was spread for the ministers from abroad. A stove was also placed here, all ready for use. Although in this instance we had no need of a stove, I was grateful for this evidence of their thoughtful care. It is often unsafe to be without a fire in the tent; and if nothing is done about getting a stove fitted up and in running order until the weather changes from hot to cold, the warmth and comfort often come one day too late, as we have found to our sorrow. Before arrangements can be made, and a fire built, the mischief is done. In such cases I have been thoroughly chilled through, and throat and lungs have suffered from a severe cold, which has clung to me for months.

Everything was done that could be done to make us comfortable and at home during our stay with these friends. Our tent was tastefully arranged, and the pleasant motto, "Welcome," greeted us as we entered. We understood that this motto was put up by friends not of our faith, and that they cheerfully aided in furnishing and arranging our tent. May none of these kindly attentive ones lose their reward.

Many who spend only one week in camp do not realize the need of these special preparations; but those who spend eight, ten, or fifteen weeks in camp-meetings, obliged to labor constantly, and who do not eat or sleep at home for several months together, should have careful, thoughtful attention, that their strength and courage may be at the best, and they may be able to perform the greatest amount of labor. Ministers are constantly taxed, and are often reduced in strength by over-labor. All that our brethren can do to preserve their health, and to make their labors successful and effective, should be cheerfully done. No pains should be spared to show them that their work for the Master is appreciated, and to relieve them, as far as possible, of every burden and anxiety.

Do not feel, brethren, that those who minister to you in sacred things may have too easy a time if you are considerate of their comfort. You cannot do better service for the cause of God than by taking special care of those who are laboring in his vineyard. There is altogether too much of a feeling on the part of some that ministers should put

up with every inconvenience, for this is a part of their legacy; but the neglect to do what should have been done for their comfort, has caused weeks of painful sickness, and has deprived the people of the labor that God designed they should have.

November 18, 1884

## **Right Methods in Labor**

I am happy to be able to say that thus far on this journey East, our brethren have given evidence that they love and appreciate the Master by the care they have bestowed on the servants who are engaged in doing his work. They have thus left the impression on the minds of their children, and of others who are not naturally considerate, that those to whom God has intrusted his most solemn, sacred message are to be highly esteemed for their work's sake. They have been made to feel that the lives and strength of God's chosen messengers are precious, and should be carefully preserved to do the work of the Lord in the best manner possible. Jesus counts the kindnesses done to them as service rendered to himself. Remember his words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Ministers, canvassers, colporteurs, and other laborers in the cause, should be careful to meet the responsibilities that God has laid upon them. Their course of action will mold the churches that have their labor; therefore there should be diligent heart-searching to see whether they are in the love of God, whether Christ is dwelling in them by living faith.

The standard of Bible religion has been greatly lowered. To confess Christ is not what many suppose it to be; and the lax ideas that prevail on this subject have affected ministers as well as people. Personal conflicts and victories will make up the experience of every child of God. But how many there are who profess Christ, and yet know nothing of this Christian warfare. They make no advancement in the Christian life after their baptismal vows are taken. It is not considered essential to carry their religion into their every-day life, into all their business and social relations; and with many, personal experience in the things of God come to an end when they unite with the church.

A worldly religion is now current; and the minister has a work to do to arouse a sleepy, indolent, world-loving church from their dangerous slumbers. If he is a true servant of Christ, he will not cease his prayers, he will not cease his efforts, until every member of his flock has been brought into working order. He will not, if he is a true educator, think to do all the work himself, but will show skill in bringing out and



developing the talent that is within his reach. The people must be taught to labor in the vineyard of the Lord, and this is the minister's great work. All power belongs to God; but he has chosen human instrumentalities to do his work in the earth. Here is something to call into active exercise all the powers which men and women possess, whether mental or physical. They have no right to bury their talents in worldly enterprises, thus depriving the Creator of the service which is his due.

The work of God must be carried forward in the earth, and that which he has determined must be accomplished. But the Lord is just, merciful, and good; he requires nothing of his servants which they cannot do,--nothing but that it is for their interest to do. Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all. Jesus inquires of these unemployed ones, "Why stand ye here all the day idle?" And his word of command to them is, "Go ye also into the vineyard."

Christ is our living head, and we are the members of his body, mutually dependent. It is not his plan that a single member shall become weak for want of exercise. If one member suffers, all the members suffer with it. If one member is honored or enlightened, all the members rejoice with it. Every member receives life from Christ, the living head, "from whom the whole body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." "The eye cannot say unto the hand, I have no need of thee," for "unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Thus it is plainly stated that each member is to be active, and to use his ability to the utmost for the upbuilding of Christ's kingdom in the earth. We each have an individuality in our work, but not separate and distinct from our brethren. A living link unites the people of God, and makes them one in spirit, one in knowledge, and one in love to God and their fellow-men. They are branches of the Living Vine, and are

partakers of its sap and nourishment. Every branch in the Vine is expected to be fruit-bearing. Said Jesus, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

It is not the will of God that any should perish, but that all should come to a knowledge of the truth, and be saved. And if men and women would unselfishly do the work which God has left for them, not shirking responsibilities, the gospel would be brought within the reach of all. Let none be content to drink of the life-giving fountain themselves, but let them extend the invitation, "Whosoever will, let him take the water of life freely." Christ left his royal throne and high command in heaven, and came into the world to save sinners. Who of those who profess to be his ministers--who of you, my brethren--have such a love for souls as Jesus has shown for you?

God uses simple instruments. With Jesus abiding in the soul by faith, we can do all things. If the soul is sanctified through the truth, it will be revealed in the life. If you labor unselfishly, dear brethren, however imperfect your work may appear, it is accepted in the sight of your Master, and it will accomplish his purpose. But if your work has been done in human wisdom, or has been marred by selfish motives, the divine signet will not be placed upon it, and you will be made ashamed. Your preaching in the desk is only the beginning of your work for Jesus. Your discourses must be followed by holy living, by bearing burdens in the cause of God, by coming close to hearts, by teaching every one how to make the best use of the talents intrusted to him of God.

Everything of a worldly nature must be kept subordinate to the higher, eternal interest. The minister must be Christ-like, forgetful of self; all childishness, weakness, and deformity of character must be overcome. He must be a pattern of piety, having learned to exercise the meekness and lowliness of Christ and to bear his yoke with patience. Jesus lived not to please himself; but how few are the instances where men in this age are willing to deny self, and take up the cross and bear it after him. The present character and works of God's professed people are not in accordance with their faith. There must be more of a self-sacrificing spirit, more earnestness and faithfulness in their labors, on the part of those who would enter the ministry. Those who professedly represent Christ must keep themselves unspotted from the world. They must be minute men, earnest and true, that the power of God may attend their efforts, while like Paul they labor to present every man perfect in Christ Jesus.

The great deficiency in love and zeal, the manifest backsliding, the easy, contented disposition of many who profess Christ, should alarm the watchmen. They should inquire, What does this mean? Where am I standing? What am I doing to make manifest the truth as it is in Jesus? Am I watching for souls as they that must give an account? What do the books of heaven testify of me? Is faithfulness set down opposite my name, or am I classed with the slothful servants, whose portion will be with hypocrites and unbelievers? As a people, we profess to believe most sacred, testing truths. God has made us the depositaries of his law. We are chosen to be separate from the world, to be God's peculiar people, to love him, but to renounce the world and the things of the world. We are called upon to deny self, and to grow in grace and in the knowledge of the truth.

Many youthful ministers have not a sense of the sacredness of the work. They are weak when they should be strong. Christ went without the camp, bearing the reproach of sin, and we are to follow his example. Paul exhorts, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The Lord of glory assumed human nature that he might seek and save that which was lost, and link finite man with the infinite God. No other eyes looked upon man with such pity; no other arm was able to save; no other hand could lay hold on man to lift him up. The condescension of Jesus, his self-sacrifice and unparalleled effort, have prepared the way for us to labor in his strength. Now the question is, Will we work as Christ worked, full of love and pity, or will we coldly hold ourselves aloof from our fellow-men?

We should manifest our love for souls by doing what we can for their salvation. We must exercise much forbearance and wisdom, and put forth pains-taking effort. We must be much in prayer that God will work with our efforts. "Abide in me," is Jesus' requirement; and this involves careful living, and persevering, untiring efforts to save souls. But how easily we become discouraged, and turn away from souls because the great adversary binds them to his side. Selfishness girds us about as with iron bands, and we do not feel like exerting ourselves for others; but selfishness cannot exist where true faith in Christ is exercised. Self-interest, coldness, sluggishness, cowardice, all shrink from the presence of faith.

There is danger of becoming selfish and sectional in our feelings while laboring

for the upbuilding of the cause of God. If men are converted to the truth here in Vermont, is it any reason why you should feel that you have a right to confine their labors to this State? This is not wise policy. They may be adapted to some special work which the Lord has for them to do elsewhere, and let no man reach out his finite arm to bar the way. Let no one manifest a selfishness in this matter, for the world is to be warned. Souls in other States and Conferences are just as much in need of the message of truth as those in your own State, where you are particularly interested. The truth is in our hands to be communicated to those who have it not, and souls are to be reached wherever they are. The standard of Christ is to be raised in many places where as yet it has never been seen.

If duty calls the young men who have been laboring in your State to go elsewhere, do not seek to hold them back. There has been too much of this selfishness shown in various sections. One part of the field is as important as another. Our field is the world. There are no bounds; but, sowers, be diligent, "steadfast, unmovable, always abounding in the work of the Lord." If men are moved to other fields, work on, pray on, that God may raise up others, and by the soul-transforming truths for this time fit them to labor in his vineyard, either to remain with you, or to go into other States.

Of those who are just entering the work of the ministry, growth is expected. They should heed the words of Peter, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." How few receive the amazing grace and love of Christ with a deep and permanent sense of their own weakness and unworthiness! If they would cherish true humility, the Lord could do much more for them; but he cannot trust them with any large measure of grace and responsibility without their becoming self-exalted, filled with pride and vain conceit.

What a work might be done for the Master by you, brethren, who are assembled under this tent. But do not overestimate yourselves. "I dwell," says Jehovah, "with him that is of a contrite and humble spirit." We shall forfeit the favor of God if we lose the meek and lowly spirit which in his sight is of great price. Love to Jesus must be the motive which impels us to action. He places the highest value upon even the most trivial acts done from love to him. We must love one another as he has loved us; and by and by

we shall hear him pronounce the welcome benediction, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord."

November 18, 1884

## **The Coming Thanksgiving**

Our Thanksgiving is approaching. Will it be as it has been in many instances, a thanksgiving to ourselves? or will it be a thanksgiving to God? Our Thanksgivings may be made seasons of great profit to our own souls as well as to others, if we improve this opportunity to remember the poor among us. God has placed his poor in our midst, and he identifies his interest with them. Those who for Christ's sake relieve their necessities thus show that they would gladly do the same for Jesus; but as they cannot manifest their love to Jesus in person, they do their acts of sympathy, their deeds of love and beneficence, to him in the person of his saints.

There are among us poor persons who need not have been thus if they had manifested wise forethought and careful Bible economy when they had opportunity and ability to earn wages. But they spent all as fast as it came, indulging in things they might have done without, and lacking nothing for their own comfort. Their desire to dress as richly as their relatives or friends, the desire to gratify their fancy so to provide for their tables as to make a good showing before friends or relatives who love not the truth, makes them very liberal to themselves, which results in their really doing injustice to themselves, to their families, and those whose capital they are using. Many need not be poor if they were self-denying and economical. When in possession of health, they should improve the opportunity when money comes in, to practice economy and lay by a certain sum weekly, resolving not to touch it even if for some meals they were obliged to eat salt and potatoes, or porridge and bread. This self-denial would be of the greatest advantage to the health. And if wages were low, or money scarce, it would be a gratification to know that there was something to fall back upon.

There are families where enough is wasted to support a small family. Such the Lord is testing. He will let them experience pinching want,--the only way in which they can learn the lesson that it is not selfish indulgence or chasing after pleasure that brings peace and contentment. Real moral worth, the love and fear of God, opens fountains of pleasure that are never dry.

While there are those who are in poverty through extravagant habits of living,

there are also those who bear the curse of God for their dishonesty. They profess to be Christians; but they have overreached, thinking it was very cunning to deceive, to prevaricate, to obtain means under false pretenses, to take that which was not their own. God cannot bless this class. They will eventually come to want.

But these are the degraded poor, bearing the present penalty for their evil course, preparatory to the final judgment of God, and the reward they will receive according as their deeds have been. While he bears long with the perversity and iniquity of those who profess to be Christians, but who are so only in name, God never forgets, and he will punish their transgressions and visit their iniquities. There are poor among us who have done the best they could; but misfortune and sickness seem to be their lot. Their homes are not attractive because they cannot make them so. They have no money to indulge in the gratification of luxuries or those things their tastes desire. The plain necessities of life are all they can afford. There are many such ones to whom it is exceedingly galling to be obliged to depend on charity in the least sense. But, brethren and sisters, God has placed these very ones in our midst to test and prove us, to keep our dispositions Christ-like. God withholds nothing from us; we are the recipients of his mercies. Day by day and hour by hour, God is giving to us generously; and shall we for one moment look down upon the poor as though in God's sight we were better than they? God forbid! Never let the hungry cry of the destitute and afflicted ones come up to God against us; for every tear and every pressure of suffering want bears a cry up to heaven,--a grave charge upon some one of God's favored ones.

There are a hundred ways that can be devised to help the poor in so delicate a manner as to make them feel they are doing us a favor by receiving our gifts and sympathy. We are to remember that it is more blessed to give than to receive. The attentions of our brethren are most liberal to those whom they wish to honor, and whose respect they desire, but who do not need their help at all. Custom and fashion say, Give to those who will give to you; but this is not the Bible rule of giving. The word of God declares against this way of gratifying self in thus bestowing our gifts, and says, "He that giveth to the rich, shall surely come to want."

Now a season is coming when we shall have our principles tested. Let us begin to think what we can do for God's needy ones. We can make them through ourselves the recipients of God's blessings. Think what widow, what orphan, what poor family you can relieve, not in a way to make a great parade about the matter, but be as a channel

through which the Lord's substance shall flow as a blessing to his poor. As you look upon your own children, consider how many there are just as good and noble who have but little to cheer or make them glad. They may be orphans, with no home, no father, no mother, subject to temptations and influences calculated to lead them to ruin when these days of festivity occur. Who has a care for these homeless ones? Whose doors are open to them? Let the widow and the orphan be remembered.

But this does not embrace all your duty. Make an offering to your best Friend; acknowledge his bounties; show your gratitude for his favors; bring a thank-offering to God. How many want a share in our College at Healdsburg, Cal.? How many want to present a thank-offering to God through the College at Battle Creek? How many want to invest something in our school at South Lancaster? Brethren and sisters, eat a plain dinner on Thanksgiving day, and with the money you would spend in extras with which to indulge the appetite, make a thank-offering to God. What will you do for our new school just dedicated at South Lancaster? This school is at present in the greatest need. Will you do something for it?

Everything seems to have degenerated into mixing the spurious with the genuine. Thanksgiving is almost entirely perverted. Instead of being a day of solemn gladness and gratitude to God, it has become a day of jollification, self-indulgence, and gluttony. Self interposes for attention, for gratification, for indulgence. This is a thanksgiving and oblation made to self to the forgetfulness of God and all his benefits to us. Let nothing interpose to detract glory from God.

How much good might be done if we would make a right use of our associations with one another! Every one who has received of the heavenly benefits is under obligation to shed some light on the pathway of others. In all our associations we are to be witnesses for Christ. Then all those who truly love God will cease their idolatry of self. Let this be the case in the coming Thanksgiving. Employ your powers to a better purpose than in cooking a variety of food with which to gratify your appetites. Employ that time in becoming missionaries for God's cause, seeking how much you can do to turn the attention from self to the Lord our Creator. Gather up the offerings. Set the mind to running in a different channel than has been your custom. Let your works correspond with your faith. See what you can do toward turning your thoughts heavenward in place of upon earthly appetite and selfish indulgence. Wisely improve your powers in gathering up the smaller and larger offerings for the Master, and thus



present a true thanksgiving to God. Make the most of your social position and influence to advance the interests of God's cause in the earth. There have been so few true Thanksgivings to God! Everything has been turned from God and heaven to earth; and now let us make every effort in our power to turn the mind back to God, away from earth, away from selfish interests, and away from self-serving. We know but little of the experience of self-denial. We must know more of it, weaving benevolence into our daily experience.

There never was a time when we needed to begin to understand our duty to God as now. Let the questions be asked in sincerity, Am I a Christian (Christ-like)? Am I showing my loyalty to God, and interestedly engaged in his service? Am I doing his word as well as hearing it? Let every one, young and old, feel the responsibility of his stewardship. All are in their Master's service. If those who profess to be Christians expend money needlessly when there are so many missionary enterprises that demand all the means that can be spared by every one of us, they are unfaithful servants. When about to purchase some article that is not essential, remember that the means thus invested, if not necessary for health or comfort, is so much retained for selfish purposes that ought to have been invested in the cause of God. It might have added some really necessary article of food or apparel to the needy poor around us. Cannot we, upon the coming celebration of Thanksgiving, make a thanksgiving for others through our thoughtful sympathy and deeds of love and kindness? We may bring rays of sunshine into many a heart that has long been desolate.

How many in the Christian world will upon this Thanksgiving obey the injunction of Christ, "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." Instead of inviting those who have many good things in this life, and who cannot appreciate the favors of a feast, invite to your homes the needy, the poor, the widow, the fatherless. To the ones who have an abundance we have shown honor; but the ones who were really in need, who would esteem our favors as of great value, we neglect because they are poor, as though they did not belong to the Lord's family. The poor as well as the rich are under God's care. Then let us keep Thanksgiving in God's own way, and no longer follow the customs of the world, selfishly heaping our favors upon a few favorites, and neglecting the ones precious in the sight of the Lord, though slighted and neglected by those who profess to be the children of God.

The pampered, the indulged, need to be in the place of the poor for a year, if not longer, that they might learn by experience what it is to be straitened in purse, to be humbled by slights, to be neglected, to want for sympathy, to put up with inconvenience, to lack many things necessary for comfort. This experience would give a different mold to the character. It would open eyes now selfishly blind; and when placed back where there was an abundance at their command, their sympathies, which are now sealed to everything but selfish interests, would become extended and deepened.

Brethren and sisters, will you this Thanksgiving live and act the Christian as well as bear the name? Remember the words of Jesus: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.... Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Matthew 25:42-45. Never let it pass from our minds that Christ identifies his interest with suffering humanity. And we are to work for them as he worked for us. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We may show our love and benevolence to Jesus in the person of his saints, saying as did David, "All things come of thee, and of thine own have we given thee."

When the blessing is pronounced on the faithful, unselfish worker, the question arises from the lips of him receiving the blessing, "When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" They knew not that they had done any wonderful thing. The works of love and mercy had been the natural result of their love for Jesus. When the heart is filled with the heaven-born principles of true faith and devotion, there will be an immediate kindling of love toward Jesus, the author of redemption; and the very same works of benevolence which characterized the life of Jesus, will be wrought out by his followers, in gratitude, in devotion, in acts of mercy,-- the natural fruit borne by a branch of the Living Vine. If there is in us the love of Jesus, who hath loved us, and given himself for us, then we shall reveal the spirit that is in us by doing as Christ has done. "Beloved, if God so loved us, we ought also to love one another."

The poor we have always with us; and opportunities are thus granted us of testifying to our love for Jesus in the person of his saints. Jesus linked himself with humanity in ties of close brotherhood. He sympathized with the poorest of the race. On

the coming Thanksgiving, let us take our stand on the platform of love to our Redeemer. I shall look with interest for the reports of the coming Thanksgiving; for I believe it will be to all who will work as did Christ, the best and happiest of their lives.

November 25, 1884

### **Notes of Travel**

We reached Portland about ten o'clock Tuesday evening, September 9. Wednesday we rode twelve miles to Gorham to visit my sister, who has been an invalid six years from acute rheumatism. The suffering one awakened sorrow and called out deep sympathy; but we could do nothing to stay the progress of disease. We could only pray for and with her, and leave her in the hands of a compassionate Redeemer.

While in Portland, in company with Sr. McOmber, I visited localities of special interest in connection with my early life, among them the spot where I met with the accident that has made me a life-long invalid. This misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in him.

I have read of a little bird that while his cage is full of light never sings the songs his master would teach him. He will listen, and learn a snatch of this, a trill of that, but never a separate and entire melody. But the master covers his cage, and then, in the dark, he listens to the one song he is to sing. He tries and tries again to sing that song, until it is learned, and he breaks forth in perfect melody; and then the cage is uncovered, and ever after he can sing it in the light. Thus God deals with his creatures. He has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward.

I passed the spot where the house once stood where Jesus revealed himself to me in power, and I seemed to see his blessed face beaming upon me in divine love and gentleness. I also visited my early home, and the house where my first vision was given me; but railroad buildings have crowded out many dwellings that used to stand in this locality. In the chamber of the last-mentioned house, I once passed a night of anguish at the thought that I must go out and relate to others the things that God had presented before me. I shrank from this work in timidity and fear; the cross seemed so heavy that it would crush me. How clearly I remembered the experience of forty years ago, when

my light went out in darkness because I was unwilling to lift this cross, and refused to be obedient. I shall never forget the agony of my soul when I felt the frown of God upon me. I was urged to attend a meeting in my father's house. The brethren and sisters bore me in the arms of their faith to a pitying Redeemer. I surrendered my will, feeling that I would do anything if the Lord would once more let his light shine upon me. I was delivered from darkness and despair, and restored to the favor of Heaven. I then lifted my cross, and have not since tried to exchange it for a lighter one.

It has been my lot to be chastened by affliction, which has had a softening and subduing influence, removing enmity from my heart, and filling it with sympathy and love. My life of bereavement, pain, and suffering has not been without precious revealings of the presence of my Saviour. My eyes have been attracted to the heavens that shine in beauty above us; I have obtained glimpses of the eternal world and of the exceeding great reward. When all has seemed dark, there has been a rift in the clouds, and sunbeams from the throne have dispersed the gloom. God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up to catch the rainbow of promise, and reflect light to others.

Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern him. He longs to clasp our hands firmly, while we cling to him in simple faith, imploring him to guide us. It is our privilege to rejoice in God. If we will let the comfort and peace of Jesus into our lives, we shall be kept close to his great heart of love.

I felt the deepest interest in the meeting in Portland, where my childhood and youth were passed. Some of my old school-mates made themselves known to me on the ground. I also met a number of relatives who were my neighbors forty years ago. It afforded me great pleasure to meet and greet these old friends.

Strict order was observed on the ground. At nine or half past, the bell was rung for retiring, and after that no meeting or loud talking was allowed. At five, at the sound of the bell, the camp was astir, preparing for the morning meeting in the pavilion. I was gratified to see the full attendance at this early hour.

The practice which prevails in camp-meetings held by some denominations, of continuing the meetings to a late hour, some even spending the night in praying and

shouting is not conducive to the spiritual advancement of the worshipers. I have been told that in several instances persons have been taken from these meetings so excited that they were considered fit subjects for an insane asylum. This has caused many to decide never to attend a camp-meeting; but on attending those held by our people, they are forced to admit that they can see nothing objectionable in them. They say that the order is fully as good as that observed in houses of worship in the cities.

Body and mind need rest, that the mind may not become unbalanced and excited from being subjected to a constant strain. In our camp-meetings great pains is taken in Bible-readings and sermons to make important points of truth so clear that none need to be in ignorance. And good and regular sleep should be secured, that the mind may be clear, and in the best condition possible to weigh the arguments presented and to decide between truth and error.

Wednesday evening the Lord gave me strength to bear my testimony. What emotions filled my heart as I stood before the people of my native city. It was here that I received my first impressions in regard to the speedy, personal coming of our Lord. Here my father's family, including myself, were excluded from the Methodist church for cherishing this blessed hope. I knew there were none in the congregation who had been active workers in the message of the first and second angels. And yet this city was favored with special light and privileges in the great movement of 1842-4. A large company accepted the faith, and rejoiced in the glad tidings that Jesus was soon coming. Many more would have taken their position with the waiting, watching ones, had not the ministers warned them against attending the Adventist meetings, telling them that it was as great a sin to listen to these doctrines as to attend a theater.

A few paragraphs from a letter written in reference to the revival in Portland under Father Miller's labors will give a good idea of the character of his work. At the time, he was "lecturing to crowded congregations in the Casco-street church on his favorite theme, the end of the world and the literal reign of Christ for one thousand years." Eld. L. D. Fleming wrote of these meetings:

"Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Bro. Miller's lectures have not the least effect to frighten people; they are far from it. The great alarm is among those who do not come near them. Many who stay away and

oppose, seem excited, and perhaps alarmed; but those who candidly hear are far from excitement or alarm.

"The interest awakened by his lectures is of the most deliberate and dispassionate kind; though this is the greatest revival I ever saw, yet there is the least passionate excitement about it. It seems to take a deep hold on the main part of the community. What produces the effect is this: Bro. Miller simply takes the sword of the Spirit, unsheathed, and lays its sharp edge on the naked heart, and it cuts; that is all. Before the edge of this mighty weapon, infidelity falls and Universalism withers; false foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest to apostolic revivals of anything that modern times have witnessed."

A little later he wrote:

"There has probably never been so much religious interest among the inhabitants of this place, generally, as at present; and Mr. Miller must be regarded, directly, or indirectly, as the instrument, although many, no doubt, will deny it, as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present instance there has been, comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Bro. Miller's lectures.

"At some of our meetings since Bro. Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion by coming forward for prayers; and probably between one and two hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and these places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are converted to God. One or two gambling establishments, I am informed, are entirely broken up. Infidels, deists, and Universalists have been converted. Prayer-meetings have been established in every part of the city by the different denominations or by individuals, and at almost every hour. Being down in the business part of our city on the 4th inst., I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged in prayer, with one accord, at about eleven o'clock in the

daytime.

"In short, it would be almost impossible to give an adequate idea of the interest now felt in the city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in one month since Mr. Miller came here than in any four months previous. A member of an orthodox church informed me that if Mr. Miller would now return, he would probably be admitted into any orthodox house of worship, and he expressed a strong desire for his return to our city."

These statements I know to be true. And as under the first and second angel's messages the truth was proclaimed without excitement or extravagance, so the work goes forward under the message of the third angel. The discourses on the Portland camp-ground were not of an emotional character, but appealed to the intellect; and many listened with deep interest to the evidences of our faith. Some, like the noble Bereans, began to search the Scriptures prayerfully to see if these things are so. Others were unmoved; they were content with their position and doctrines, and did not wish to make any change.

Some passed our tent talking of the meetings. All expressed a favorable opinion, and acknowledged that a great deal of good instruction was given, which, if heeded, would prove a lasting benefit. One inquired, with considerable earnestness, "Well, what do you think of the Sabbath question, and the statement that the first-day Sabbath is a papal institution?" The answer came, "As for the Sabbath, I pay no attention to that. I just let the arguments go into one ear and out of the other. Why, the whole world keeps Sunday."

Here is a message from God presenting Bible evidence that they are keeping holy a common working day; that they are reverencing an institution of the papacy instead of the one established by Jehovah; and they care not whether it is genuine or spurious as long as the world accepts it. If Jesus were on earth, he could say of them, as he did of the Pharisees of old, "In vain they do worship me, teaching for doctrines the commandments of men." Well did the prophet say, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." "And this is the condemnation,



that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Again he said, "I am the light of the world; he that followeth me shall not walk in darkness." The light of truth is going forth like a burning lamp, and those who love the light will not walk in darkness. They will study the Scriptures, that they may know of a surety that they are listening to the voice of the true Shepherd, and not that of a stranger.

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible."

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And "what," says the

prophet, "is the chaff to the wheat?"

None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the "path of the just is as the shining light, that shineth more and more unto the perfect day."

December 2, 1884

### **The Otsego Meeting**

Our General Conference over, we left Battle Creek November 21, to attend a three days' meeting at Otsego. We rode on the cars to Kalamazoo in company with Eld. Daniels and his wife and Sister McOmber. Bro. Leighton met us there, and took us in his carriage to Otsego, sixteen miles. As we entered the village, we heard the evening bells ringing for meeting, and we were told that there was an appointment for Sister White to speak. I hurried to Bro. Leighton's house, and back to the church, thinking that if I relied upon my own strength and wisdom I could make excuses and decline; but looking to Jesus for help I opened my Bible, and spoke with great freedom and clearness from Ephesians 3:14-21.

The brethren and sisters had come together from different churches, and the house of worship was crowded. The gallery was full, seats were placed in the aisles, and quite a number could obtain no seats. My own soul was strengthened and refreshed in dwelling upon the gracious promises of God. In watering others, my own soul was watered.

Sabbath morning, at eight o'clock, we met for a social meeting, in which I considered it a privilege to take part. Many excellent testimonies were borne. I then addressed the Sabbath-school for about twenty minutes.

It is of consequence to us all to be thoroughly acquainted with the Scriptures. There is in our land a general disregard of the Bible; and every believing parent among Seventh-day Adventists should make special efforts to become themselves intelligent in the Scriptures, and by precept and example to educate their children to appreciate the Sabbath-school and the precious opportunities within their reach of learning the sacred truths of God's word. We shall all be severely tested. Persons who pretend to believe the truth will come to us and urge upon us erroneous doctrines, which will unsettle our faith in present truth if we pay heed to them. True religion alone will stand the test of the Judgment. Every teacher in the Sabbath-school should be a learner in the school of Christ. Then he himself will be profited in his efforts to teach the children under his care. Special promises are made in the Scriptures to those who shall be instrumental in

turning many souls from darkness, in bringing sheep and lambs to the fold of Christ, and in converting sinners from the errors of their ways. When the Master comes to reckon with his servants, every unselfish worker will receive a reward proportionate to his labor. Let every teacher, therefore, take his class, member by member, calling them each by name, and present them before God for his blessing. Then let him try by every means in his power to win them to Jesus. This important work is greatly neglected. Should it be carried forward, a spirit of reformation would be seen in the Sabbath-schools. We should have fewer unmanageable youth; for divine power would be combined with human effort, and the Spirit of God would bring every power into subjection, into obedience to Christ.

During the week, we should keep in view the Sabbath of the Lord, and labor to the end that our children shall have some time each day to study their lessons with their parents, the parents themselves showing an interest in the lessons. This will educate the children to feel that their lessons are of consequence. If on Sabbath morning parents spend hours in sleep, they lose much. They are wasting God's time, and it cannot be recalled. If it were their own, they would not thus idle it away. If the parents arise early, they can prepare the morning meal and have family prayers without haste or confusion. Then there is time to review the lessons, and the children, with their parents, can go to the Sabbath-school without becoming hurried, and can do justice to their lessons.

The ministers, who are stewards of the mysteries of God, and those who will give their lives to him without reserve, can do a good work for the Master. Lose no opportunities to help the children to become intelligent in the understanding of the Scriptures. This will do more to bar the way against Satan's devices than we can now imagine. If they become familiar with the truths of God's word, a barrier against ungodliness will be erected, and they will be able to meet the foe with Christ's words, "It is written." There is a great work to be done for youth and children; and every son and daughter of God may act a part in it, and thus be partakers of the reward that will be given to the faithful workers.

Eld. Daniels spoke to the people Sabbath forenoon from Jeremiah 17:9, 10: "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." His discourse made a good impression on the minds of all present; and in the testimonies borne by our brethren and sisters Sunday

forenoon, references were made to his discourse, showing that many hearts were deeply impressed by it, and that they meant to be doers of the word and not hearers only.

Sabbath afternoon, I spoke from Revelation 3:7-9. Although the house was packed, when we called for those who wished to be on the Lord's side to separate themselves from the congregation and come forward, seat after seat had to be vacated, until nearly all the pews in the body of the house were filled with those who wished the prayers of God's people. Seventy-five came forward. This was a precious season. How my heart rejoiced to see Bro. Canright all interest, heart and soul in the work, as he used to be years in the past! I could but exclaim, What hath the Lord wrought! "Bless the Lord, O my soul, and all that is within me, bless his holy name." We knew angels of God were in the congregation. Evil angels were also there, at work with might and power to bind their chains upon souls that would otherwise yield to the entreaties and warnings of the Spirit of God. There were some in that congregation whom the Lord loved, but who had been in perplexity and doubt, and who had been loosening their hold on the pillars of our faith. How grateful I felt to the Lord that probation was not yet closed, that all who would, might come, and find mercy, and peace, and comfort in the Holy Spirit, and form characters for everlasting life! How my soul longed to help them, every one, to the path of safety,--to the path where there is light, and peace, and joy! We hope to see them free in Jesus and rejoicing in hope, standing in defense of the faith once delivered to the saints.

A pure and holy faith is to be gained only by a diligent searching of the Scriptures; and there is danger even in this, unless the enlightenment of the Holy Spirit shall shine into the chambers of the mind. The Bible is the most precious of books; and reading and understanding its truths, making a practical application of them to the daily life, will be of the highest benefit, elevating and ennobling the character. Very many might know more of the Bible, if they would make the best use of their time, improving the minutes by diligently searching the Scriptures, testing every doctrine of faith by the law and the testimony. "If they speak not according to this word, it is because there is no light in them."

Eld. Canright spoke to the people evening after the Sabbath, from Luke 22:29, 30, giving an impressive discourse.

Sunday, our morning meeting commenced at nine o'clock. We did not have

preaching in the forenoon, the time being given to testimonies from those assembled. We consider it a wise plan to give all an opportunity to confess Christ, and to stand in defense of the truth, that all may have the privilege of witnessing for Jesus. We are always sorry that these meetings are not made more interesting than they are, that many should talk so low that they can be heard only by a few close beside them. Many need to be educated on this point; for they might as well talk in an unknown tongue, as far as others are concerned. The brethren cannot even say "Amen" intelligently; for they have not heard more than one or two words, if any. These dear souls can talk loud enough at home, or while engaged about their work; and they ought to be so grateful to God for the great plan of salvation, and that the gift of eternal life is brought within their reach, that they will be joyful witnesses for the Master. Then none would think that they were ashamed to speak of Jesus,--ashamed to acknowledge the truth. It is not enough to live in the atmosphere of truth; the truth itself must be in our hearts, its principles being interwoven in our lives day by day, hour by hour, minute by minute. Then we shall have a knowledge of the truths, of the Bible, and they will have an influence on all the faculties, freeing all from this backward spirit in meetings where they have the privilege of testifying for God. They will speak with a freedom from hesitancy, and their testimonies will be invigorating and refreshing. Such will be living channels of light, and their mental powers will expand as they grow in grace and in the knowledge of the truth. If Christ's spirit is in them, it will not create disorder and confusion, but will rectify all these mistakes and disturbances. Then let all drink deep of the fountain of truth, that through you may flow forth the living, refreshing streams that come from the fountain of life and salvation.

We listened with deep interest to remarks made by Eld. Canright at the close of the morning meeting, which were reported by Eld. Daniels. Eld. Daniels spoke Sunday afternoon from Romans 2:11: "For there is no respect of persons with God."

We were invited to occupy the Congregationalist church Sunday evening. This kindness was appreciated by us all, as more could be accommodated there than in the Seventh-day Adventist church. Notwithstanding the stormy weather, the house was filled, extra seats having to be placed in the aisles; and all listened with interest to the words spoken. This closed our series of meetings at Otsego. We were wearied from the labors at the General Conference, and dreaded any additional labor; yet we bless God for this precious season with our brethren and sisters assembled at this meeting.

Monday forenoon we visited Bro. and Sr. Russel; and Bro. and Sr. Brackett, Eld. Canright, Bro. Clemons, and Bro. J. Rumery, were present. After spending some time in profitable conversation, we bowed in prayer, and the sweet, subduing influence of the Spirit of God came into our hearts. We felt assuredly that Jesus was in our midst, and that to bless. We parted with our friends, not knowing as we should meet them all again in this life, but with a strong hope that we might again meet around the throne of God.

We hope to see our Bro. Charles Russell firmly making his way to the light, rejoicing in every point of present truth, and doing work in the Master's vineyard in bringing others to the knowledge of the truth. There is work for all to do. At Otsego we met Bro. Philip Strong, whose voice has been silent for years. We hope to see this our brother and his wife again engaged in the work, giving the trumpet a certain sound, that the people may make ready to stand in the day of the Lord. Moments are precious; we have no time to lose. We must individually do our work, and then we shall hear the "Well done" from the lips of the Master.

The most of our time was spent with the family of Eld. Canright. We were made very welcome at their pleasant and comfortable home, which is conveniently furnished, yet with simplicity. It is indeed a home. All was done that could be done for our ease and comfort. We were continually grateful to God that we felt indeed at home, and that Bro. Canright had met with so great a change in his feelings, that he had been transformed by the sanctifying grace of Christ, and that peace, and hope, and faith in present truth were again cherished in his heart. My heart was filled with joy as I looked upon his wife and his children, and thought, These will follow Eld. Canright in the path of light, and peace, and faith. While he shall go forth from his family to his labors, responsibilities must rest heavily upon his companion, to educate and discipline and mold the characters of the dear ones in her charge. Mingling firmness with love and tenderness, under the sanctifying influence of the grace of God, she can be in the fullest sense a home missionary, gathering and reflecting divine light every day, cheering, encouraging, and seconding the efforts of her husband in his work of saving souls. They are a precious family, and angels of God look upon them with interest. Angels will minister to the mother in her efforts,--the home missionary doing her appointed work,--and to the children as they may bear their lesser responsibilities. The reward that will be given the self-sacrificing worker in the vineyard, will also be given the faithful home missionary who carries "by the stuff." I felt that peace rested in the plain but comfortable home of Bro. and Sr. Canright. I could but make melody to God in my heart every

moment as I considered the work that had been wrought so wonderfully in this case. Eld. Canright saved to the cause! His precious family led into the ways of truth and righteousness! I said in my heart, as I looked upon them, Saved, saved, from ruin! If there is joy in the presence of the angels in heaven, why should there not be joy in our hearts? I do rejoice, I do praise the Lord, that mine eyes have seen his salvation.



December 9, 1884

## **Christmas is Coming**

"Christmas is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge him as their Saviour, to honor him by willing obedience to his service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ.

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes. In his wisdom, the Lord concealed the place where he buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose he has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world,--one to be received, to be trusted, to be relied on as he who could save to the uttermost all who come unto him. The soul's adoration should be given to Jesus as the Son of the infinite God.

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned

from him to mortal man, whose sinful, defective character made it necessary for him to come to our world. Jesus, the Majesty of heaven, the royal King of heaven, laid aside his royalty, left his throne of glory, his high command, and came into our world to bring to fallen man, weakened in moral power, and corrupted by sin, aid divine. He clothed his divinity with humanity, that he might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon himself man's nature, he raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds.

Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,--not their obligation to each other, to honor and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that his work is the grand theme which should engage their attention; that they should bring to him their gifts and offerings. Thus did the wise men and the shepherds.

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure-seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and his cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow-men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked his course of action. Let it mark ours who profess to love Jesus; because in him is centered our hope of eternal life.

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly

and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. How many parents are lamenting the fact that they cannot keep their children at home, that they have no love for home. At an early age they have a desire for the company of strangers; and as soon as they are old enough, they break away from that which appears to them to be bondage and unreasonable restraint, and will neither heed a mother's prayers nor a father's counsels. Investigation would generally reveal that the sin lay at the door of the parents. They have not made home what it ought to be,--attractive, pleasant, radiant with the sunshine of kind words, pleasant looks, and true love.

The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin.

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath-school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. I present before you, my brethren and sisters, an object, the European mission. In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "ever green," suggest the holy work of God and his beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. I heard Eld. Butler read a touching letter a few days since from Eld. Whitney, of Europe. The good work is going forward there, but it ought to have been done six years ago. Let

not this work be hindered. Let it advance. If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake.

Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance,--all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude,--offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to him for the gift of his Son, Jesus Christ. Let the evergreen be laden with fruit, rich, and pure, and holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve? Thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to his cause. It pleases the vanity, encourages pride, creates all kinds of dissatisfaction, murmuring, and complaints, because perhaps the gifts are not just what was desired, not of the high value wanted or expected. Christmas is not observed as its name implies it should be. Man has forsaken God in almost everything, and has turned the attention to self. He has left the pure springs of living waters which flow from the throne of God, and hewn out to himself broken cisterns, which can hold no water. God gave man a probation that he might be fitted for heaven. He was to look upward to God, who was to be the soul's adoration; but talent, skill, and inventive powers are all exercised to make self the supreme object of attention. Man has withdrawn his gaze from Deity, and fastened his eyes upon the finite, the earthly, the corruptible.

Satan is in this work to put God out of the mind and interpose the world and self that the eye shall not be single to the glory of God. Satan captivates and ensnares the mind. His infernal wisdom is continually exercised to mold and fashion the material with which he has to deal, to make God the least and the last object of devotion.

The various amusements of society have been the ruin of thousands who, but for these devices of Satan, might be servants of the living God. There are wrecks of character seen everywhere who have been destroyed by gilded, fashionable pleasure; and still the work is going forward. Thousands more will go to ruin who will not open their eyes to see and sense the fact that, although they are professed Christians, they are lovers of pleasure more than lovers of God.

I entreat you, my brethren and sisters, to make this coming Christmas a blessing to yourselves and others. The birth of Jesus was unhallowed by the great men of earth. He was the Majesty of heaven; yet this royal subject had no attendants. His birth was unhonored by the very men he came to our world to save. But his advent was celebrated by the heavenly host. Angels of God, in the appearance of a star, conducted the wise men on their mission in search of Jesus. They came with gifts and costly offerings of frankincense and myrrh, to pay their oblation to the infant king foretold in prophecy. They followed the brilliant messengers with assurance and great joy. The angels passed by the school of the prophets, the palaces of kings, and appeared to the humble shepherds, guarding their flocks by night, upon Bethlehem's plains. One angel first appeared, clothed with the panoply of heaven; and so surprised and so terrified were the shepherds that they could only gaze upon the wondrous glory of the heavenly visitant with unutterable amazement. The angel of the Lord came to them, and said, "Fear not, for, behold, I bring you tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." No sooner had their eyes become accustomed to the glorious presence of the one angel, than, lo! the whole plain was lighted up with the wondrous glory of the multitude of angels that peopled the plains of Bethlehem. The angel quieted the fears of the shepherds before opening their eyes to behold the multitude of the heavenly host, all praising God, and saying, "Glory to God in the highest; and on earth, peace, good will to men."

Then was the melody of heaven heard by mortal ears, and the heavenly choir swept back to heaven as they closed their ever memorable anthem. The light faded away and the shadows of the night once more fell on the hills and plains of Bethlehem; but there remained in the hearts of the shepherds the brightest picture mortal man had ever looked upon, and the blessed promise and assurance of the advent to our world of the Saviour of men, which filled their hearts with joy and gladness, mingled with faith and wondrous love to God. In simple trust, the shepherds hastened to follow the direction of the heavenly messengers, to find the royal babe, not in a palace, not in even a common inn, but in a stable. They bowed in reverence to the infant king, committing no idolatry. But how certain is it that idolatry is committed by those who profess to be lovers of Jesus! Their attention, thought, and powers are devoted to poor, finite mortals. Relatives and friends come in for the worship which belongs to God alone.

I entreat my brethren and sisters to have a special object in view. The European mission is in great need of means to carry forward the work. In Switzerland they are building a printing office which is greatly needed; and means is wanted to carry forward this work to completion. It now seems an impossibility to supply this great need for lack of means. The missionary work must go forward. Now, brethren, let us on Christmas make special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. Let nothing now be spent needlessly; but let every penny that can be spared be put out to the exchangers. Satan has had his way in managing these occasions to suit himself. Now let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both small and large, be brought to the store-house of God.

You that have means, who have been in the habit of making donations to your relatives and friends until you are at a loss to know what to invent that will be new and interesting to them, seek to put your ingenuity to the test, as well as your influence, to see how much means you may gather to advance the work of the Lord. Let your skill and your capacities be employed to make the coming Christmas one of intense interest, paying your addresses to the God of heaven in willing, grateful offerings. Follow no longer the world's customs. Make a break here, and see if this Christmas cannot show thousands of dollars flowing into the treasury, that God's store-house may not be empty. You may not be recompensed on earth, but you will be rewarded in the future life, and that abundantly. Let those who have so long planned for self now begin to plan for the cause of God, and you will certainly have increased wisdom. Let the conscience be enlightened, and the love of truth and of Christ take the place of idolatrous thoughts and love of self. Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest, and bestow their gifts and offerings proportionate to the means with which God has intrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of his kingdom.

December 16, 1884

## **The New Year**

Another year has almost passed into eternity; 1884 is almost dead; 1885 will soon be here. Let us review the record of the year that so soon will be past. What advancement have we made in Christian experience? Our work--have we so done it that it will bear the inspection of the Master, who has given to every man work according to his several ability? Will it be consumed as hay, wood, and stubble, unworthy of preservation? or will it stand the trial by fire?

The need of fidelity is overlooked by many. There is a great deal to be done in this world--not in our way, but in God's way--for the benefit of those for whom Christ has died; but if this is done negligently or imperfectly, "Wanting" will be written against our names in the book of heavenly records. God is not pleased with any work unless it is done in the very best way possible. Every provision has been made that we may attain a height of stature in Christ Jesus that will meet the divine standard. God is not pleased with his representatives if they are content to be dwarfs when they might grow up to the full stature of men and women in Christ. He wants you to have height and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Every passing year should increase the soul's yearning for purity and perfection of Christian character. And if this knowledge increases day by day, month by month, year by year, it will not be work consumed as hay, wood, and stubble; but it will be laying on the foundation-stone, gold, silver, and precious stones,--works that are not perishable, but which will stand the fires of the last day. Is our earthly, temporal work done with a thoroughness, a fidelity, that will bear scrutiny? Are there those whom we have wronged who will testify against us in the day of God? If so, the record has passed up to heaven, and we shall meet it again. We are to work for the great Task-master's eye, whether our pains taking efforts are seen and appreciated by men or not. No man, woman, nor child can acceptably serve God with neglectful, hap-hazard, sham work, whether it be secular or religious service. The true Christian will have an eye single to the glory of God in all things, encouraging his purposes and strengthening his principles with this thought, "I do this for Christ."

If all who profess to be servants of Christ are faithful in that which is least, they

will be faithful in much. If there are debts yet unpaid, make special efforts to pay them. If you have run up accounts at the provision store or with the dry goods merchant, settle them if you possibly can. If you cannot, go to those to whom you are indebted, and frankly tell them the impossibility of meeting these demands; renew your note, and assure them you will cancel the debt as soon as you can. Then deny yourselves of everything you can do without, and be very economical in your expenditures, until your promises are fulfilled. Do not indulge yourselves in the use of other men's money for the sake of gratifying appetite or a love of display. You may thus remove a stumbling-block whereby many were hindered from believing the truth; and your good will not be evil spoken of. Will not our brethren make diligent efforts to correct this slack, haphazard way of doing business? The old year is fast passing; it is nearly gone. Make the most of the few days remaining.

The Chinese New Year commences in February, and lasts one week. They have a custom of settling all quarrels between themselves and all outstanding debts; and if there are any who are unable to pay their debts, they are forgiven them. Thus the new year is commenced with all difficulties and accounts settled. This is a heathen custom that the Christian world would do well to imitate. God's law requires all this of us, and more,--we are to love our neighbor as ourselves. That is, we are to deal with our neighbors in everything just as we would wish them to deal with us. If we wish them to act fairly and justly toward us, then we should act fairly and justly toward them. We are simply to do as we would be done by.

In every matter of deal between men, the conduct of each is a fair transcript of his character. If a man is upright in the sight of God, his dealings will be upright in the sight of his fellow-men. His integrity is not a matter of doubt; it shines forth as purest gold refined by fire. Has he money for which he has no immediate use? He does not take advantage of the necessities of his poorer brother to require more than a fair compensation. He will not require exorbitant interest because he can take advantage of the situation. A truly honest man will never take advantage of the distress of another to add to his own store; for in the end it would be a great loss. As far as principle is concerned, it would be just as criminal in the sight of God as for him to enter his neighbor's house and steal so much gold or silver. The customs and maxims of the world are not to be our criterion, unless by the word of God we can prove them to be right. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not the greatness or insignificance of an



action that makes it honest or dishonest. God requires that in all our transactions we pursue the straight line of duty.

If we have but little time, let us improve that little earnestly. The Bible assures us that we are in the great day of atonement. The typical day of atonement was a day when all Israel afflicted their souls before God, confessed their sins, and came before the Lord with contrition of soul, remorse for their sins, genuine repentance, and living faith in the atoning sacrifice.

If there have been difficulties brethren and sisters,--if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, "Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record." Who, think you, would withstand such a movement as this? There is too much coldness and indifference--too much of the "I don't care" spirit--exercised among the professed followers of Christ. All should feel a care for one another, jealously guarding each other's interests. "Love one another." Then we should stand a strong wall against Satan's devices. Amid opposition and persecution we would not join the vindictive ones, not unite with the followers of the great rebel, whose special work is to accuse the brethren, to defame and cast stain upon their characters.

Let the remnant of this year be improved in destroying every fiber of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord's family. Press together. "United, we stand; divided, we fall." Take a higher, nobler stand than you ever have before.

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them,--the tenderness and love which marked the character of the great Pattern. If a brother errs from the truth, if he falls into temptation, they make no effort to restore him in meekness, considering themselves lest they also be tempted. They seem to regard it as their special work to climb upon the judgment seat and condemn and disfellowship. They do not obey God's word, which says, "Ye which are

spiritual, restore such an one in the spirit of meekness." The spirit of this passage is altogether too rare in our churches. It is the lack of it that shuts out the Spirit of God from the heart, from the home, from the church. Shall we not henceforth practice the Bible plan of restoring erring ones in the spirit of meekness? Shall we not have the spirit of Jesus, and work as he worked?

Keep back that disposition to crowd out a brother, even if you think him unworthy, even if he has hindered your work by manifesting a spirit of independence and willfulness. Remember that he is God's property. Err always on the side of mercy and tenderness. Treat with respect and deference even your most bitter enemies, who would injure you if they could. Let not a word escape your lips that would give them opportunity to justify their course in the least degree. Give no occasion to any man to blaspheme the name of God or speak disrespectfully of our faith for anything you have done. We need to be wise as the serpent, and harmless as the dove.

The old year is in its death struggle; let all wrath, malice, and bitterness die with it. Through hearty confession, let your sins go beforehand to judgment. Devote the remaining moments of the swift passing year to humiliation of self rather than trying to humiliate your brethren. With the new year, commence the work of lifting them up,--commence it even in the waning moments of the old year. Go to work anew, brethren and sisters,--go to work earnestly, unselfishly, lovingly, striving to lift up the hands that hang down, to strengthen the feeble knees, remove the heavy burdens from every soul. Let the oppressed go free, and break every yoke. Bring to your homes the poor that are cast out. "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 reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Brethren in every church, will you follow the conditions God has specified, and prove the Lord, and see if he will fulfill his promises? I believe he will. I have not the shadow of a doubt of it. He will do just as he has said he would, and the exceedingly

broad promises of rich blessings will be realized if we but comply with the conditions. Your heads may be hard and sound, but let not this hardness steal into your hearts. If you will fall on the Rock and be broken, then your self-righteousness will no longer exist. There will be instead soft, impressible hearts, kind, tender, true hearts, like that of Jesus, who was ever touched with human woe. You will weep with those who weep, and mourn with those who mourn. Try it, brethren; God's way is always best. You have tried your own way very perseveringly, and it does not work for the prosperity, union, and up-building of the church. Therefore let us no longer think our own plan the right one, climbing upon the judgment seat; but let us in the spirit of God bear the testimony he has given us to bear, receiving the melting love of God in our hearts while we speak plain truths to tear away the veil of deception from the eyes of those in error, giving instead the earnest, sincere, genuine love of Jesus.

This work of confession must be done sooner or later. Shall it not be done in the dying hours of the old year? Shall we not put away our sins by confession, and let them go beforehand to judgment? Shall we not strive now as we never have before, that we may commence the new year with a clean record? Shall we not individually take hold of this long neglected work, humbling our souls before God, that "pardon"--blessed pardon--may be written opposite our names? Shall we not be truly Christians--Christ-like?

Try it in every church. Have special meetings when you can,--meetings of humiliation, of afflicting the soul,--meetings where the rubbish shall be cleared away from the door of the heart, that the blessed Saviour may enter. What a wonderful time the dying of the old year and the birth of the new might be! If we individually try to do what we can on our part, God is faithful that hath promised, and he will fulfill on his part abundantly more than you can ask or even think. Let no more moments be wasted. Let us now arise, and make earnest efforts to cherish the subduing love of Jesus. We need to be melted over, that the dross may be removed. We need to learn in Christ's school meekness and lowliness of heart, drawing closer and closer to Jesus.

The prevalent evils in our homes are fault-finding and censure, placing the worst construction upon words and motives. This is discouraging to the children, frequently causing them to give up their efforts to do right. If words of commendation were spoken, when they could be justly, it would show them that their efforts were appreciated, and teach them justice. If mistakes and defects are continually pointed out,

often impatiently, and sometimes in the white heat of anger; if no kindly notice is taken of any improvement or progress, the children become disheartened. They feel that they are treated mercilessly, that they are left to struggle along without appreciation or encouragement. Shall not this state of things be changed? It must if parents want their children to enjoy religion.

The same difficulties exist in the church. Many have fainted and become discouraged in the great struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say words that encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christ-like efforts to lighten some burden. My brethren and sisters, come to your high calling.

Jesus, precious Jesus! How dear the name! how soul-inspiring! Jesus never suppressed one syllable of the truth; but he uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth always, but in love. When he denounced hypocrisy, unbelief, and iniquity, it was not in tones of thunder; but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour; but he regarded them with pitying tenderness, and sorrow so deep that it broke his heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity; yet he bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, fallen souls whom it was his mission to save.

Oh, how many fail in acting out their own peculiar temperament! They arouse in others a spirit of antagonism, and the worst feelings of opposition and enmity. Why should any one show disrespect to one who differs with him in doctrine? Agree with every one on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt.

As workers for Christ, we want sanctified tact. Study to be skillful when there are no rules to meet the case. Win hearts, not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above. Many souls have been turned in the wrong direction, and thus lost to the cause of God, by want of skill and wisdom in the worker. Tact, wisdom, and good judgment in the laborer in the cause of God increase his usefulness one hundred fold. If he can only speak the right words, and manifest the right spirit at the right time, it will exert a melting power on the heart of the needy one. To be workers for the Master, we must be educated in the school of Christ. All harshness, all denunciation and criticism, must be put away. As brethren let us love one another, then we shall not scatter abroad but gather with Christ.

The evil tendencies of mankind are hard to overcome. The battles are tedious. Every soul in the strife knows how severe, how bitter, are these contests. Everything about growth in grace is difficult, because the standard and maxims of the world are constantly interposed between the soul and God's holy standard. The Lord would have us elevated, ennobled, purified, by carrying out the principles underlying his great moral standard, which will test every character in the great day of final reckoning. But God does not require us to impose upon ourselves taxing exactions which torture the bodies he has made for a wise use. We are to glorify him in the use of our every capacity. Self-imposed cruelty to the flesh is not an offering acceptable to God; it is a sacrifice not required. But to cherish kindness and love for one another is wholly acceptable to him,-- a sweet savor. The glorious gifts God has bestowed upon us are to be used in his service, not abused as though self-torture would pay a ransom for our souls. The living sacrifice of the living affections--a working of the works of righteousness--will meet the mind of God. We may bring--he requires us to bring--our natural endowments and our acquired, educated powers to his feet. He will accept them at our hands, and return them to us sanctified, to be used in blessing others.

The precious hours are passing. My soul is drawn out in deep, earnest, anxious interest in your behalf. As an ambassador of Christ, I implore you to commence your work intelligently. Pick up the raveling ends, and bind them off for time and for eternity. It is not too late yet for wrongs to be righted; and while Jesus, our Mediator, is pleading in our behalf, let us do our part of the work. Love God with all thy heart and thy neighbor as thyself. Let us confess and forsake our sins that we may find pardon. Let those who have robbed God in tithes and offerings now come before him and make restitution. The question is asked, "Will a man rob God? as though it was not a possible

thing for one to do so great a crime; but if God has ever spoken through me, there has been grievous robbery from him in tithes and offerings.

Brethren, 1884 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your hearts in order. Set your house in order. Make thorough work while Jesus is ministering in the sanctuary. Let not these appeals be given in vain. God's treasury has been robbed of thousands of dollars, and this neglect stands registered against you in the books of heaven.

Let there be meetings in every church; and let ample opportunity be given to all to humble themselves before God, and confess their sins, that they may receive the peace of pardon. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year a higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. God help you to commence the new year with a clean, unspotted record. May you live pure, holy lives, that, whether young or old, they may be beautiful and happy, because Christ is reflected in your characters.

December 23, 1884

## Thanksgiving Sermon

"Oh! sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nation are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due his name; bring an offering, and come into his courts. Oh! worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth."

I think we have something to be thankful for. We ought to be glad, and rejoice in God; for he has given us many mercies. The thought comes to me that we may have a Thanksgiving in the future without any giving. It may be that the time of trouble will be upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. We ought to come with humble thanks for all his mercies that have been given us all through the year. But I fear too many of us encourage the habit of looking always upon the dark side of life, and that at a time when God has crowned us with his goodness and mercy. This is wrong. We should be enjoying the sunshine of his golden blessings, that have crowned the year with plenty. When God pours his blessings into our hearts, we should not shut them up as we would precious ointment, lest the perfume escape; we should bestow them upon those around us, that they also may be glad and rejoice. In my experience I have found that when I brought joy to the hearts of others, my own soul rejoiced, and was filled with the melting Spirit of God. In the morning and all through the day, a sense of God's goodness filled my heart, and it awakened such feelings of gratitude as I cannot express.

We want this Thanksgiving to be all it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies--giving thanks. Let our voices ascend in praise. Let our hearts lay hold on the Exalted One; for the train of his glory fills the temple.

We should individually aim for a higher and holier standard. The mind will surely become dwarfed if it is continually occupied with earthly things. But if trained to dwell upon heavenly, eternal themes, it will be expanded, elevated, and strengthened. The mind should take hold of things unseen, and meditate thereon; then things of eternal interest will be so exalted above the earthly, that temporal affairs will sink into insignificance in comparison. We do not regard divine things as of high value; and by neglecting to train the mind to prize eternal things more than earthly, we lose a valuable experience. We fail to obtain the wisdom God has brought within our reach. Suppose we change this order of things, and begin from today to train the thoughts to dwell upon the great plan of salvation, devoting less time to self-serving. Suppose you try to count all your blessings. You have thought so little upon them, and they have been so continual, that when reverses or afflictions come, you are grieved, and think God is unjust. You do not call to mind how little gratitude you have manifested for all the blessings of God. You have not deserved them; but because they have flowed in upon you day by day, year by year, you have looked upon them as a matter of course, thinking it was your right to receive every advantage, and give nothing in return. The Lord sometimes withdraws his mercies to bring people to their senses. Shall we make it necessary in our case for him to do so? Look away from your own trials and difficulties. Cease to magnify your little grievances. Put all thoughts of self out of your heart. Cease self-service, and serve the only true and living God. Let his melody be in your heart, and his praises on your lips. The blessings of God are more than the hairs of our head, more than the sands of the seashore. Meditate upon his love and care for us, and may it inspire you with love that trials cannot interrupt nor afflictions quench.

Let us give thanks unto the Lord; for he is good, and his mercy endureth forever. What kind of a Thanksgiving shall we keep,--one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? This is idolatry of the most offensive character in the sight of a jealous God. Everything should be avoided that would have a tendency to draw our hearts' worship from God. Let not any more Thanksgiving days be observed to please and gratify the appetite, and glorify self. We have reason for coming into the



courts of the Lord with offerings of gratitude that he has preserved our lives another year.

Parents, do not neglect to impart to your children the very education they should have. Upon their birthdays, instead of calling their attention to themselves by giving them presents, teach them to come with an offering to God. It is a sad fact that there are many children who have been left to come up willful, disobedient, unthankful, and unholy, yet whose birthdays are respected and honored with feasting and with gifts, when it would have been better had they never been born. Their birthdays might better be observed with fasting, clothing them with sackcloth, instead of making them occasions of amusement and giving gifts; for their steps are rapidly leading to perdition and ruin. In many cases, birthday gifts have proved a detriment rather than a blessing. The children should be educated to look to God as the giver of life, their protector and their preserver, and to come to him with an offering for all his favors. Every opportunity should be employed to implant in their hearts right views of God and his love for us. Nothing should be done to foster in them vanity, self-esteem, or pride. Teach them to review the past year of their life, to consider whether they would be glad to meet its record just as it stands in the books of heaven. Encourage in them serious thoughts, whether their deportment, their words, their works, are of a character pleasing to God. Have they been making their lives more like Jesus, beautiful and lovely in the sight of God? Teach them the knowledge of the Lord, his ways, his precepts. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." We want the children to learn to look away from self to heavenly things, there to bestow their thanksgiving.

God has spared our lives till this day; now how shall we keep it, with feasting and gluttony? Is this a true thanksgiving to God? No; we are to render thanks and thank offerings for the mercies bestowed upon us every day during the past year. How should we keep Thanksgiving?--"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, 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." This is the kind of a feast God instructs us to give. How many will follow these specific directions of God's word by calling the poor to their homes with words of sympathy and the spirit of beneficence, and thus make such a feast as will be pleasing to God? Satan has sought to

destroy the true purpose and design of Thanksgiving, to turn away from God the honor due him, and to center it upon ourselves.

Now is the time when God should be praised for his goodness and bountiful gifts to the children of men. You may say, "What has the Lord done for us?"--Much in every way. You have the products of the earth, filling your barns, your granaries, your storehouses. In this you have abundance for which to give thanks. Here are your children. They are clothed, and you have fuel, food, and shelter. You should not only praise God, but you should come into his courts with a thank-offering. How many of us have trained ourselves to bring an offering to him? I remember a brother's once taking us to his granary, saying, "You see my barns and granaries are so full I shall have to build an addition; for I do not know where to bestow the products of my ground." And a little after, speaking of a poor widow, he said, "I do not see how she will take care of herself this cold winter. I fear she will have a hard time of it, indeed." I said, "Who gave you these things you have just shown me! Was it not the God of heaven? You say it was; then it is your duty to give of your plenty to that poor widow. Thus you can answer this question yourself." He had not seen it in that light. He had thought helping the poor from his bounty was another consideration. God help you to open your hearts to suffering humanity; for they are the purchase of high heaven. Christ identifies his interests with those of his needy, suffering children; and neglect done to them is registered in the books of heaven as done to Christ in the person of his saints.

Brethren and sisters, you ought to be willing to do anything you can for his suffering children, that good deeds may be credited to you in heaven. Jesus will say to you in that day, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They were not aware they had done anything for him; but Christ saw that these deeds of kindness had been done through love for him and his dear children. Let us be careful that we are not deceived in this matter.

There are a great many who seem to have a great burden to do missionary work; but I have thought that if such would only begin in their own households, it would be the very best thing they could do. Whenever you take up the duty that lies nearest you, then God will bless you, and hear your prayers. There are too many doing outside missionary work, while their own households are left destitute of any such efforts,--going to ruin through neglect. They do not seem to understand that it should be their first work to take heed to home duties. The first missionary work is to see that love, light, and joy come into the home circle. Let us not be looking for some great temperance or missionary work to do until we have first done the duties at home. Every morning we should think, What kind act can I do today? What tender word can I speak? Kind words at home are blessed sunshine. The husband needs them, the wife needs them, the children need them. Now let us make a thanksgiving at home. How easy it might be for us to bring sunshine, mellow and beautiful, right into our homes, if our hearts were filled with the grace of God! This may be done by kind words and loving ministrations. If there had been more of them in the past, I believe that more of us would have come into this house with the praise of God in their hearts for his loving-kindness unto us and ours. It ought to be the desire of every heart to make as much heaven below as possible. We ought to be just before we are generous. There needs to be a home religion, a home thanksgiving. There needs to be the very soul of a pure life right at home. Then when you come to such a place as this, you will make melody to God in your hearts. They would be full of the tenderness of love. You could speak of the mercy and love and goodness of Christ in your soul. Your hearts would be full of melody all the day. Your song would be, "Bless the Lord, O my soul; and all that is within me, bless his holy name." This kind of piety is of some value. There is a great deal of meeting-house religion; but there is little home religion. Cultivate it, that when you come into the house of God, you will love to talk of Jesus. You cannot make your tongue be silent. The love of Jesus will be like fire shut up in your bones.

If a feast is to be made, let it be for those who are in need. Do you not think God regards those who are poor, who have but little of life's good things, who long for Jesus to come into their homes with blessing? Does he not call upon us to answer their prayers as far as is in our power, ministering unto their wants? Christ pities and loves them. Any neglect of them is written in the heavenly records as done to himself. Call into your houses the poor, the afflicted, the halt, and the blind.

Your blessings do not come from mortal hands. God has ministered to you all

these years. It is he who has kept your children. And now in return, why not make him a thank-offering. Even today bring larger and smaller gifts, and put them in the treasury of the Lord. Do you not think it would be pleasing to the God of heaven? Jesus says, "I have set before you an open door, and no man can shut it." What is that open door for? It is that the love of God may come streaming down to us,--poor unworthy mortals. Never have his blessings ceased to flow to us through this open door. And for this reason we ought to let this love flow to others through the open door in our hearts. Oh! let us make this the best thanksgiving we have ever had. Let us look back and see how many thanksgiving days we have spent without acknowledging God's gifts to us, and render to him that which is his own.

When you take heed to the word of God, and follow its instructions to the letter, you will enjoy blessings from the God of Jacob. Hear what Isaiah says: "Bring the poor that are cast out to thy house; when thou seest the naked, cover him.... Then shall thy light break forth as the morning." Your souls shall be like a watered garden, whose waters fail not. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Do you want to hear that voice respond to your call, saying, "Here I am?" Then go to work in God's way. Get rid of your selfishness and heartlessness, and pray God to give you a loving, tender, sympathizing heart. Then when you call you may hear his voice answer, "Here I am."

I remember the case of a poor man, who lived near a rich widow in Battle Creek. She had had her orchard trimmed, and the limbs and sprouts thus cut off lay by the fence. This poor man asked of her the small favor to give him this brush to use for fuel; but she refused him, saying, "I want to keep them; for the ashes will enrich my ground." I never pass the house of that woman without thinking of this incident. Ground enriched to the neglect of the poor!

I thank God for my life--not that it has been one of ease or of pleasure. I am not glad because of any such thing; I would not exchange my experience for any life of ease upon earth. I have a faith that looks over into the future, and sees the tree of life. Upon it grow precious fruits, and the leaves of the tree are for the healing of the nations. No more broken hearts, no more sadness, no more sins, no more sorrow, no more suffering, in that kingdom of glory. If I am faithful, I expect to meet the loved ones there. Oh! I have everything to be thankful for. I expect to see Jesus, in whom our hopes of eternal life shall have glad fulfillment. I expect to see the Redeemer's glorified saints,--the

white-robed ones about the throne, singing, the victor's song. They have overcome by the blood of the Lamb and by the word of their testimony. There they stand by the great white throne, and Jesus, he that was crowned with majesty, glory, and honor,--he leads them to fountains of living waters. He is to open to us the living truths of the word of God. We have a little of it here; but throughout eternity will be unfolded the rich treasures of truth. I am so glad that he has honored me in giving me a part to act in this work of shedding the light of truth on the earth. I am so thankful that I can be a partaker with Christ of his self-denial and suffering, and finally of his glory. I thank him with all my heart; with all my voice will I praise the Most High, and glorify him on the earth. Soon we shall know as we are known. If there are any who have had wrong feelings of jealousy, now is the time to confess them. God help us to humble our proud hearts, and bring Jesus into our midst. Open the door of your hearts and let him enter, and you will have such a Thanksgiving as you never experienced before.

January 6, 1885

### **"Go Ye Also Into the Vineyard"**

Each of us has a work to do in the vineyard of the Lord. Talents are committed to our trust, and we are responsible for the use we make of them. The Christian life does not consist merely in the exercise of meekness, patience, humility, and kindness. One may possess these precious and amiable traits, and yet be nerveless and spiritless, and almost useless when the work goes hard. Such persons lack the positiveness and energy, the solidity and strength of character, which would enable them to resist evil, and would make them a power in the cause of God.

Jesus was our example in all things, and he was an earnest and constant worker. He commenced his life of usefulness in childhood. At the age of twelve he was "about his Father's business." Between the ages of twelve and thirty, before entering upon his public ministry, he led a life of active industry.

In his ministry, Jesus was never idle. Said he, "I must work the works of Him that sent me while it is day; the night cometh, when no man can work." The suffering who came to him were not turned away unrelieved. He was acquainted with each heart, and knew how to minister to its needs. Loving words fell from his lips to comfort, encourage, and bless; and the great principles of the kingdom of heaven were set before the multitudes in words so simple as to be understood by all.

Jesus was a silent and unselfish worker. He did not seek fame, riches, or applause; neither did he consult his own ease and pleasure. When the day's labor was done, and he had dismissed his disciples that they might seek needed rest, he often retired to the lonely mountain or the silent grove, and spent the night in prayer, offering up his petitions with strong crying and tears. Not for himself were these vigils kept, but for those he came to save. He was standing between the living and the dead; his heart was moved with compassion for those who "fainted, and were scattered abroad, as sheep having no shepherd."

Our Saviour went about doing good. He did not shirk care and responsibility, as many do who profess to be his followers. There are positions which they could fill to

acceptance, and where they could do good work for God and their fellow-men; but they shrink from the work, for it would cost them pains and effort to do it well. If they were sure their work would be perfect, and they should receive only praise, they might be induced to take it up; but their hearts are filled with pride, and they will run no risks of failure and blame. They will not endure hardness as good soldiers of Christ Jesus, and so are weak where they might be strong. Were Jesus upon earth now, he would say to thousands whose names are on church-books, "Why stand ye all the day idle?" "Go ye also into the vineyard."

Every Christian should study the life of Christ, and should labor as he labored, with the same unselfishness and devotion that characterized his whole life, from his cradle in the manger to the cross of Calvary. The claims of Christ upon our service are new every day. However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God. We have not weeks and months to lay at his feet; tomorrow is not ours, for we have not yet received it; but today we may work for Jesus. Today we may lay our plans and purposes before him for his inspection and approval. Work, then, while it is day, remembering that the "night cometh, wherein no man can work." This is God's day, and you are his hired servant. No matter how far his plans and purposes may be from harmonizing with yours, you should do his bidding, answer every call, patiently take up every duty lying in your path.

On the part of every member of the church, there should be patient continuance in well-doing. Ministers have their work to do; but they cannot do that of the lay-members. God wants workers in his vineyard, and every one who has become a partaker of the heavenly gift is under obligation to respond to his call. There is unused talent among us, which should be employed in ministering to others. Some with limited talents are doing a far greater work than others who pride themselves upon their intellectual gifts. God will accept the efforts of those who put to good use the ability which he has given them, and they will be rewarded by and by according to their works.

Many admire the broad, deep river which moves majestically in its onward course to the ocean. It is worthy of admiration; for it is doing its appointed work. But what of the thousand rivulets from the mountain side, which help to swell this noble stream? It is true that they are small and narrow; but they are indispensable, for without them the river could not exist. They are unitedly doing their appointed work in fertilizing the

earth; their path through fields and meadows can be traced by the living green that lines their banks. Thus they are carrying out God's plan, and adding to the prosperity of the world. The mighty river has worn for itself a channel through the everlasting hills; but in its place the brook is as necessary as the river.

We are not all called to do some great work. We may not all be engaged in laying large plans, in doing something that will make self prominent. There are small places to be filled, little duties that must be done; and much depends on faithfulness in these minor things in binding together and making effective the larger work. If the small duties are overlooked or neglected, the large plans will not accomplish the results designed, because the details upon which success depends have not received due attention. Christ says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Men are needed who will work with an eye single to the glory of God. Simplicity of faith is a power in the believer. It will give him the mind that was in Christ, and make him a burden-bearer in the cause of God. There are some who are ready to bear burdens and responsibilities that some one must take,--some who shirk in no place. Yet there are comparatively few real workers, not one where there should be a hundred.

The work of God calls for young men who are not self-sufficient and boastful,--young men who study their Bibles and are honest and God-fearing. Volunteers are needed who will respect gray hairs and honor those whom God honors, and who will not feel insulted if they receive counsel from men of experience. Such men will be earnest workers; for their motive power will be love to God, and interest in their fellow-men. They approach the Lord's standard of manhood, and with the divine blessing on their capabilities they may reach a high degree of mental and moral excellence. To be a man that God can approve and use in his cause, is honor enough for any human being. Office, wealth, position, sink into insignificance in comparison.

Any young man is wanting in his duty to himself if he fails to meet the purposes of God by improving and enlarging his faculties. The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known. The Christian worker must grow. He must build up a character for usefulness; he must educate himself to endure hardness, and to be wise to plan and execute in the work of God. He must be a man of



pure mind and conversation,--one who will abstain from every appearance of evil, and give no occasion for reproach through his heedless ways. He must be truthful at heart; in his mouth there must be no guile.

But how imperfect and one-sided are the characters of many who profess godliness. They show that as pupils in the school of Christ, they have learned their lessons very imperfectly. Some who have learned to imitate Christ in meekness, have not learned his diligence in doing good. Others are very active and zealous; but they are boastful; they have never learned humility. Still others who are diligent, leave Christ out of their work. They may be social and pleasing in their manners, as was Jesus, the sinner's friend; they may evince sympathy and love for their fellow-men; but their hearts are not centered on the Saviour, and they have not learned the language of heaven. They do not pray as Christ prayed: they do not place his estimate upon souls. They know nothing of his self-denying life; they have not learned to endure inconvenience and hardship in their efforts to save souls from ruin.

However zealously the truth may be advocated, while the every-day life and character do not testify to its sanctifying power, it will avail nothing. Such a course hardens the heart, and narrows the mind to a form of godliness without the power. Some who profess the truth, but know nothing of the transforming work of grace in the heart, become egotistical, critical, harsh, and repulsive. Others become plastic and yielding, and bend this way and that to please every one. When the heart is changed from sin to holiness, there will be a fear of offending God. Such a work of grace will prompt men to do justly, to love mercy, and to walk humbly with God. In their work as ministers, it will enable them to develop firm, decided principle, which cannot be bribed or swayed from integrity to obtain any earthly good.

The minister, as a laborer for God and a representative of Christ, is under sacred obligations to be an example to the flock of which he is an under-shepherd. He should care in a special manner for the sheep of his fold; he should watch for souls as they that must give an account. But all who love Jesus in sincerity and truth will be workers in his vineyard. It is one of the great sins of the church that there are so many who are doing nothing. They are cumberers of the ground,--withered branches, bearing no fruit. They do not exert a healthful influence in the church; for their spirit and example are contagious, and the lame are turned out of the way. Idlers in the church are Satan's most efficient helpers.

I have tried to present before you, dear brethren and sisters, the necessity of personal effort to save souls. Each individual member is responsible for the prosperity of the church. The world is full of work for the Master. Every day brings its burden of care and responsibility; and if just one neglects the work assigned him, some sacred interest suffers.

The Lord keeps a complete list of his workers, and in Bible history he has given us the names of a few. Among those who were faithful stewards are Abraham, Joseph, Moses, Elijah, Daniel, Nehemiah, John, and Paul. These cases are recorded for our instruction, that we may imitate their virtues. The workers in the vineyard of the Lord have the example of the good of all ages to stimulate them. They have to encourage them the love of God, the ministration of angels, the sympathy of Jesus, and the hope of winning precious souls to shine forever as stars in their crown of rejoicing. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

January 13, 1885

### **The Value of Truth. Suggested by the Maine Camp-Meeting**

The important meeting in Portland, Me., was a season of great interest to me, as I had relatives and friends there who did not realize the necessity of renouncing the customs of society to obey the commandments of God. This meeting is now in the past, and what record will the books of heaven reveal in the great day? Who will heed the warning there given, and cease to trample on the divine law? How many will be doers of the word, and not hearers only?

My heart yearns for those I love, the precious souls for whom Christ died; and the question arises again and again, What preparation are they making for the future life? That which is sowed in this life will be reaped in the great harvest. None can meet God in peace over his broken law; for it has an important part to act in the conversion of the soul. The inspired word declares: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." For this reason I felt deeply anxious that those living in Portland should have the light. It was presented before them in all its clearness; but it is frequently the case that the more convincing the arguments from God's word, the less disposition there seems to be to recognize the mighty principles of truth. Human opinions and customs hold the mind in error; but they cannot with safety be substituted for the revealed will of God.

While the law of God was held up before the people, and its claims urged upon their attention, many were convinced that there is no authority in the Bible for substituting the first day of the week for the seventh-day Sabbath, which at creation God sanctified and blessed for man; but how few welcome and cherish that which in their hearts they acknowledge to be truth. They stand trembling at the cross presented, shrinking from the self-denial which always characterizes the life of the true Christian; and they turn away in neglect and derision, as did the Pharisees and rulers from the teachings of Christ.

In all ages of the world the truth and its adherents have been unpopular; and how can we expect it to be different now, so near the close of time? It is impossible for a man to become loyal to God, rendering obedience to all his commandments, without

finding himself immediately marked as odd from the rest of the world, and cut off from the society of those who transgress that law. If all would be obedient to the law of God, he would not be obliged to give up his former associates; but where one alone, or a very few at most, take a position on the side of right, a separation becomes necessary. There is a difference between the children of light and the children of darkness. Their tastes and habits are widely dissimilar. Though they may be thrown together, there is no congeniality between them; for one has a love for heavenly things, and the other for those that are earthly. "What concord hath Christ with Belial?" What harmony is there between light and darkness?

While living in disobedience, man is the enemy of God, and cannot harmonize with those who keep the divine law, and make God the supreme object of affection. They feel that the example of the obedient ones is a rebuke to them. Thus the Jews looked upon Christ. In just the degree that his life differed from theirs, they passed severe censure upon him as a rock of offense. How can we expect the servant to be greater than his lord? "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "If the world hate you," said Christ to his disciples, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Thus the words of Christ are verified, "I came not to send peace" on earth, "but a sword."

We are living in an age when the law of God is made void. Deceptive errors prevail to an alarming degree. Multitudes, forgetting that "sin is the transgression of the law," are following the lead of that great law-breaker, the man of sin. But genuine faith has not become extinct. There are two parties in the world,--the advocates of truth and purity as well as the advocates of error and corruption; and the earnest inquiry of each soul should be, What is truth? At the last we must all stand in one party or the other; and in which company do we wish to be found when Jesus shall come in the clouds of heaven? We shall all want a Saviour to stand in our defense in that awful time described by the prophet as a "time of trouble such as never was since there was a nation." And when Christ shall separate the righteous from the wicked, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left, we shall all want to be on the right hand. We shall not then esteem it an honor to be found with the multitudes in the paths of transgression.

Those who listened to the solemn discourses given on the Maine camp-ground, in which the startling events to transpire in the near future were set before the people clearly and with convincing power, have been warned. But many let the things which concern their eternal well-being go in at one ear and out at the other. One lady acknowledged that she liked the preaching, and that the doctrines were proved from the Bible; but in answer to the question, "What do you think of the Sabbath question? If what they say is true, we are keeping the wrong day, and breaking the Sabbath of the fourth commandment," she replied that she did not intend to disturb herself about the Sabbath, and that she paid no attention to what was said on the subject. I wonder if this lady will assert her position with such self-confidence and flippancy when the Judge of all the earth shall demand, "Why have you not kept my law? I delegated my servants to set before you its claims; but you have disregarded my will yourself, and by your example have taught others disobedience. They have rebelled against me because of your influence." Will she be willing to hear the sentence, "Depart from me, ye that work iniquity"?

This lady represents a class. I have experienced a sadness, almost an agony of soul, at the thought of the thousands in the same condition of thoughtless indifference. They hear the truth gladly, but will not be doers of the word where it involves a cross. If they are in the darkness of error, they do not want to know it. They feel no anxiety to search for the truth as for hid treasures. They have a peace; but instead of being the peace which Christ imparts to his obedient followers, it is the peace of self-deception and self-satisfaction, which is death.

Jesus wept over impenitent Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes." It was an infinite blessing that was granted to the world in the presence of Jesus, in his life of benevolence, his teachings, and his example; but how little appreciation was manifested on the part of those he came to save. The labors of his ambassadors will be no more highly appreciated by the men of this generation. The truths taught in the inspired word will be regarded by them as idle tales. Our hearts may go out in yearning love for souls ensnared through the deceitfulness of sin; we may warn and entreat; but we cannot make them obey; we can only pray and wait. But how fearful is the risk they are running! The precious hours of probation are passing, and the little time remaining should be treasured as grains of gold.

All are not indifferent to the warning message. There were many on the campground at Portland whose tearful eyes and solemn expression showed that their hearts were touched. Again and again the question arose in my mind, Will these go their way,--one to his farm, another to his merchandise,--and care for none of these things? I longed to have them discern the mighty agencies of the powers of darkness, which, hidden from observation, are constantly at work to draw them from the right.

Light on the law of God is now shining; and those who are called to expound the word should give the warning message whether men will hear or whether they will forbear. Dear brethren, do not shun to declare the whole counsel of God, even though it may require courage to stand in defense of unpopular truth. Learn to estimate the worth of souls according to Christ's standard. Cultivate that disinterested love of which his whole life was an example, and labor with the spirit of self-sacrifice that characterized his ministry.

January 20, 1885

### Thoughts for the New Year

The year 1884 has passed into eternity, and a new year has dawned upon us. What is the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have not many of you, my brethren and sisters, a spotted record to meet? Have you not failed to improve many of the opportunities which the old year afforded you for forming correct habits and building right characters? Have you made of yourselves all that God designed you should? Do you know more of the truth than you did one year ago? Have you practiced self-control, seeking daily to be sanctified through the truth, that your life might reflect light upon the pathway of others?

God has left each one a work to do for himself. Have you been faithful in this work? Have you studied to conform your character in every particular to the law of God? Have you sought to discover and remedy every defect in yourselves that would have a tendency to lead others from the path of strict rectitude? Has your life been so molded by the word and Spirit of God as to make you a blessing to all with whom you associate?

You are in danger from corruption within and temptation without. There are evil habits and traits of character which are constantly inclining you to selfishness and weakness of principle. During the past year, Satan has been diligent in his efforts to turn you away from beholding yourselves; and many of you have erred in leaving God's own established standard to follow an imperfect one of your own devising. But none need err from the way, for God has given his own beloved Son to be our guide to Paradise. We are to copy his pure, spotless, and holy life; and through his grace we may become partakers of the divine nature, having escaped the corruption that is in the world through lust.

Year by year increasing light is shining upon our pathway. The light we had in 1884 is not the light for us this year; if that light has been faithfully improved, we may look for still greater light in the year that is before us. Dear brethren and sisters, the increased light that you receive places you under greater obligation to God. Your

Christian growth should be in accordance with the privileges you enjoy. Each day as it passes should find you better prepared to meet new trials and bear new responsibilities. Do you appreciate this fact? Do you realize your duty to others? Consider the influence that every word and act of your life may have upon those around you. A lasting impression may be made, which will react upon yourself in blessing or in cursing. This thought gives an awful solemnity to life, and should drive us to God in humble prayer that he will guide us by his wisdom.

If all could realize this subject as it has been presented to me, many would live much more carefully than they now do. It is easy for professed Christians to extol Jesus, his perfections and his loveliness, while, under the appearance of great devotion, they are very exacting toward others, exercising over them an iron rule. It is easy for them to talk of the truth, and the importance of keeping the commandments of God, when they have never made a practical application of the principles of truth in their every-day life. They have not made a success of serving God, and so have lost the precious comfort and support which is derived from communion with him.

We belong to Jesus. He has bought us with his precious blood; and we owe him a debt of gratitude which we can never repay, but which we should daily acknowledge by willing, unselfish service. If we realize this as we should, we shall be Christlike. Like him, we shall deny self that we may do others good. But during the past year, how much time has been devoted to self-serving that ought to have been given to the Lord. How much money has been needlessly expended on trifles to gratify taste and please the eye. How much has been spent for the gratification of appetite, when plain, simple food would have been better and more nourishing, giving greater physical and mental strength.

Some have failed to present to God the tithes and offerings which belong to him. Such should awaken to a sense of their duty. The words of the prophet Malachi apply to them: "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."

Wherever there has been any neglect on your part to give back to the Lord his own, repent with contrition of soul, and make restitution, lest his curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. "Bring ye all the tithes into the storehouse," he says, "and prove me now herewith." When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask him to provide means to send the message of truth to the world. The work of God would have been much farther advanced than it now is, had each member of the church suitably expressed his gratitude to God for the priceless gift of eternal life through Christ.

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellowmen to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel?

Many of you have made great mistakes the last year; will you repeat these mistakes during the year upon which you have just entered? Human judgment is finite; and men in their blind self-will often trust to their own opinion, and take a course that cuts directly across the path of God's providence, and defeats his ends. You need to examine yourself carefully to see what is the tendency of your course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to you your standing and the nature of your work.

God alone can tell what will transpire during the year 1885. It may be in our lives and in the history of our cause more eventful than any that has preceded it. We have seen the special workings of the Spirit of God during the camp-meeting season and in the recent session of the General Conference; but these evidences that the Lord is at work should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of his providence, each token that his hand is in the work to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious

triumphs of the truth in the future.

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up with the openings of his providence. Do something, do it now; and let the record of the new year be one that you will not be ashamed to meet.

January 27, 1885

### **Thoroughness in Christian Work**

It is time that special efforts were made to spread a knowledge of the truth in our large cities. A light should be kindled in them that will shine out to the world in bright, steady beams. When camp-meetings are held in their vicinity, impressions are made that should be followed up; for if the interest is left to die out, it will be more difficult to arouse it another time. The recent camp-meeting in Portland, Me., has thrown an added responsibility upon our brethren in that State. Will they meet this responsibility in the fear of the Lord, or will they, by shirking their duty, leave souls to perish? Now, while the minds of many are stirred and convicted of the truth, the interest should be followed up by wise, earnest, and persevering labor.

It is not preaching talent alone that is needed in Portland and similar places; the call is for men who will go forth imbued with the Spirit of Christ, and work for souls. The minister should not confine his labors to the desk, nor should he settle down in some pleasant home among the brethren. He must watch for souls. He must visit the people at their homes, and by personal efforts seek to impress the truth upon hearts and consciences. He must pray with families and hold Bible-readings with them. While with tact and wisdom he urges home upon his fellow-men their duty to obey the word of God, his daily intercourse with them should reveal whatever in his character is good and pure, excellent and lovely, kind and courteous.

In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. It was personal labor for individuals and families that gave these messages their wonderful success.

The city of Portland, with the surrounding country, was extensively warned by the first and second messages. Many were stirred to search the Scriptures for evidences of truth; and they searched not in vain. Though the bitterest opposition was made to the plainest statements of the Bible, yet the truth went with power, and many were turned from darkness to light. The question has arisen in my mind, Will the proclamation of the third angel's message accomplish an equally great work in Portland? There are a few

believers in this city, and if each one of them would realize his accountability to God as one to whom light has been intrusted, others would be led to embrace the truth. But if the church here bury their talents and means in worldly enterprises, how can they render their account to the Master for their manifest neglect? The light has not been permitted to shine into their hearts and enlighten their understanding, for their benefit alone. God grant that they may be true to their trust.

The Lord has visited the city of Portland. Will those who have identified themselves with the truth do their part to carry on the good work? Will they put on the whole armor of God, and fight manfully, not their own battles, but the battles of the Lord? The enemy knows well that the united strength of all his forces is weakness when opposed against that of two or three faithful servants of Christ. Therefore he does not contend openly, but comes masked. He agrees with the little company of worshipers on many points of truth, and professes great love for the cause of God. He learns the language of Christian experience and fellowship, and gains position, confidence, and sympathy. But he is not correct in faith; unbelief is urged upon them, and the spirit of darkness prevails. Thus it has been for years; thus it will continue to be. The enemy will obtain advantage, and the children of light know not how much they lose by being ignorant of his devices. Prayers are hindered, faith is paralyzed, and a dead formality is the result.

There can be no half-way work in the service of God. The Lord is a jealous God; and he requires the sincere affection and unreserved confidence of those who profess to worship him. He will not tolerate evil. Said the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." But he listens to prayers that are offered in contrition and humility of soul. Sincere expressions of mutual faith, hope, and love will make the hour of social worship wholly profitable. But one sinner or deceiver in the meeting will do great harm. Better have a very few true-hearted worshipers than to have a much larger number composed of persons not in harmony with one another and with the truth. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Every child of God should be intelligent in the Scriptures, and able, by tracing the fulfillment of prophecy, to show our position in this world's history. The Bible was written for the common people as well as for scholars, and is within the comprehension of all. The great truths which underlie man's duty to his fellowmen and to his Maker are

clearly revealed; and those who really want the truth need make no mistake. The way is not left in uncertainty, as though we were standing where four roads met, not knowing which one to take. The truth is our guide; it is to us like a pillar of cloud by day and a pillar of fire by night.

The many contradictory opinions in regard to what the Bible teaches do not arise from any obscurity in the book itself, but from blindness and prejudice on the part of interpreters. Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error.

But however much man may pervert the words of God, his purposes will be accomplished. Men may reject the truth, but it is the truth still. To us is committed the most solemn warning ever given to man; for us who are now upon the stage of action are reserved the most important scenes in this world's history. Many who gave the first and second messages greatly desired to see this day which we see, and saw it not. And not all who now believe will remain to the coming of the Lord; some will sleep for a moment. The Master is binding the precious grain in bundles for the heavenly garner, while the wicked are gathering together as fagots for the fires of the last day. The church and the world are preparing for the last great contest, in which all must act a part. The kingdoms of the whole world are gathering their forces to the battle of the great day, when the wrath of God will be manifested against the nations that have made void his law.

In view of these things, what energy and zeal are demanded of all who profess the truth, and particularly of the ministers! Are we every one of us bold soldiers of Christ, shunning not to declare the whole counsel of God? I fear we lose sight of our duty and privilege to be partakers with Christ of his self-denial and self-sacrifice. Is not the work of God too often marred in our hands because of a cowardly fear of being blamed by the selfish and ease-loving? But some one must venture. If men accept the position of standard-bearers, the commission of ministers of righteousness, they are under obligation to push the triumphs of the cross. With an eye single to the glory of God, they must lose sight of everything but their Leader, and work as he worked.

Will the ministers in Maine so labor that their work will bear the impress of the

divine? Will they go into new fields, with the spirit of the early disciples, who went everywhere preaching the word? Will they enlarge their plans, and educate the churches to help with their talents of means and influence? Will the brethren and sisters be faithful in bringing in their tithes and offerings, that the work of God may not be crippled for want of means?

Not only here, but all over the field, North and South, East and West, more of the spirit that actuated our Saviour is needed. Then there will not be so much sensitiveness to opposition and reproach. These things must be met; but they drive the Christian to his knees, and give him a spirit that will not repulse or be repulsed.

The work in Maine should be six years in advance of what it now is. There is a disposition to shun aggressive labor, a hesitancy in planting the standard of truth in new fields. The workers need greater ability to devise and execute, more faith to move them to action. "Go forward" is the word of command from God; but, brethren, you obey very slowly. "Freely ye have received" the blessings of the gospel of Christ; freely hold out the light of hope and truth to others. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

February 3, 1885

### **"Trust in the Lord"**

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"Trust in the Lord." Each day has its burdens, its cares, and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might almost suppose that we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need.

Some are always fearing and borrowing trouble. Every day they are surrounded by the tokens of God's love, every day they are enjoying the bounties of his providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come: or some difficulty may really exist, which, though small, blinds their eyes to the many things which demand gratitude. The difficulties which they encounter, instead of driving them to God, the only source of help, separate them from him, because they awaken unrest and repining.

Brethren and sisters, do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend. All heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude which only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things, and we could gain them while ignoring the fact that God controls all things.

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss. But do not become discouraged; cast your care upon God, and remain calm and cheerful. Begin every day with earnest prayer, not omitting to offer praise and thanksgiving. Ask for wisdom to manage your affairs with discretion, and thus prevent loss and disaster. Do all you can on your part to bring about favorable results. Jesus has promised divine aid, but not aside from human efforts.

When, relying upon your tried Helper, you have done all you can, accept the result cheerfully. It will not always be gain from the worldling's standpoint; but perhaps success might have been the worst thing for you. If your confidence remains unshaken that God will do all things well, these light afflictions will work out for you a "far more exceeding and eternal weight of glory."

If trial and loss are our lot here, let us remember that the things which are seen are temporal; but the things which are not seen are eternal." "I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It would be well if we would all begin to reckon as did this hero of faith. We want an eye single to the glory of God in all the affairs of life; we want a living faith that holds fast the promises of God, no matter how dark the prospect. We are not to look at the things which are seen, and judge from the world's standpoint, and be ruled by the world's principles; but we are to look at the things which are unseen, eternal.

It is not the will of God that his people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and he deals with us plainly. He does not propose to take his people out of a world of sin and evil, but he points them to a never-failing refuge. His prayer for his disciples was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "In the world," he says, "ye shall have tribulation; but be of good cheer; I have overcome the world." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

When in the synagogue at Nazareth Jesus announced his divine character and mission, no such gracious words as he spoke had ever before fallen upon the ears of his listeners. "The Spirit of the Lord is upon me," he read, "because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then came the words so full of hope and comfort, "This day is this scripture fulfilled in your ears." He who was the hope of Israel, he who alone was able to bind the strong man armed, and set free the captives of sin, had come to them with loving offers of mercy. Admiration and wonder



were awakened; but they refused to accept him as the Messiah, because he did not come in a way to gratify their proud, unbelieving hearts.

As in the days of his flesh, he invites the weary and care-laden, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care which you have placed on your own necks, and "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." Find rest and peace and quietude in God, dear brethren and sisters. Yield your hearts to him; rely wholly upon him; cast "all your care upon him, for he careth for you."

How can we remain in doubt, questioning whether Jesus loves us, sinful though we be and compassed with infirmities? He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He came to our world in the humble guise of a man, that he might become acquainted with the griefs and temptations that beset man's pathway, and that he might know how to help the weary with his offer of rest and peace. But thousands upon thousands refuse his assistance, and only cling more firmly to their burden of care. He comes to the afflicted, and offers to soothe their grief and heal their sorrow; but they turn away from the proffered rest and peace, and continue to talk of their distress and mourn over their hard lot. To the disappointed, the unbelieving, and the unhappy, he offers contentment, while pointing to mansions that he is preparing for them: but they close their eyes to the beautiful prospects, and their hearts against the comfort and joy that the Redeemer alone can give.

Jesus, our precious Saviour, should be first in our thoughts and affections, and we should trust him with entire confidence. He has removed the barrier that separated us from God, that prevented us from grasping the hand of our heavenly Father. He has taken upon himself our guilt, and stands ready, through his own merits, to accept our penitence, and pardon our transgressions. "The chastisement of our peace was upon him, and with his stripes we are healed." And the Father himself loves us, or he could never have consented to this great sacrifice. John exclaimed, as he contemplated the amazing love and condescension of God: "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."

We cannot perfect Christian character unless we are willing to learn in the school of Christ, and make a practical use of every lesson he would teach us. Every day our Saviour gives us our work to do, and that work is to conquer every difficulty and temptation which the day presents. We are not to manufacture trials and evils by our own wrong course of action. We are not to imagine difficulties which do not exist. We need not create evils; for this is Satan's work, and he is equal to the task. When by the indulgence of a perverse temper or the natural inclinations of the heart, we help him in his work, we add to the sum of the evils which we must endure. As each day comes, we must in the strength of Jesus meet its trials and temptations. If we fail one day, we add to the burdens of the next, and have less strength. We should not cloud the future by our carelessness in the present; but by thoughtful and careful performance of today's duties, be preparing to meet the emergencies of tomorrow.

We need to cultivate a spirit of cheerfulness. We should be happy and grateful; for we have everything to make us happy and to call out gratitude. Let us ever look on the bright side of life, and be hopeful, full of love and good works, rejoicing in the Lord always.

"Let the peace of God rule in your hearts," and "be ye thankful."

February 10, 1885

### **Meetings in Chicago**

Friday, December 5, 1884, I left Battle Creek, Mich., for Chicago, where I was to spend Sabbath and Sunday, and on Monday evening join our party bound for California. I was happy to meet in Chicago Eld. J. H. Waggoner and Eld. E. P. Daniels and wife.

The labors of the past season had been so taxing that I was thoroughly exhausted, and unable to fill the appointment made for me for Friday evening in a hall controlled by the ladies of the Martha Washington Home, a society devoted to the reformation of intemperate women; but Eld. Waggoner and Eld. Daniels, who attended the meeting, reported that it was excellent. It was an experience meeting, and many intelligent and interesting experiences were related. The best feature of all was that Christ was presented as the mighty Helper of man fallen through the indulgence of appetite. In our work of reform we must present Jesus as a sympathetic, compassionate Redeemer. We must hold him up to those under the power of perverted appetite as One able and willing to save, not only children and youth, but those of mature years, even the man of gray hairs. He is a complete Saviour, and can restore to man his abused and wasted manhood.

Sabbath morning the Sabbath-school and other services were held in the S.D.A. mission rooms. Eld. Waggoner spoke in the forenoon. His discourse was followed by a social meeting, in which some very interesting experiences were related. In this meeting a son of Wm. Miller took his position with us to keep the Sabbath of the fourth commandment. He has been investigating the truth for years, but felt that his service would not be acceptable to God until he should overcome the tobacco habit. He here determined to be a free man, cleansed from everything that can defile.

Bro. Miller is over seventy years old. He left Vermont many years ago, and since that time he has not been a member of any church. He said that the preaching in the churches he attended was so different in theory from that which he had been accustomed to hear from the lips of his father, and so lacking in gospel simplicity, that he could not enjoy it, nor feel confident that the Lord was with those churches. Their services seemed to him too much like a form of godliness without the power.

Sabbath afternoon our meeting was held in the Scandinavian church, which was crowded full, the congregation being composed of Americans and Scandinavians. Eld. Waggoner opened the meeting with prayer in the English language, and Eld. Hanson followed with prayer in Danish. The singing exercise was in both languages, and was made profitable to all. I felt it a privilege to address this assembly; and nearly all, I was informed, could understand what was said. Some who had not been in this country long could understand but little; but they felt and enjoyed the spirit of the meeting.

The evening after the Sabbath I spoke in Washingtonian Hall. This is a plain, convenient, home-like room,--an excellent place for meetings. My remarks were founded on the first chapter of Second Peter. I pray that the word spoken may prove a blessing to those who heard.

Sunday afternoon I spoke in the same hall on the subject of temperance to a good congregation, who listened with the deepest interest. I had freedom and power in presenting Jesus, who took upon himself the infirmities and bore the griefs and sorrows of humanity, and conquered in our behalf. He was made like unto his brethren, with the same susceptibilities, mental and physical. He was tempted in all points like as we are, yet without sin; and he knows how to succor those who are tempted. Are you harassed and perplexed? So was Jesus. Do you feel the need of encouragement? So did Jesus. As Satan tempts you, so he tempted the Majesty of heaven. Jesus, as your representative and substitute, did not yield on the field of conflict; and in his strength you may resist and conquer. Every fallen son and daughter of Adam may rejoice that they are prisoners of hope, and that Satan can be vanquished.

At the close of the meeting, I was favored with an introduction to the President of the Washingtonian Home. He thanked me in behalf of the family and friends for the pleasure of listening to the remarks made. I was cordially invited to visit them when I should again pass through Chicago, and I assured them I should consider it a privilege to do so. I was gratified that I had this opportunity of presenting temperance from the Christian standpoint before the inmates of this Home for inebriates, where they are assisted in overcoming the strong habit which is binding so many in almost hopeless slavery. I was informed that among those who are obliged to seek its friendly aid are lawyers, doctors, and even ministers. I quote from reports of the board of managers for the year ending January 14, 1884. The president says:

"The work of this institution, as indicated in the various reports of the superintendent, is largely that of personal instruction to each patient upon the causes that lead to alcoholism, the effect upon the physical system and upon the mental and moral character, and the means to be used in overcoming the habit, and in antidoting this poison which has been imbibed into the system, and which permeates the whole being of man. The system of reform is not medicinal; it is not a system of drugging and purging, nor a gradual tapering off in the use of alcohol. The watchword at the portals of this institution is total abstinence from alcohol in every form. There are no alcoholic tinctures in medicines, no mild tonics, reinforced by other stimulants or narcotics, but total abstinence from the use of alcohol in any form, whether mixed with malt, quinine, ginger, eggs, milk, cider, or lemonade.

"Experience has demonstrated that alcoholism undermines, weakens, and destroys the moral character in man; that a proper sense of obligation, a regard for the calls of duty, and compliance with strict integrity, are as completely paralyzed as though the person followed theft and highway robbery or committed other high crimes as an avocation. The love of home, wife, and children; the choice of friends over that of enemies; life, with its duties, responsibilities, and pleasures,--all are valueless when compared to a few hours of drunken delirium. If character--the power of choosing between good and evil--is paralyzed, then it follows that character-building is the great work of reform of this institution; and as the building-up of character is a slow process at best, it seems to follow that time becomes an important factor in effecting a reformation."

"Alcoholism seems to affect all classes of society. During the past year the Home has had among its inmates nineteen physicians, eighteen lawyers, seven clergymen, besides bankers, editors, merchants, mechanics, artists, and laborers."

Had I space, I would copy more largely from this excellent pamphlet; for I want all the readers of our papers to see how exactly the principles there advocated agree with the positions taken in Good Health, that they may rejoice that the work of temperance reform is intelligently carried forward. Although its friends do not believe with us in many points of doctrine, yet we will unite with them when by so doing we can aid our fellow-men. God would have us individually learn to work with tact and skill in the cause of temperance and other reforms, and employ our talents wisely in benefiting and elevating humanity.

If we would enter into the joy of our Lord, we must be co-laborers with him. With the love of Jesus warm in our hearts, we shall always see some way to reach the minds and hearts of others. It will make us unselfish, thoughtful, and kind; and kindness opens the door of hearts; gentleness is mightier far than a Jehu spirit.

Sunday evening I spoke the second time to the Scandinavians in their house of worship, which was too small to seat all who came to hear. We hope greater efforts will be made to maintain union, harmony, and love between our American and Scandinavian Sabbath-keeping brethren. We are one in faith; and our love for one another should abound more and more. We should be of the same mind and judgment, worshiping with one accord, having an eye single to the glory of God. It is not pleasing to him to have us maintain separate interests. We should avoid jostling against one another, and strive constantly for the oneness that is in Christ Jesus. In our plans and efforts to carry on the part of the work intrusted to us, we may seem to interfere with the interests of others, and may be in danger of losing sight of the Christian courtesy which should be ever exercised toward one another. Let us remember that no other Christian grace needs such constant cultivation as that of mutual forbearance. Without this, it is impossible for harmony and love to exist. We are not perfect in character; but if the spirit of love is permitted to reign in the heart, and is developed, there will be fellowship without a jar, although the habits and customs of different nationalities may be unlike.

We need to guard against a critical spirit; for it is much easier to find fault with others than to reform ourselves. Keep the eye fixed upon Jesus and his lovely character; and you will see your own imperfections so clearly that you will be inclined to look favorably upon the course of others. Will our Scandinavian brethren keep their hearts free from malice, envy, jealousy, and criticism? and will our American brethren and sisters be true and tender and helpful to these brethren, who need help, avoiding everything which would have the appearance of neglect or want of interest? God would bind our hearts together in mutual love. He delights in showing mercy, and as his children we are to exemplify in our lives the patience, meekness, and love of Jesus.

#### RH 1/9 Our Mission in Chicago

It is well known that we have a mission in Chicago. My interest in this mission has grown deeper and deeper, and I have reason to be thankful that, although weary, I

had the privilege of visiting that place, and doing what I could to help our brethren and sisters there. This mission has started in a very small way. The work being done is a good one; but to make it a success, means is needed which is now invested in houses and lands.

The Lord's cause is certainly worthy of a better opening than it has yet in Chicago. As I looked upon the little garret-like room of the mission where our people assemble to worship God and to teach Bible truth to the people, I felt sad indeed. I thought, brethren and sisters, that the truth of God was not receiving the honor which its sacred character demands. That which we prize most highly we are willing to show our appreciation of by investing means to make it a success. We would invite our responsible brethren in Illinois and Wisconsin to take special interest in this mission, and candidly decide whether they are willing that the precious cause of truth shall be thus represented in this great city.

The inappropriate place where this mission is located, reminded me of the words of Jesus. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I thought that if Jesus were now teaching on earth he would apply these words to the house and the workers in Chicago; and in this instance the light seems to be hidden under a bushel instead of being placed on a candlestick to give light to all that are in the house.

Let our believing brethren show themselves faithful stewards of God. Narrow up your farms; for there is to be extensive work done in the great harvest field, and your means will be needed. If you cannot respond to the calls of God by bestowing means to do a larger work, then the time has fully come to "sell that ye have, and give alms." "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." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately."

The great cities must be warned; and if you have not surplus means, then it is certainly the duty of some of our brethren to sell and invest means in the different branches of the work. "Lay up for yourselves a treasure in the heavens." Duty is plain; the selling time has come if means is demanded to advance the cause and work of God and cannot be raised without selling your land and your extra houses. Awaken, brethren, to the call of duty. I see no other way that the light in Chicago and other places can be withdrawn from under the bushel and placed on a candlestick. I appeal to every one in the ranks of Sabbath-keepers to deny self for Christ's sake. There is earnest work to be done for the Master; and those who have no houses and lands to turn into money, can deny self in various ways, and save means which would have been needlessly expended. Practice temperance in all things. Cut down selfish indulgences at your tables, and dress plainly, with the great and grand object before you of having money to place in the treasury of God. You may thus be the means of advancing his cause, enlightening those who are in the darkness of error.

This, you must bear in mind, is to be done for Christ's sake, with the object in view of bringing many sons and daughters to God. It is to make ready a people to stand in the great day of the Lord. God is a sure paymaster. He may not pay you weekly, monthly, or yearly, but he pays surely in the end. If you are true to your stewardship, results will appear somewhere for the glory of God; and his glory is the salvation of souls for whom Christ died. In the day of final accounts there will be a reckoning that will surprise many. Noble deeds of self-denial for Christ's sake, of which the righteous have no knowledge or recollection, will appear on the books above as done to Jesus. These things have been done from love to God, but with no thought of the grand results until they stand revealed in the day of God.



February 17, 1885

### **From Chicago to California**

On the evening of the 8th of December we left Chicago for our long journey over the mountains and across the plains to California. We were somewhat crowded until we arrived at Kansas City, and those of our party who were feeble or advanced in years were permitted to occupy a chair car. Tuesday evening we changed cars, and had abundance of room in the two coaches provided for our accommodation.

As soon as we were by ourselves, and knew that we should give no offense, we commenced to hold religious services in the cars. The most of the time we had two meetings a day. There was a good degree of interest and freedom; and persons from the other coaches sometimes joined us. The services, some of which were Bible-readings, were conducted by Brn. Potter and Lunt. The first one was held Wednesday morning. We had a season of prayer, followed by a social meeting. Nearly all took part, and some of the testimonies borne were well wet down with tears.

Thursday afternoon we arrived at Lamy. Through the courtesy of the Company we were permitted to take an excursion eighteen miles to Santa Fe. Sr. Tolhurst, a member of our party, spent the first years of her married life in this place, where her husband was stationed as a Baptist missionary. At Santa Fe, the oldest Catholic mission in America was established. We walked more than a mile from the station to the old adobe church built by this mission in 1550. It is now vacant, a new one having been erected. This church is regarded by tourists as a curiosity.

School had just been dismissed, and there was a large number of Mexican boys in the street. As a general thing, their clothes were so thoroughly patched that it was impossible to tell of what they were originally made; but though patches were abundant, there were no rags. We tried to find the old church building by inquiring of these boys, but they looked at us curiously, and jabbered something that we did not understand. I suppose our words were as much jargon to them as their were to us; and they seemed to be laughing at us because we did not know how to talk.

The cars did not leave Santa Fe until nine o'clock P. M., and we spent the few

hours of daylight that remained to us in examining this curious old town. The scenery is not without interest. It is said that many resort to this place because of the healthfulness of the climate; but I should certainly prefer a different location for my home.

Our rambles about the town would have been more enjoyable, had there been good sidewalks; but all except the principal streets were entirely destitute of walks, and in these there were only the rudest apologies,--stones or rough, broken boards laid down on account of the mud. As we passed through the streets, the dark-skinned Mexicans peered at us through the palings, their sharp black eyes expressing undisguised curiosity. The men were smoking, and the women and children chatting in their native language; and all seemed to be taking life very easy. We saw some fine buildings constructed after the modern style; but nearly all the houses were low, with old-fashioned flat roofs. They were built after the oriental fashion, in solid squares, inclosing a court-yard.

At one church that we passed, they were making preparations for a celebration. Paper lanterns were hung from the entrance to the gate posts, and on trees in the yard in front of the church; and in the street material had been collected for bonfires. This was a festival in honor of the birthday of a saint after whom this, one of their principal churches, was named.

We visited stores where curiosities were kept for sale. Some of these were of rude pottery, homely and coarse; others were rich and expensive articles of jewelry, many of them fashioned after the most beautiful models. After our sight-seeing, we were glad to be once more settled in the cars, as many of our party were thoroughly tired out, and grateful for the privilege of rest.

We stopped several hours in Holbrook. This region abounds in petrifications. We were told that a short distance from here a petrified tree forms a bridge across a stream, and that about a quarter of a mile up the mountain-side there is a field strewn with fragments of these trees. Some of our party visited this field, and brought back many fine specimens of petrification, and other curiosities. They found the rocks and pebbles smooth and round, having the appearance of those on the ocean beach that have been worn by the action of the waves. Those who had strength for this exercise were greatly benefited by it; for it was a breaking of the monotony of the journey. Some of our sisters improved our long stay here in doing missionary work. The Sabbath was drawing on,

and we had a prayer and social meeting in our car. To us who love God and appreciate his tender care, these seasons of worship were deeply interesting. The Lord drew very near by his Holy Spirit, and we felt that under his protecting care we could go to rest without fear of accident or harm. We could lie down in peace; for the Lord maketh us to dwell in safety. We made but little progress during the night. In the morning we found ourselves in the mountains, hemmed in by the snow, although we were in Arizona, where snow seldom falls. We saw many workmen with their shovels on their shoulders returning from their work, having spent the night in clearing the track.

Our preparations were made on Friday, so that on the Sabbath we could take our lunch as quietly as though we had been at home. We felt that while circumstances were such that we were obliged to travel on the Sabbath, we would make it a day of service, and worship God in our moving Bethel. Sabbath morning we had an excellent Bible-reading. Some who were not of our faith took part in this exercise, and seemed much interested.

In the afternoon we had a social meeting, in which nearly all took part. Bro. Potter said he felt impressed to invite any present who might wish to take their stand for Christ to arise. Several responded to this invitation, among them my nephew and his wife. They were then requested to come to the center of the car, and we bowed in prayer for these dear souls, asking that God would pardon their transgressions, and number them among his people. This revival meeting on the cars en route for California was a deeply impressive scene, such a one as I never before witnessed or even heard of in all my extensive travels.

Those who came forward expressed their full purpose to give themselves unreservedly to the service of God, and to overcome by the blood of the Lamb and the word of their testimony. One remarked that he was so full of faults and mistakes that he felt very much afraid that he should never obtain a fitness for Heaven. The more earnest his efforts to overcome, the more discouraged he became in view of his own imperfect life and character.

I felt it a privilege to make remarks that would meet the case of this young man, and of all others present who might be as wearily climbing, reaching up a trembling hand to grasp the next round of the steep ladder of progress, fearful that a fall would prove fatal, yet knowing that there is much more climbing to be done before they reach

the point at which they aim. They feel disheartened; and words of discouragement and doubt would be to them a savor of death unto death. The hand that needed strengthening would become nerveless, and the efforts palsied, were one of these to be told, "You will never succeed in the formation of a Christian character. You will soon tire of the effort. You have not sufficient determination of purpose to persevere. Your experience has been all wrong; and the lessons you must learn in order to become Christlike in character will be so new and hard that you will never master them."

Words like these should never be spoken to one who has decided to live a Christian life. Whatever may have been his past experience, however discouraging, if he will change his course, if he will come to Jesus just as he is, weak, helpless, and despairing, our compassionate Saviour will meet him a great way off, and will throw about him his arms of love and his robe of righteousness. He speaks to him kind, loving words: "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."

"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."

It is your thought that your mistakes and transgressions have been so grievous that the Lord will not have respect unto your prayers, and will not bless and save you. Satan comes in with his temptations, and a flood of unbelief. If you attempt to strengthen your souls in God, he will try to divert your attention to yourself. Here you see nothing but weakness, nothing to recommend you to God; and he tells you it is no use, you cannot remedy your defects of character. Answer him, "It is true that I am a sinner; I cannot save myself. But Jesus came to seek and to save that which was lost. He is my only hope. He is my strength and my deliverer. He is made unto me sanctification and righteousness."

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. But do not be discouraged. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is

arousing you, and your indifference and unconcern are passing away.

No deep-seated love for Jesus can dwell in the heart that does not see and realize its own sinfulness. The soul that is transformed by grace will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our own sinfulness drives us to Him who can pardon. Jesus will accept us; for his word is pledged. As our substitute, he takes our guilt on his own soul, and imputes his righteousness to the sinner. When the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our sense of need drives us to him and to the word of God, the more enlarged views we shall have of his character, and the more fully we shall reflect his image,--show in our own lives the excellence of his character.

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. "He will abundantly pardon." He says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Let us trust in the word of the Lord, and by our cheerful obedience testify our gratitude for his pardoning love.

Brethren and sisters, look up; you who are tried, tempted, and discouraged, look up. Let no weary, halting, sin-oppressed soul become faint-hearted. The promises of God that come down along the lines to our times assure you that heaven can be reached if you will continue to climb. It is ever safe to look up; it is fatal to look down. If you look down, the earth reels and sways beneath you; nothing is sure. But heaven above you is calm and steady, and there is divine aid for every climber. The hand of the Infinite is reaching over the battlements of heaven to grasp yours in its strong embrace. The mighty Helper is nigh to bless, lift up, and encourage the most erring, the most sinful, if they will look to him by faith. But the sinner must look up; he must see the glory of God above the shining ladder, and the angels ascending and descending with messages of mercy.

Paul exhorts Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." And in the next sentence he adds: "Fight the good fight of faith, lay hold on eternal life." A conflict is here brought to view in which every Christian

must engage. There must be no flagging of the energies; day by day there must be a hand-to-hand fight with the powers of darkness, or victory will never be ours.

February 24, 1885

### **A Sermon on the Cars**

Sunday afternoon, December 14, 1884, we were in Daggett, Cal. Our train stopped here several hours, and we improved this favorable opportunity to hold a meeting. The employees about the station came in, also many of the citizens of the place, among them the editor of the local paper. The car was full, and both the platforms crowded. I spoke to them a short time from Matthew 6:25-34. All gave respectful attention, and some said it was the first sermon they had heard in many months.

The Sermon on the Mount contains lessons of great practical value. In the teachings of Christ the constant aim is to take the mind from things that are of a temporal nature, and fix it upon those that are spiritual and eternal. The relative value of the things of this life and those of the future immortal life are made plain.

Said the Great Teacher, in this memorable discourse: "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?" Will not He who has given you the blessing of life, with all its rich possibilities, give you also that which is less,--the things that are needful to sustain that life?

But the time and energies of a large class are almost entirely absorbed in eating and dressing. The great question with them is, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" They forget that Jesus said: "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?" And "why take ye thought for raiment?" Why devote so much time to the apparel, and so little to the healthful conditions of the body it is to clothe? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" for "your heavenly Father knoweth that ye have need of all these things."

In many circles it is customary to serve a variety of highly seasoned dishes at a meal. In this way much time and money are spent unwisely. An unnecessary expense is imposed on the provider, and great care and weariness on the cook who prepares the

food, when a few simple dishes, free from condiments and spices, would be much more healthful, and would soon be enjoyed with a keener relish. We commit sin when we indulge appetite at the expense of physical and mental soundness, or sacrifice health and comfort for the sake of outward show; for the physical and mental powers are God's gifts, and like all the blessings that he bestows, should be used to his glory, instead of being made to minister to pride or perverted taste. "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."

The great danger of this age, and one which brings much unhappiness to individuals and families, is an intense and increasing worldliness. The love and fear of God, reverence for his name, and thoughts of heavenly things, are banished through busy, anxious seeking for the things of the world. God has made his claims known, but men pay no heed to them. Religious principle becomes extinct in the family. Parents do not realize what obedience to God would do for their children, nor that their eternal interests are affected by the habits formed in this life; and they allow the little ones intrusted to their care to grow up without a knowledge of God or of the future life.

In obedience to the word of God, and in harmony with his will, there is happiness. The family that is governed by right principles is a witness to the world of the power of a pure and holy faith; the influence of such households has a tendency to check in the church and in society the corrupting, polluting influences that are now coming in like a flood. The religion of Jesus is powerful to lift up the fallen, and to bring to reason the intemperate, that they may be found sitting at the feet of Jesus, clothed and in their right mind.

If men were more in love with natural simplicity, and cared less for the artificial and for fashionable show, they would escape many of the perplexities of life, and would find much more peace, quiet, and rest than they now enjoy. God does not impose heavy burdens upon his creatures; they bring them upon themselves by their unwillingness to conform to nature's laws, and their eager desire to meet the demands of fashion. It is this that wears the human machinery by bringing a constant strain upon mind and body. "God made man upright; but they have sought out many inventions." And these "many inventions" have brought in their train suffering and woe that would never have been known, had natural simplicity been preserved.

"Lay not up for yourselves treasures upon the earth, where moth and rust doth



corrupt, and where thieves break through and steal; but lay up for yourselves [mark the word,--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."

In oriental countries thefts and robberies were of common occurrence; and whenever there was a change in the ruling power, those who had large possessions were put under heavy tribute. As a consequence, it was a study with the rich to devise some means to preserve their wealth from thieves and extortioners. For centuries it had been their custom to hide gold and jewels in the field. The place of concealment was often forgotten; death might claim the owner, imprisonment or exile separate him from his treasure; and the wealth he had taken such pains to preserve was left to the fortunate finder.

In some instances this buried treasure was found, and the impression was made that immense sums might lie buried in any man's field or garden, with no one living to claim them. Many on finding a trifling sum, became crazed, and seemed to imagine that their land was lined with gold. An expectation was aroused that they might at any time happen on great wealth hidden in the earth; and treasure hunting was taken up to the neglect of other business.

Jesus calls the attention of his hearers to an infinite treasure, which all who seek may find. "The kingdom of heaven," he says, "is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." There is no danger of losing this treasure. It is not necessary to place an armed guard over it, or to hide it in the earth. It is for us individually to decide whether we will bend our energies to the accumulation of property with no surety of keeping it, or devote our God-given powers to a better purpose, and secure the treasure that is of enduring worth.

In many cases the devotees to mammon become life-long invalids, no comfort to themselves or any one else. In their eager pursuit of wealth, they have neglected the body, and so have lost the present life, while heaven is lost to them through their neglect to make preparation for the future. And though they may have amassed a large fortune, life to them is a miserable failure. This experience was often repeated among the early settlers of California.

Thirty-five years ago we were holding meetings in the State of New York; and in several places that we visited there were men who had a mania for visiting the gold mining regions of California. They were comfortably situated where they were, and most of them had wives and children. With many tears these wives entreated their husbands to remain at home; but the love of gold excluded every other consideration, and one man even left his wife in a dead faint on the floor.

The companions who were left behind never expected to see their husbands again, and some of them never did. The traveling facilities then were in wide contrast to those of the present day. These men went in a company, overland. They endured privations that in their comfortable homes they had never thought it possible for them to live under. They suffered from hunger and cold and from the burning heat of the desert. They were waylaid by Indians, and many of them died without a sight of the gold for which they had sacrificed so much.

If such hardships were imposed upon those who would gain immortal life in the Paradise of God, there might be some ground for murmuring and complaint at the roughness of the way; but Jesus places upon his followers no such burdens. He says: "Come unto me, all ye that labor and are heavy-laden [this is an invitation to those who are seeking earthly treasure to the neglect of the heavenly], 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."

By adopting the world's standard, and seeking to conform to its customs and accumulate its wealth, we place a grievous yoke upon our necks and grasp a heavy burden in our arms, and thus encumbered it is impossible for us to make any progress in the highway cast up for the ransomed of the Lord to walk in. Many are groaning under these self-imposed burdens. Even professed Christians go stumbling along, tired and careworn, because they carry such loads that are all unnecessary, and that would never be placed upon them if they would "seek first the kingdom of God and his righteousness." Earthly things would then keep a subordinate place, and they would have time for prayer, and to study the chart that points out the way to the city of God.

He who loves us speaks to us of his tender care in the works of nature. They are the evidences of his wisdom and power, and are designed to impress us with the fact

that there is a living God, and that in him we may trust. "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." The hand of God formed every bud and every blooming flower; it was his wisdom that gave them their varied and delicate tints. What beauty has he bestowed upon these silent soulless things, which are today in the field, tomorrow cast into the oven. If God so clothe the tender, perishing grass of the field, "how much more will he not clothe you, O ye of little faith?"

On our journey westward we have been watching to catch everything new and interesting in the scenery. We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of his broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still,--stiffened billows, arrested in their proudest swell. These towering mountains belong to God; he presides over their rocky fastnesses. The wealth of their mines is his also, and so are the deep places of the earth.

If you would see the evidences that there is a God, look around you wherever your lot may be cast. He is speaking to your senses and impressing your soul through his created works. Let your heart receive these impressions, and nature will be to you an open book, and will teach you divine truth through familiar things. The lofty trees will not be regarded with indifference. Every opening flower, every leaf with its delicate veins, will testify of the infinite skill of the great Master Artist. The massive rocks and towering mountains that rise in the distance are not the result of chance. They speak in silent eloquence of One who sits upon the throne of the universe, high and lifted up. "Known unto God are all his works from the beginning of the world." All his plans are perfect. What awe and reverence should his name inspire! how should a knowledge of his works quicken our perception of his attributes!

God is himself the Rock of Ages, a refuge for his people, a covert from the storm, a shadow from the burning heat. He has given us his promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but his kindness shall not depart, nor his covenant of peace be removed, from those who by faith make him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heavens above them, we should never be moved from our faith in him and our allegiance to his holy law.

Then why not seek for the things that make for your peace? Why not, dear brethren and sisters, make the kingdom of God and his righteousness the first consideration, assured that your heavenly Father will add unto you all things necessary? He will open ways before you, and all you do shall be blessed; for he has said, "Them that honor me I will honor." Christ died for your redemption. Shall he have died for you in vain? Will you not take his proffered hand, and walk with him in the humble path of faith and obedience?

God is full of love and plenteous in mercy; but he will by no means acquit those who neglect the great salvation he has provided. The long-lived antediluvians were swept from the earth because they made void the divine law. God will not again bring from the heavens above and the earth beneath waters as his weapons to use in the destruction of the world; but when next his vengeance shall be poured out against those who despise his authority, they will be destroyed by fire concealed in the bowels of the earth, awakened into intense activity by fires from heaven above. Then from the purified earth shall arise a song of praise: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And every one who has made the heavenly treasure the first consideration regarding it as of priceless value, will join in the glad triumphant strain.

April 7, 1885

### **Criticising Ministers**

One mistake leads to another. Our brethren must learn to move intelligently, and not from impulse. Feeling must not be the criterion. A neglect of duty, the indulgence of undue sympathy, will be followed by a neglect to properly estimate those who are laboring to build up the cause of God. Jesus said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

Many do not look upon preaching as Christ's appointed means of instructing his people, and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them, and estimate it by the value of the truths spoken; but they judge it as they would the speech of a lawyer at the bar,--by the argumentative skill displayed, and the power and beauty of the language. The minister is not infallible, but God has honored him by making him his messenger. If his hearers listen to him as though he were not commissioned from above, they will not respect his words, nor receive them as the message of God. Their souls will not feed upon the heavenly manna; doubts will arise concerning some things that are not pleasing to the natural heart, and they will sit in judgment upon the sermon, as they would upon the remarks of a lecturer or a political speaker. As soon as the meeting closes, they will be ready with some complaint or sarcastic remark, thus showing that the message, however true and needful, has not profited them. They esteem it not; they have learned the habit of criticising and finding fault, and they pick and choose, and perhaps reject the very things that they most need.

There is very little reverence for sacred things in some localities. The ordained instrumentalities of God are almost entirely lost sight of. God has instituted no new method of reaching the children of men. If they cut themselves off from Heaven's appointed agencies to reprove their sins, correct their errors, and point out the path of duty, there is no way to reach them with any heavenly communication. They are left in darkness, and are ensnared and taken by the adversary.

The minister of God is commanded: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The

Lord says of these people: "They seek me daily, and delight to know my ways, as a nation that did righteousness." Here is a people who are self-deceived, self-righteous, self-complacent; and the minister is commanded to cry aloud and show them their transgressions. In all ages this work has been done for God's people, and it is needed now more than ever before.

The word of the Lord came to Elijah; he did not seek to be the Lord's messenger, but the word came to him. God always has men to whom he intrusts his message. His Spirit moves upon their hearts, and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and unsanctified spirit, as men in their finite judgment see fit. Has that message done the work God designed it should accomplish? No; it has signally failed, because the hearts of the hearers were unsanctified.

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of the divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors are powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed.

It is Satan's settled purpose to cut off all communications between God and his people, that he may practice his deceptive wiles with no voice to warn them of their danger. If he can lead men to distrust the messenger, or to attach no sacredness to the message, he knows that they will feel under no obligation to heed the word of God to them. And when light is set aside as darkness, Satan has things his own way.

Our God is a jealous God; he is not to be trifled with. He who does all things

according to the counsel of his own will, has been pleased to place men under various circumstances, and to enjoin upon them duties and observances peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, their faculties would be greatly enlarged and ennobled, and broader views of truth would be opened before them. The mystery of eternal things, and especially the wonderful grace of God as manifested in the plan of redemption, would be unfolded to their minds; for spiritual things are spiritually discerned.

We are never to forget that Christ teaches through his servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through the "foolishness of preaching." Though human, and compassed with the frailties of humanity, men are God's messengers; and the dear Saviour is grieved when so little is effected by their labors. Every minister who goes out into the great harvest field should magnify his office. He should not only seek to bring men to the knowledge of the truth, but he should labor, as did Paul, "warning every man, and teaching every man in all wisdom," that he may "present every man perfect in Christ Jesus."

The man is to be regarded and honored only as God's ambassador. To praise the man is not pleasing to God. The message he brings is to be brought to the test of the Bible. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But the word of the Lord is not to be judged by a human standard. It will be seen that those whose minds have the mold of earthliness, those who have a limited Christian experience and know but little of the things of God, are the ones who have the least respect for God's servants, and the least reverence for the message he bids them bear. They listen to a searching discourse, and go to their homes prepared to sit in judgment on it; and the impression disappears from their minds like the morning dew before the sun. If the preaching is of an emotional character, it will affect the feelings but not the heart and conscience. Such preaching results in no lasting good; but it often wins the hearts of the people, and calls out their affections for the man who pleases them. They forget that God has said, "Cease ye from man, whose breath is in his nostrils."

Jesus is waiting with longing desire to open before his people the glory that will

attend his second advent, and to carry them forward to a contemplation of the landscape of bliss. There are wonders to be revealed. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as he leads the hosts of the redeemed to the fountain of living waters, will impart rich stores of knowledge; he will unravel mysteries in the works and providence of God that have never before been understood.

We can never by searching find out God. He does not lay open his plans to prying, inquisitive minds. We must not attempt to lift with presumptuous hand the curtain behind which he veils his majesty. The apostle exclaims, "How unsearchable are his judgments, and his ways past finding out." It is a proof of his mercy that there is the hiding of his power, that he is enshrouded in the awful clouds of mystery and obscurity; for to lift the curtain that conceals the Divine Presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can comprehend no more of his dealings with us and the motives that actuate him than he sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of his purposes as it is for our good to know; and beyond that we must trust the hand that is omnipotent, the heart that is full of love.



April 14, 1885

## **The New Heart**

Text. Ezekiel 36:26: "A new heart also will I give you, and a new spirit will I put within you."

The truth, the precious truth of God's word, will have a sanctifying effect upon the heart and character. There is work to be done for ourselves and for our children. The natural heart is full of hatred to the truth, as it is to Jesus. Unless parents shall make it the first business of their lives to guide their children's feet into the path of righteousness from their earliest years, the wrong path will be chosen before the right.

I tremble especially for mothers, as I see them so blind, and feeling so little the responsibilities that devolve upon a mother. They see Satan working in the self-willed child of even but a few months of age. Filled with spiteful passion, Satan seems to be taking full possession. But there may be in the house perhaps a grandmother, an aunt, or some other relative or friend, who will seek to make that parent believe that it would be cruelty to correct that child; whereas just the opposite is true; and it is the greatest cruelty to let Satan have the possession of that tender, helpless child. Satan must be rebuked. His hold on the child must be broken. If correction is needed, be faithful, be true. The love of God, true pity for the child, will lead to the faithful discharge of duty. The parent is to pray that God will send divine aid to combine with human effort to drive back Satan. The sweet spirit of submission which Jesus alone can bestow, should be employed; but the parent must not leave the Lord to do all the work. The Lord has left something for the parent to do. Let not perversity of spirit or passion control your little ones. Place them by faith in the arms of Jesus. Watch and pray. You will have a battle, parents, to dispossess your child of the Satanic spirit; but you will succeed if you are persevering. Let not Satanic passion abide with your children. Teach them that you are to be obeyed. In doing this you are educating them to obey God. Teach your children to honor you; because the law of God lays this duty upon children. If you allow your children to lightly esteem your wishes, and pay no regard to the laws of the household, you are winking at sin; you are permitting the Devil to work as he will, and the same insubordination, want of reverence, and love of self will be carried with them even into the religious life and into the church. And the beginning of all this evil is

charged in the books of heaven to the neglect of the parents.

What a record will be presented by and by, when the books shall be opened! What neglect on the part of parents in the training of their children, will these books reveal! The great work of instruction, of weeding out worthless and poisonous weeds, is a most important one. For if left to themselves these weeds will grow until they choke out the precious plants of moral principle and truth.

It is the parents' work to give line upon line, precept upon precept, here a little and there a little. Correct wrong tendencies, not in passion, but in love. The children may be saved if fathers and mothers will do their work faithfully. The truth of God, carried by the Spirit's power to the hearts of the children, after the parents have done all on their part, will work a radical change in the hearts and in the spirits of these children. The law of God should be erected in the house as the standard of character. Indulge in no foolish talking in your house. Even very young children will be benefited by "the form of sound words." But idle and foolish words exchanged between father and mother will lead to the same kind of words among the children; while right, candid, truthful, and serious words will lead to the same in all the household, and will lead to right actions also.

The truth of God is to sanctify the soul. "A new heart will I give you, and a new spirit will I put within you." The sanctifying power of truth is to abide in the soul, and be carried with us to our business, there to apply its continual tests to every transaction of life, especially to our dealings with our fellow-men. It is to abide in our households, having a subduing power upon the life and character of all its inmates. The sweet perfume of kind words, of true Christian courtesy, should be maintained in the home. No boorish word should be spoken. No impatient spirit should be manifested.

We are teaching lessons to the children which we wish them to copy. If we wish our children to be chaste, pure-minded, and noble, we must be so ourselves. If we are impostors, professing to be children of God, while our impatience, fretfulness, and deception stamp us children of Satan, our children will be no better than we. All efforts of parents should be to go forward to perfection of Christian character. The standard at which we aim must be high. The only means of purifying the life and character is to be like-minded with Jesus. The mind and will of God are found revealed in his word. Shall we study it? Shall we teach it to our children? The word of God! the grand rule of life,

the measurement of character! Would I could place it in the hands of every father and mother in our land.

Parents, you fail generally to begin your work early enough. You let Satan preoccupy the soil of the heart by putting in the first crop of seed. It is your privilege to sow the first seed. Teach your children about Jesus Christ. In a reverential tone weave his precious name into all your lessons. Teach them to love God, to fear to offend him. You are commanded not only to educate but to train your children. Especially should they be taught to reverence the house of worship, that there may be no whispering, no lightness, no trifling, no careless inattention, no noisy walking out, during service. It is painful to see the little respect children are taught to have for the house of God. God has given directions to his people that great reverence be taught for the religious service. It should be a study with parents to make the social meeting of the highest interest to the children, that they may receive proper impressions as to what constitutes a Christian character. How can we expect children to feel a solemn interest when long prayers are offered so low and indistinct that it is impossible to catch a word only now and then? If these praying ones had a new heart and a new spirit put within them, would they not manifest some earnestness in their prayers? Would they not touch the hearts even of children? Prayers in social meetings should be short and right to the point. Do not feel it your duty to tell long stories to the Lord, or to preach him a long sermon. Come at once to the point. Thank God for his mercies, confess your sins, ask his pardon, and believe that he will hear and answer your petitions.

Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings--how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend? You plan in regard to your temporal labors. If you learn a trade, you seek to improve year by year in experience, executing plans that shall show progression in your work. Is your temporal business of as much consequence as the service of God? matters where eternal interests are involved? God is displeased with your lifeless manner in his house, your sleepy, indifferent ways of conducting religious worship. You need to bear in mind that you attend divine service to meet with God, to be refreshed, comforted, blessed, not to do a duty imposed upon you.

Often you exhaust all your physical and mental powers in your temporal labors, and you have nothing left for the service of God. You have scarcely entertained a

thought of Jesus through the day, and at its close you are too weary to hardly think of God. Has your heart drank at the fountain of life while you have been working with your hands? Have you been offering to God the gratitude due him for his abundant mercies and blessings? If you withhold it, you are robbing God. Have you yielded your heart to the heavenly honor which through faith you claim? This alone would be sufficient to rule out of your heart everything contrary to the spirit of Christ, and to cleanse the soul-temple from unhallowed thoughts. If you watch and pray each day, you keep the victory through faith; but only so long as you do those duties. If we live for Jesus Christ minute by minute, hour by hour, day by day, then Christ will dwell in us; and when we come to social meeting the love of Christ will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life.

Has the Lord been an honored guest in our prayer meetings? Why do we not, as sensible men and women, consider for ourselves what God requires of us individually in every meeting we attend? Have we devoted many moments to prayer, to close, earnest study concerning the very best course we can pursue as children of God to add such interest and earnestness and life to our meetings that our children shall love to attend them? Do we consider how much we dishonor God by our complaining testimonies, by relating our trials, temptations, backslidings, and our griefs? Do we realize how we carry a dark cloud with us, and shadow the pathway of others by such a course? We are bodies of darkness because our eye is not single. If the eye were single the clouds upon which we gaze, and of which we talk so much, would disappear; we should see a precious, loving, compassionate Redeemer, and catch the light from his countenance. We should be cheerful; heavenly peace would reign in our hearts, not inclosed as perfume in a bottle, but like the offering of Mary to Jesus, filling the house with its sweet fragrance. Peace would be in our homes; for wherever the love of Jesus reigns, there peace abides: and there will be also joy; for there is a holy calm and heavenly trust in God.

The Sabbath--oh! make it the sweetest, the most blessed day of the whole week. Parents should not allow their children to be out with others in play or amusement. I have found that on the Sabbath-day many are indifferent, and do not know where their children are or what they are doing. Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath-day, keeping it according to the commandment. This cannot be

done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil, and a letting in of heavenly light. It takes line upon line, precept upon precept, here a little and there a little.

The mother must keep her mind refreshed and stored with the promises and blessings of God's word, and also the forbidden things, that when her children do wrong she may present as a reproof the words of God, and show them how they are grieving the Spirit of God. Teach them that the approbation and smiles of Jesus are of greater value than the praise or flattery or approval of the most wealthy, the most exalted, the most learned of the earth. Lead them to Jesus Christ day by day, lovingly, tenderly, earnestly. You must not allow anything to come between you and this great work. You cannot afford to give to visiting precious time that belongs to the training and encouragement of your children. Many of you feel interested for them, but not deeply enough to go to work yourselves. Like Eli you neglect your duty to control them; and as a result you see them pursuing an evil course. Your daughters may be growing forward and bold in their manners, and unbecoming in their deportment; your sons rough, learning bad habits, smoking or otherwise using tobacco because it is fashionable. Satan has preoccupied the garden of their hearts. He has sown his seed, to be harvested in sorrow by both parents and children.

Let anything and everything be neglected rather than this important work. How can you ask God to convert your children when you have neglected your duty, and are remiss in doing the work that God has enjoined upon parents to do? Everything connected with the service of God should be made most attractive, but not by mixing self-indulgence and selfish gratification and worldly amusements with religious experience. Understand yourselves the way to the fountain where you may quench your thirst; then you can lead your dear children to the fountain that has refreshed you. Always bear a cheerful countenance. Stop fretting; stop worrying; stop reproving; and be cheerful. Be a living stone in God's building,--a stone emitting light. Then your children will see that Christians are not cold, lifeless, dull, and uninteresting. While they feel, as every child should, the curbing power of truth in the home and in the house of God, they will also feel its sweet peace and radiance upon their souls, affecting the life

and character; for Christ is in the soul the hope of glory.

April 21, 1885

### **Praise Due to the Creator**

God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him." He has not designed that his creatures should be miserable. Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that "every good and every perfect gift is from above, and cometh down from the Father of lights." Many experience needless unhappiness. They take their minds from Jesus, and center them too much upon self. They magnify small difficulties, and talk discouragements. They are guilty of the great sin of needless repining over God's providences. For all that we have and are, we are indebted to God. He has given us powers, that, to a certain extent, are similar to those which he himself possesses; and we should labor earnestly to develop these powers, not to please and exalt self, but to glorify him.

We should not allow our minds to be swayed from allegiance to God. Through Christ we may and should be happy, and should acquire habits of self-control. Even the thoughts must be brought into subjection to the will of God, and the feelings under the control of reason and religion. Our imagination was not given us to be allowed to run riot and have its own way, without any effort at restraint and discipline. If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When we decide that as Christians we are not required to restrain our thoughts and feelings, we are brought under the influence of evil angels, and invite their presence and their control. If we yield to our impressions and allow our thoughts to run in a channel of suspicion, doubt, and repining, we shall be unhappy, and our lives will prove a failure.

Man has been placed in a world of sorrow, care, and perplexity. He is placed here to be tested and proved as were Adam and Eve, that he may develop a right character, and bring harmony out of discord and confusion. There is much for us to do that is essential to our own happiness and that of others. And there is much for us to enjoy. Through Christ we are brought into connection with God. His mercies place us under

continual obligation; feeling unworthy of his favors, we should appreciate even the least of them.

This earth is the Lord's. Here it may be seen that nature, animate and inanimate, obeys his will. God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of co-operating with his Creator and executing his plans; and he alone is found at war with God's purposes.

How wonderfully, with what marvelous beauty, has everything in nature been fashioned. Everywhere we see the perfect works of the great Master-artist. The heavens declare his glory; and the earth, which was formed for the happiness of man, speaks to us of his matchless love. Its surface is not a monotonous plain; but grand old mountains rise to diversify the landscape. There are sparkling streams and fertile valleys, beautiful lakes, broad rivers, and the boundless ocean. God sends the dew and the rain to refresh the thirsty earth. The breezes, that promote health by purifying and cooling the atmosphere, are controlled by his wisdom. He has placed the sun in the heavens to mark the periods of day and night, and by its genial beams to give light and warmth to the earth, causing vegetation to flourish.

I call your attention to these blessings from the bounteous hand of God. Let the fresh glories of each new morning awaken praise in your hearts for these tokens of his loving care. But while our kind heavenly Father has given us so many things to promote our happiness, he has given us also blessings in disguise. He understands the necessities of fallen man; and while he has given us advantages on the one hand, on the other there are inconveniences which are designed to stimulate us to use the ability he has given us. These develop patient industry, perseverance, and courage.

There are evils which man may lessen, but can never remove. He is to overcome obstacles, and make his surroundings instead of being molded by them. He has room to exercise his talents in bringing order and harmony out of confusion. In this work he may have divine aid if he will claim it. He is not left to battle with temptations and trials in his own strength. Help has been laid upon One who is mighty. Jesus left the royal courts of heaven, and suffered and died in a world degraded by sin, that he might teach man how to pass through the trials of life and overcome its temptations. Here is a pattern for us.



As the benefits conferred upon his creatures by our heavenly Father are recounted, do you not feel reproved, dear brethren and sisters, for your ungrateful repining? God hears your murmurings. If there is a cloud in sight, if affliction comes upon you, how often you seem to forget that the sun ever shone. The Lord is merciful, gracious, and true. Do not shut up your hearts against melody and joy, dwelling only on the disagreeable features of your life. Hold thanksgiving services in your home, and recount with rejoicing the blessings that have been bestowed upon you.

The power of the truth should be sufficient to sustain and console in every adversity. It is in enabling its possessor to triumph over affliction that the religion of Christ reveals its true value. It brings the appetites, the passions, and the emotions under the control of reason and conscience, and disciplines the thoughts to flow in a healthful channel. And then the tongue will not be left to dishonor God by expressions of sinful repining.

Our Creator justly claims the right to do as he chooses with the creatures of his hand. He has a right to govern as he wills and not as man chooses. But he is not a severe judge, a harsh, exacting creditor. He is the very fountain of love, the giver of blessings innumerable. It should cause you the deepest grief that you have disregarded such love, and have not let gratitude and praise well up in your hearts for the marvelous goodness of God. We do not deserve all his benefits; but they are continued to us, notwithstanding our unworthiness and cruel ingratitude. Then cease to complain as though you were bond-servants under a hard taskmaster. Jesus is good. Praise him. Praise him who is the health of your countenance, and your God.

April 28, 1885

## **Social Meetings**

Meetings for conference and prayer should not be made wearisome and tedious. If possible, all should be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or even fifteen minutes behind the time, there should be no waiting. The meeting should open at the appointed hour, if possible, be there few or many present. If there are but two present, they can claim the promise. Formality and cold stiffness should be laid aside, and all should be prompt to duty. Upon common occasions, the seasons of prayer should not be of more than ten minutes' duration. If this exercise is prolonged, the worshipers become wearied mentally and physically, while they obtain but little spiritual strength and refreshment. After a change of position, and singing or exhortation, if any feel the burden of prayer, let them pray.

All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations; but a common meeting to worship God is not the place to open the privacies of the heart.

What is the object of assembling together? Is it to inform God, to instruct him by telling him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage, by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and should be made interesting to all who have any relish for religious things.

There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer-meeting, and there do up their praying for several days. Such may be named conference and prayer-meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the

chill and darkness which their prayers and exhortations bring into the meeting.

Our meetings should be spirited and social, and not too long. Reserve, pride, vanity, and fear of man, should find no place there. Little differences and prejudices should not be taken with us to these meetings. "Ye are the light of the world," says the heavenly Teacher. As in a united family, simplicity, meekness, confidence, and love should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. All have not the same experience in their religious life; but those of diverse exercises come together, and with simplicity and humbleness of mind, talk out their experience. All who are pursuing the onward Christian course, should have, and will have, an experience that is living, that is new and interesting. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences gives light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things.

Jesus, the heavenly Teacher, did not hold himself aloof from the children of men, but in order to benefit them, he came from heaven to earth, where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to heaven. The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. No walls could inclose the multitude which followed him; but he had special reasons for resorting to the groves and the sea-side to give his lessons of instruction. He could there have a commanding view of the landscape, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. With his lessons of instruction, he associated the works of God in nature. The birds which were caroling forth their songs without a care, the flowers of the valley glowing in their beauty, the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated land, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun tinting and gilding the heavens,--all these he employed to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons might be fresh in their memories.

In all his efforts, Christ sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. Upon one occasion he wrought a miracle to feed five thousand who had gathered to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awaken admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. Thus the landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory as they should look upon them after their Lord's ascension to heaven.

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies and prayers. He taught his disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye."

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual needs of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer is in a special manner indited by the Spirit of God, where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles, as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it.

But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they

would be alarmed at their audacity; for they deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made of no account in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them.

Jesus was often found in prayer. When the business and cares of the day were ended, and the weary were seeking rest, he resorted to the lonely groves or to the mountains, to make his requests known to his Father. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion.

Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God.

May 5, 1885

## **The Exalted Character of the Christian Profession**

"Holiness becometh thine house, O Lord, forever."

The Lord made a special covenant with ancient Israel: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." He addresses his commandment keeping people in these last days, "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." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

The followers of Christ are required to come out from the world, and be separate, and touch not the unclean, and they have the promise of being the sons and daughters of the Most High, members of the royal family. But if the conditions are not complied with on their part, they will not, cannot realize the fulfillment of the promise. A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle to the world, to angels, and to men. Their peculiar, holy character will be discernible, and will distinctly separate them from the world, with its affections and lusts. Those who are living branches of the heavenly Vine will partake of the sap and nourishment of the Vine. They will not be withered and fruitless branches, but will show life and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and to perfect holiness in the fear of God.

There are few among us who answer to this description. Many love God in word, not in deed and in truth. Their course of action, their works, testify of them that they are not children of the light, but of darkness. Their works have not been wrought in God, but in selfishness, in unrighteousness. Their hearts are strangers to his renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked.

Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many who have a form of godliness, whose names are on church books, have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel.

The words of Christ are plain: "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Not all professed Christians are Christians at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure."

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in that day which is soon to come upon us,--a day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Oh that terror might now lay hold upon them, that they might have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he might pardon their transgressions and heal their backslidings! The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils

and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing iniquity. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving.

All have sufficient light to see their sins and errors, if they desired to do so, and earnestly wished to put them away, and to perfect holiness in the fear of Lord. God is too pure to behold iniquity. A sin is just as grievous in his sight in one case as in another. No exception will be made by an impartial God. If individuals pass over and cover up their sins, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker until the light of heaven will be entirely withdrawn.

Those who profess godliness, yet are not sanctified by the truth which they profess, may become quite bold because they are able to conceal their sins from others, and because the judgments of God do not come in a visible manner upon them. They may appear to prosper in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety, while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of a sinner may be prolonged upon the earth, yet he shall have no place in the earth made new. He shall be of that number whom David mentions in his psalm: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth."

Mercy and truth are promised to the humble and penitent, but judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God, and the punishment they have justly earned. Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost



through Adam. The Lord mercifully sends rays of light to show man his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light, lest his deeds shall be reproved.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Very many who profess to be servants of Christ are none of his. They are deceiving their souls to their own destruction. While they profess to be servants of Christ, they are not living in obedience to his will; they are obeying another master, working daily against the Master whom they profess to serve. "No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes, they are servants of mammon. They have not experienced a crucifixion to the world. But few among the many who profess to be Christ's followers can say in the language of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." If willing obedience and true love characterize the lives of the people of God, their light will shine to the world with a holy brightness.

The words which Christ addressed to his disciples were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his 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." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The good works of God's people have a more powerful influence than words. By

their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced so good fruit. He is charmed with that power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified. But the Lord is dishonored and his cause reproached, when his people are brought into bondage to the world. Their only hope of salvation is to separate from the world, and zealously maintain their separate, holy, and peculiar character. Oh! why will not God's people comply with the conditions laid down in his word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient.

Perfection, holiness, nothing short of this, would give them success in carrying [out] the principles he has given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to his throne. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord then enumerates the works of self-denial and mercy, compassion and righteousness, which they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.

May 12, 1885

## **An Appeal to Ministers**

In his second epistle to Timothy, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing 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."

In order to accomplish the work which God requires of them, ministers need to be qualified for their position. The apostle Paul, in his letter to the Colossians, speaks thus concerning his ministry: "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; whereunto I also labor, striving according to his working, which worketh in me mightily."

No less sacred appreciation of and devotion to the work of the ministry does God require of his servants who are living so near the end of all things. He cannot accept the work of laborers unless they realize in their own hearts the life and power of the truth which they present to others. He will not accept of anything short of earnest, active, zealous heart-labor. Vigilance and faithfulness are required for this great work. God wants unselfish workmen, those who will labor with disinterested benevolence, and give their undivided interest to the work.

But not all who profess to be called to teach the truth, are qualified for this sacred work. Some are far from meeting the mind and will of God. Some are slothful in temporal things, and their religious life is marked with spiritual sloth. Where there is a lack of persevering energy and close application in temporal matters and business

transactions, the same deficiency will be apparent in spiritual things. Enduring energy and constant reliance upon God, are lacking in many who are laboring in the ministry.

Some who profess to be called of God to labor in word and doctrine, are surrounded with backsliders and sinners, and yet feel no burden for their souls, but manifest an indifference in regard to their salvation. Some are so nearly asleep that they seem to have no sense of the work of a gospel minister. They do not consider that as spiritual physicians they are required to have skill in ministering to souls diseased with sin. The work of warning sinners, of weeping over them and pleading with them, has been neglected until many souls are past cure. Some have died in their sins, and will in the Judgment confront with reproaches of their guilt those who might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you! God does not lightly regard a neglect of the work he has left his servants to do.

Some are not close Bible students. They are disinclined to apply themselves diligently to the study of God's word. In consequence of this neglect, they have labored at great disadvantage, and have not, in their ministerial efforts, accomplished one-tenth of the work which they might have done, had they seen the necessity of closely applying their minds to the study of the word. They might have become so familiar with the Scriptures, so fortified with Bible arguments, that they could meet opponents and so present the reasons of our faith that the truth would triumph and silence their opposition.

Many do not feel that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. Some have neglected to obtain a knowledge of the simple branches of education. They misquote the Scriptures, and, by their apparent lack of qualification for the work they are trying to do, injure the cause of God and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, of especially encouraging refinement without affectation, and of seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrender of the soul to God. He will direct the intellect and affections, so that they will center upon the divine and eternal; and then will they possess energy without rashness, for all the powers of the mind and of the whole being will be elevated, refined, and directed in the loftiest, holiest channel. From the lips of the heavenly Teacher were heard the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When this submission to God is made, true humility will grace every action, while at the same

time those who are thus allied to God and his heavenly angels, will possess a becoming dignity savoring of heaven.

Those who minister in the word must have as thorough a knowledge of that word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of his word and will, and leave these professed teachers far behind. Who will instruct the people when they are in advance of their teachers? All the efforts of such ministers are fruitless. There is need that the people teach them the word of God more perfectly, before they are capable of instructing others.

Some might now have been thorough workmen, had they made a good use of their time, feeling that they would have to give an account to God for their misspent moments. They have displeased God because they have not been industrious. Self-gratification, self-love, and selfish love of ease, have kept them from good, withheld them from obtaining a knowledge of the Scriptures that they might be thoroughly furnished unto all good works. Some do not appreciate the value of time, and have idled away in bed the hours that might have been employed in the study of the Bible. There are a few subjects that they have dwelt upon the most, with which they are familiar, and upon these they can speak with acceptance; but they have in a great degree rested the matter here. They have not felt altogether satisfied with themselves, and have at times realized their deficiencies; yet they have not been sufficiently awakened to the crime of neglecting to become acquainted with the word of God, which they profess to teach. On account of their ignorance, the people are disappointed; they do not receive the intelligence which they might obtain from them, and which they expect to obtain from ministers of Christ.

By rising early and economizing their moments, ministers can find time for a close investigation of the Scriptures. They must have perseverance, and not be thwarted in their object, but persistently employ their time in a study of the word, bringing to their aid the truths which other minds, through wearing labor, have brought out for them, and with diligent, persevering effort prepared to their hand. There are ministers who have been laboring for years, teaching the truth to others, while they themselves are not familiar with the strong points of our position. I beg of such to have done with their idleness. It is a continual curse to them. God requires them to make every moment fruitful of some good to themselves or to others. "Not slothful in business; fervent in

spirit; serving the Lord." "He also that is slothful in his work is brother to him that is a great waster."

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they show that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths which they present to others. Some preach these truths, which are of such weighty importance, in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Men whom God has called must be trained to put forth effort, to work earnestly and with untiring zeal for him, to pull souls out of the fire. When ministers feel the power of the truth in their own souls, thrilling their own being, then will they possess power to affect hearts; they will show that they firmly believe the truths preached to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love. This will awaken the soul, so that with David they may say, "My heart was hot within me; while I was musing, the fire burned."

The religion of Christ will be exemplified by its possessor in the life, in the conversation, in the works. Its strong principles will prove an anchor. Those who are teachers of the word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, and lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship," will soon be heard by all. Brethren, what account could you render if the Master should now appear? Many of you are unready, and would surely be reckoned with the slothful servants. Precious moments are yet left you, and I entreat you to redeem the time.

May 19, 1885

## **An Appeal to Ministers**

Paul exhorted Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the minister of God! What a necessity there is for his faithful study of the word, that he himself may be sanctified by the truth, and may be qualified to teach others.

The ministers of Christ need a new anointing, that they may more clearly discern sacred things, and have clear conceptions of the holy, blameless character which they themselves must form in order to be ensamples to the flock. Nothing that we can do of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that he requires to be wrought in us. God calls for working men. It is continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, we must appeal to the people to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved: Let the labor be characterized by meekness and humility, yet by a fervor that will make these listless ones understand that these things are a reality, and that it is for them to choose life or death. The salvation of the soul is not a thing to be trifled with. The deportment of the laborer for God should be serious, and characterized by simplicity and true Christian politeness; yet he should be fearfully in earnest in the work which the Master has left him to do. Decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness.

If we make God our trust, we have it in our power to control the mind in these things. Through continued exercise, it will become strong to battle with internal foes, and to subdue self, until there is a complete transformation, and the passions, appetite,

and will are brought into perfect subjection. Then there will be daily piety at home and abroad, and when we engage in labor for souls, a power will attend our efforts. The humble Christian will have seasons of devotion which are not spasmodic, fitful, or superstitious; but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God.

The reason why ministers of Christ are no more successful in their labors is, they are not unselfishly devoted to the work. The interest of some is divided; they are double-minded. The cares of this life engage their attention, and they do not realize how sacred is the work of the minister. Such may complain of darkness, of great unbelief, of infidelity. This is because they are not right with God; they do not see the importance of making a full and entire consecration to him. They serve God a little, but themselves more. They pray but little.

The Majesty of heaven, while engaged in his earthly ministry, was often in earnest prayer. Frequently he spent the entire night thus. His spirit was sorrowful as he felt the power of the darkness of this world, and he left the busy city and the noisy throng to seek a retired place for intercession with his Father. The Mount of Olives was the favorite resort of the Son of God. Frequently, after the multitude had left him for the retirement of the night, he rested not, though weary with the labors of the day. In the Gospel of John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives." While the city was hushed in silence and his disciples had retired to obtain refreshment in sleep, his divine pleadings were ascending to his Father from the Mount of Olives, that his disciples might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying, while the dew and frost of night fell upon his bowed head. The disciples learned his favorite retreat, and often followed him. Therefore he did not always visit Olivet. For the same reason he chose the stillness of night, that there might be no interruption.

The example of Christ is left on record for his followers. Jesus was himself a source of blessing and strength; he could heal the sick and raise the dead; he commanded even the tempests, and they obeyed him; he was unsullied with corruption, a stranger to sin; yet he endured agony which required help and support from his Father, and he prayed often with strong crying and tears. He prayed for his disciples and for



himself, thus identifying himself with the needs, the weaknesses, and the failings which are common to humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are.

Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. Christ, our example, turned to his Father in these hours of distress. He came to earth that he might provide a way whereby we could find grace and strength to help in every time of need, by following his example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with his spirit, and angels will minister unto them.

Angels ministered to Jesus, yet their presence did not make his life one of ease and freedom from severe conflict and fierce temptations. If ministers, while engaged in the work which the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Should they cast away their confidence because they do not realize all they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put to death Him who came to give them life.

All who stand unshrinkingly in the forefront of the battle, must feel the special warfare of Satan against them. As they realize his attacks, they will flee to the Stronghold. They will feel their need of special strength from God, and will labor in his strength; therefore the victories they gain will not exalt them, but lead them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and they are joyful in the tribulation which they experience while pressed by the enemy. These willing servants are gaining an experience and forming a character which will do honor to the cause of God.

There is a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and of the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous though it may be. In the Epistle to the Romans, Paul says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace

wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. Shrinking from hardships, complaining under tribulation, makes the servants of God weak and inefficient in bearing responsibilities and burdens.

The present is a season of solemn privilege and sacred trust. If these trusts are faithfully kept, great will be the reward when the Master shall say, "Give an account of thy stewardship." The earnest toil, the unselfish work, the patient, persevering effort, will be rewarded abundantly; Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master is not given because of the greatness of the work performed, because many things have been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished.

Brethren, you are required to exemplify the truth in your life. But those who think that they have a work to do to teach others the truth are not all converted, and sanctified by the truth. Some have erroneous ideas of what constitutes a Christian, and of the means through which a firm religious experience is obtained; much less do they understand the qualifications which God requires ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. This dependence upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance. Firm principle is wanting. None are living Christians who have not a daily experience in the things of God, and who do not daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.

The life of a true Christian is ever onward. There is no standing still nor going

back. It is your privilege to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

I entreat all, especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to him, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character. Let your lives be unselfish and blameless, that they ever may be a living rebuke to those who are selfish, and whose affections seem to be upon their earthly treasure. God grant that you may be strengthened according to the riches of his glory, "with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

May 26, 1885

### **A Cross in Accepting the Truth**

The truth of God has never been popular with the world. The natural heart is ever averse to the divine teachings. Those who obey God will never be loved and honored by the world. From the lips of the Great Teacher, as he walked in humility among the children of men, were heard the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Yes, we must follow our Exemplar. Did he seek for praise and honor of men? Oh, no! The Majesty of heaven, the King of glory, left his riches and splendor, his honor and glory, and, in order to save sinful man, condescended to a life of humiliation, poverty, and reproach. "For the joy that was set before him," he "endured the cross, despising the shame."

Shall we, then, seek for the glory and honor of the world? I thank God that we must renounce the love of the world, and pride of heart, and everything which tends to idolatry, in order to be followers of the Man of Calvary. I present before you, my brethren and sisters, his self-denying life. Why are we so sensitive to trial and reproach, to shame and suffering, when our Lord has given us such an example? Who would wish to enter into the joy of their Lord while they were unwilling to partake of his sufferings? What! the servant unwilling to bear the suffering and shame which the Master unselfishly bore for him! Shall the servant shrink from a life of sacrifice by which he may secure eternal happiness in the Paradise of God? The language of my heart is, "Let me be a partaker with Christ of his sufferings, that I may finally share with him in his glory."

Those who have no love for God will not love the children of God. Listen to the words of Christ: "Woe unto you, when all men shall speak well of you." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven." "But woe unto you that are rich; for ye have received your consolation." In the Gospel of John we read: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you, out of the world,

therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In his prayer for his disciples just before his crucifixion, Jesus said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

In his Epistle to the Romans, Paul beseeches his brethren, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, assuring them that this is their 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." James asks, "Know ye not that the friendship of the world is enmity with God?" And he declares, "Whosoever therefore will be a friend of the world is the enemy of God."

Many are in danger of making shipwreck of faith. They feel that it is a condescension in them to receive unpopular truth; and, while accepting the truth, they seek, to quite a degree, to retain the spirit of the world. This they cannot do; for the friendship of the world is enmity with God. Says Paul, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Our Saviour will accept nothing short of the whole heart, the entire affections. Those who desire to so live as to shun reproach, are seeking a position above that occupied by their suffering Lord while he was upon earth; and while engaged in this pursuit, they are separating from their Father in heaven, exchanging his love for that which is not worth obtaining.

Some feel that they have made sacrifices to obey the truth, when they have not received and practiced the truth in its simplicity; they have not yielded their pride, their love of the approbation of an unbelieving world. They have not realized the importance of obeying the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." I fear for such persons; I fear that their feet will slide, that they will refuse to walk in the humble, straight, and narrow way which leads to eternal life in the kingdom of glory. They see charms in this life. But Jesus seeks to win them from the world by presenting the attractions of heaven. He says, "You cannot have me and the world. Which will you choose? Will you sacrifice Him who died for you for the pride of life, for the treasures of this world? Choose

between me and the world; for the world has no part in me."

Vanity is one of the strongest principles of our fallen nature; and Satan is constantly appealing to it with success. Persons are not wanting who are ready to aid the great adversary in his work of destroying souls by flattering them as to their ability and the influence they could have in society, and to urge that it is a great pity for them to unite their interests with those of a people of humble faith. It is true that the masses who possess influence do not choose to sacrifice their worldly ambition, to separate their affections from the world, and to turn their footsteps into the narrow, humble path traveled by the world's Redeemer. They consider their talents and influence too precious to be devoted to the cause of God,--too precious to be used to glorify the Giver. For the temporal advantages they hope to gain, they sacrifice enduring riches. For the flattery of men they turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor that comes from above.

How few appreciate the blessings Jesus has brought within their reach by his life of unexampled suffering and his ignominious death. Says Paul: "The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "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."

In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and holy. The mind will be an open medium, continually receiving light, grace, and truth from above, and communicating these blessings to others. The life of the Christian is not barren; he has his fruit unto holiness, and the end is everlasting life. But many stand halting between two opinions, undecided whether to serve God or the world. They are unreconciled to the humble work of God, and their influence is exerted in a wrong direction. Of those who profess the truth, few have an experimental knowledge of its sanctifying influence upon the heart. Their obedience and devotion are not in accordance with their light and privileges. They do not realize the obligation resting upon them to walk as children of

the light and not as children of darkness. To all such I would say, Turn from the opinions of men to the law and to the testimony. Shut out every worldly consideration. Make your decisions for eternity. Weigh evidence in this important time.

We need not expect to escape trial and anguish in following our Saviour; for he has plainly told us that we shall suffer persecution. But earthly interests must be subservient to the eternal; for they can bear no comparison to the "durable riches of Christ." "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Dear brethren and sisters, do not flatter yourselves that all obstacles to your worldly prosperity would be removed, were you to yield unpopular truth. Satan tells you this; it is his sophistry. But if the blessing of God rests upon you, you will prosper; if you turn from him, he will turn from you. Jesus knows all your wants, and he has left exceeding broad and precious promises. He says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

These are precious promises. Can you not rely upon them? Can you not have implicit trust, knowing that He is faithful who has promised? Let your trembling faith grasp the promises of God. Bear your whole weight upon them with unwavering faith; for they will not, they cannot fail.

June 2, 1885

## **The Twelve Spies**

The Lord commanded Moses to send men to search the land of Canaan, which he would give unto the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, and after forty days returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good land, and they exhibited the rich fruit which they had brought as evidence. One cluster of grapes was so large that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. After they had spoken of the fertility of the land, all but two spoke very discouragingly of their being able to possess it. They said that the people that dwelt in the land were very strong, and the cities were surrounded by great and high walls, and, more than all this, they saw the children of the giant Anak there. They then told how the people were situated around Canaan, and expressed doubts as to whether Israel would ever be able to possess the land.

As the people listened to this report, they gave vent to their disappointment in bitter reproaches and wailing. They did not wait to reflect, and reason that God, who had brought them out thus far, would certainly give them the land. They left God out of the question. They acted as though in the taking of the city of Jericho, the key to the land of Canaan, they must depend solely on the power of arms. God had declared that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not reflect how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh.

Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole camp. They endeavored to reason with them, but the congregation were filled with madness and disappointment, and refused to listen to these two men. Finally Caleb urged his way to the front, and his clear, ringing voice was heard above all the clamor of the multitude. He opposed the cowardly views of his



fellow-spies, which had weakened the faith and courage of all Israel.

He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he: "Let us go up at once; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying, "We be not able to go up against this people, for they are stronger than we!"

These men, starting upon a wrong course, set their hearts against God, against Moses and Aaron, and against Caleb and Joshua. Every step they advanced in this wrong direction made them firmer in their design to discourage every attempt to possess the land of Canaan. They distorted the truth that their baneful influence might prevail. They represented the climate as being unhealthful, and all the people of giant stature. Said they, "And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight."

The evil report had a terrible effect upon the people. They reproached Moses and Aaron bitterly. Some groaned and wailed, saying, "Would God that we had died in the land of Egypt! or Would God we had died in the wilderness!" Then their feelings rose against the Lord; they wept and mourned, saying, "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return into Egypt? And they said one to another: "Let us make a captain, and let us return into Egypt."

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said: "Let us make a captain." They took matters into their own hands, feeling themselves competent to manage their affairs without divine aid. They not only accused Moses of deception, but also God, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with his strong arm of omnipotence.

Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words. Again Caleb and Joshua press to the front, and the voice of Caleb once

more rises in sorrowful earnestness above the complaints of the congregation: "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness, and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief.

But there were only two advocating the right, while ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people; their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, lo! the stones drop from their hands, a hush falls upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation behold the signal of the Lord.

A mightier than they had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror-stricken and with bated breath. Moses now arose from his humiliating position, and entered the tabernacle to commune with God. Then the Lord proposed to immediately destroy this rebellious people. He desired to make of Moses a greater nation than Israel; but the meek leader of his people would not consent to this proposition. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land, for they have heard that thou, Lord, art among this people, that

thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness."

Moses again refuses to have Israel destroyed, and himself made a mightier nation than was Israel. This favored servant of God manifests his love for Israel, and shows his zeal for the glory of his Master and the honor of his people. Thou hast forgiven this people from Egypt even until now; thou hast been long-suffering and merciful hitherto toward this ungrateful nation; and however unworthy they may be, thy mercy is the same He pleads, Wilt thou not, therefore, spare them this once, and add this one more instance of divine patience to the many thou hast already given?

Moses prevailed with God to spare the people; but because of their arrogance and unbelief, the Lord could not go with them to work in a miraculous manner in their behalf. Therefore, in his divine mercy, he bade them adopt the safest course, and turn back in the wilderness toward the Red Sea. He also decreed that, as a punishment for their rebellion, all the adults who left Egypt, with the exception of Caleb and Joshua, should be forever excluded from Canaan. They had utterly failed to keep their promise of obedience to God, and this released him from the covenant that they had so repeatedly violated. He promised that their children should possess the goodly land, but their own bodies should be buried in the wilderness. And the ten unfaithful spies, whose evil report had caused Israel to murmur and rebel, were destroyed by the power of God, before the eyes of the people.

When Moses made known to Israel the will of God concerning them, they seemed to sincerely repent of their sinful conduct. But the Lord knew that their sorrow was because of the result of their evil course, rather than a deep sense of their ingratitude and disobedience. But their repentance came too late; the just anger of God was awakened, and their doom was pronounced, from which there was no reprieve. When they found that the Lord would not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness.

In commanding them to retire from the land of their enemies, God tested their apparent submission, and found it was not real. They knew that they had deeply sinned

in allowing their rash feelings to control them, and seeking to slay the spies who had urged them to obey God. But they were only terrified to find that they had made a fearful mistake, the consequence of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to cause a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness.

They had rebelled against his commands when he bade them go up and take the land he had promised them, and now that he directed them to retreat from it, they were equally insubordinate, and declared they would go to battle with their enemies. They arrayed themselves in their warriors' dress and armor, and presented themselves before Moses, in their own estimation prepared for conflict, but sadly deficient in the sight of God and his sorrowful servant.

When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, God's appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy.

During the time consumed by the Israelites in their wicked insubordination, the Amalekites and Canaanites had prepared for battle. The Israelites presumptuously challenged the foe that had not dared to attack them. But just as they had fairly entered the enemy's territory, the Amalekites and Canaanites met them in force and fiercely repulsed them, driving them back with great loss. The field of carnage was red with the blood of the Hebrews, and their dead bodies strewed the ground. They were utterly routed and defeated. Destruction and death was the result of their rebellious experiment. But the faith of Caleb and Joshua was richly rewarded. According to his word, God brought these faithful men into the land he had promised them. The cowards and rebels perished in the wilderness, but the righteous spies did eat of the grapes of Eschol.

This history has an application to us as a people. The scenes of cowardly complaining and drawing back from action when there are risks to encounter, are re-enacted among us today. The same unwillingness is manifested to heed faithful reports and true counsel as in the days of Caleb and Joshua. The servants of God, who bear the

burden of his cause, practicing strict self-denial and suffering privation for the sake of helping his people, are seldom better appreciated now than then.

Ancient Israel was repeatedly tested and found wanting. Few received the faithful warnings given them of God. Darkness and unbelief does not decrease as we near the time of the second advent of Christ. Truth becomes less and less palatable to the carnally-minded; their hearts are slow to believe and tardy to repent. The servants of God might well become discouraged, were it not for the continual evidences their Master gives them of his wisdom and assistance. Long has the Lord borne with his people. He has forgiven their wanderings, and waited for them to give him room in their hearts; but false ideas, jealousy, and distrust have crowded him out.

Thorough conversion is necessary among those who profess to believe the truth, in order for them to follow Jesus and obey the will of God; not a submission born of circumstances as was that of the terrified Israelites, when the power of the Infinite was revealed to them, but a deep and heart-felt repentance and renunciation of sin. Those who are but half converted are as a tree whose boughs hang upon the side of truth, but whose roots, firmly bedded in the earth, strike out into the barren soil of the world. Jesus looks in vain for fruit upon its branches; he finds nothing but leaves.

Thousands would accept the truth, if they could do so without denying self; but this class would never build up the cause of God. These would never march out valiantly against the enemy, which is the world, the love of self, and the lusts of the flesh, trusting their divine Leader to give them the victory. The Church needs faithful Calebs and Joshuas, who are ready to accept eternal life on God's simple conditions of obedience. Our churches are suffering for laborers. The world is our field. Missionaries are wanted in cities and villages that are more certainly bound by idolatry than are the pagans of the East who have never seen the light of truth. The true missionary spirit has deserted the churches that make so exalted a profession; their hearts are no longer aglow with love for souls, and a desire to lead them into the fold of Christ. We want earnest workers. Are there none to respond to the cry that goes up from every quarter: "Come over and help us"?

June 9, 1885

### **Cheerful Obedience Required**

Abraham was an old man when he received the startling command from God to offer up his son Isaac for a burnt-offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to endure hardships and brave dangers. In the vigor of youth, man may breast the storm with a proud consciousness of strength, and rise above discouragements that, later in life, when his steps are faltering toward the grave, would cause his heart to fail. But God, in his providence, reserved his last, most trying test for Abraham, until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering." The heart of the old man stood still with horror. The loss of such a son by disease would have been most heart-rending to the fond father, and would have bowed his whitened head with sorrow; but he is commanded to shed the precious blood of that son with his own hand. It seemed to him a fearful impossibility. Yet God had spoken, and his word must be obeyed.

Abraham was stricken in years, but this did not excuse him from his duty. He grasped the staff of faith, and in dumb agony, took his child by the hand, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like ours; he loved this boy, who was the solace of his old age, and unto whom the promise of the Lord had been given. But Abraham did not stop to question how God's promises could be fulfilled if Isaac was slain, he did not stay to reason with his aching heart; but he carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of his child, the word came, "It is enough; now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

This great act of faith is recorded on the pages of sacred history as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?" No, God had spoken, and man must obey without

questioning or murmuring or fainting by the way.

We need the faith of Abraham in our churches today, to lighten the darkness that gathers round them, shutting out the sweet sunlight of God's love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to him, or we fall short of becoming true Christians.

God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty and furnished it for his use and comfort during his temporal life. He has given his Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our strictest obedience, our holiest love, our unbounded faith; yet all these virtues, exercised to their fullest extent, can never be commensurate with the great sacrifice that has been offered for us.

God requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten; yet every

statute is none the less binding; every transgression will bring its punishment. Love of gain leads to desecration of the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself.

Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who in trial and perplexity go forward, looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now. But will they profit by his teachings? will they receive his reproofs and heed the warnings? God will accept of no partial obedience; he will sanction no compromise with self.

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, "Blessed be thou of the Lord, I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul was confused, and sought to shirk responsibility by answering, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgressions, and declared



that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Has the Lord as great a delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king."

God has given us his commandments, not only to be believed, but to be obeyed. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath, and made it holy. God blessed and sanctified the seventh day, because he rested upon it from his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days' work of creation.

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law.

The sin of our first parents in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of heaven was sacrificed to save man from the penalty of crime.

God will not more lightly pass over any transgressions of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "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."

At the very beginning of the fourth precept, God has said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or, in the press of worldly business, would forget its sacred importance. "Six days shalt thou labor and do all thy work." These words are very explicit; there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the claims of the law he has given to the world? Are their transgression omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment?

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes."

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business, as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth

generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments.

June 16, 1885

## **The Unity of the Church**

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.

The advancement of the church is retarded by the wrong course of its members. Uniting with the church, although an important and necessary act, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church books, while our hearts are alienated from Christ. We should be his faithful representatives on earth, working in unison with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause.

Our profession is an exalted one. As Sabbath-keeping Adventists, we profess to obey all God's commandments, and are looking for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we shall be like him.

We should every one feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are as frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness to his strength, our ignorance to his wisdom, our unworthiness to his merits.

None of us can occupy a neutral position; our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and life become new again in Christ.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and concentrate their energies on the great work before them. God designs that his people should all come into the unity of faith. The prayer of Christ to his Father, just prior to his crucifixion, was that his disciples might be one, even as he was one with the Father, that the world might believe that he had sent him. This most touching and wonderful prayer reaches down the ages, even to our own day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word."

How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of church relationship, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves, lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power unto his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Church relationship is not to be lightly cancelled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. True, in leaving the church, they themselves would be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world.

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligation to make his connection with the church a benefit to it, in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are some who spend a large amount for needless luxuries and to gratify appetite,

but feel it a great tax to contribute means to sustain the church. They are willing to receive the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the enterprise whenever and wherever it is needed.

They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church. Many are living for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A profession of Christ is not enough to stand the test of the day of Judgment. There should be a perfect trust in God, a child-like dependence upon his promises, and an utter consecration of self to his will.

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham and his son had borne the severest test that could be imposed upon them, God spoke through his angel unto Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even the son of promise.

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When we consider that Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if

self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church. But to yield to such feelings and views is unsafe, and will lead to anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoined these upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He addresses these words to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

To the Romans he writes: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul, in one of his epistles to the Corinthians, says: "Finally, brethren,

farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."



June 23, 1885

## **The Influence of Worldliness**

Many of the people of God are stupefied by the spirit of the world, and are denying their faith by their works. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and being, and shuts out love for the Creator and for souls for whom Christ died. The god of this world has blinded their eyes; their eternal interests are made secondary; and brain, bone, and muscle are taxed to the utmost to increase their worldly possessions. And all this accumulation of cares and burdens is borne in direct violation of the injunction of Christ, who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." They forget that he said also, "Lay up for yourselves treasures in heaven;" that in so doing they are working for their own interest. The treasure laid up in heaven is safe; no thief can approach nor moth corrupt it. But their treasure is upon the earth, and their affections are upon their treasure. In the wilderness, Christ met the great leading temptations that would assail man. There, single-handed, he encountered the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world. The thrones and kingdoms of the world, and the glory of them, were offered to Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All these things," said he to Christ, "will I give thee, if thou wilt fall down and worship me." Yet Christ repelled the wily foe, and came off victor.

Man will never be tried by temptations as powerful as those which assailed Christ; yet Satan has better success in approaching him. "All this money, this gain, this land, this power, these honors and riches, will I give thee"--for what? The condition is seldom as plainly stated as it was to Christ,--"If thou wilt fall down and worship me." He is content to require that integrity shall be yielded, conscience blunted. Through devotion to worldly interests he receives all the homage he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, and dishonesty. Man is charmed, and treacherously allured on to ruin.

The example of Christ is before us. He overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his

own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow.

A young man came to Christ, and said, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus bade him keep the commandments. He replied, "All these things have I kept from my youth up; what lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbor as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

Christ would have the young man understand that he required nothing of him more than to follow the example that he himself, the Lord of heaven, had set. He left his riches and glory, and became poor, that man, through his poverty, might be made rich; and for the sake of these riches, he requires man to yield earthly wealth, honor, and pleasure. He knows that while the affections are upon the world, they will be withdrawn from God; therefore he said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? Oh, no! "He went away sorrowful; for he had great possessions." To him riches were honor and power; and the great amount of his treasure made such a disposal of it seem almost an impossibility.

This world-loving man desired heaven; but he wanted to retain his wealth, and he renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet many who profess to be keeping all the commandments of God are doing the same thing.

Here is the danger of riches to the avaricious man; the more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with his life; and he turns from the attractions of the immortal reward, in order to retain and increase his earthly possessions. Had he kept the commandments, his worldly possessions would not have been so great. How could he, while plotting and striving for self, love God with all

his heart, and with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth upon which to place his affections.

Christ has committed to each of us talents of means and of influence; and when he shall come to reckon with his servants, and all are called to the strictest account as to the use made of the talents intrusted to them, how will you, my brother, my sister, bear the investigation? Will you be prepared to return to the Master his talents doubled, laying before him both principal and interest, thus showing that you have been a judicious as well as faithful and persevering worker in his service? All will be rewarded in exact proportion to the fidelity, perseverance, and earnest effort made in trading with their Lord's goods; but the cases of many will be represented by the servant who wrapped his talent in a napkin, and buried it in the earth, that is, hid it in the world.

God holds you as his debtor, and also as debtor to your fellow-men who have not the light of present truth. He has given you light, not to be hidden under a bushel, but to be set on a candlestick that all in the house may be benefited. Your light should shine to enlighten souls for whom Christ died. The grace of God ruling in your heart, and bringing your mind and thoughts into subjection to Jesus, would make you a power on the side of Christ and the truth.

Said Paul, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise." God had revealed his truth to Paul, and in so doing had made him a debtor to those who were in darkness to enlighten them. But many do not realize their accountability to God. They are handling their Lord's talents; they have powers of mind, that, if employed in the right direction, would make them co-workers with Christ and his angels. Many souls might be saved through their efforts, to shine as stars in the crown of their rejoicing. But they are indifferent to all this. Satan has sought, through the attractions of this world, to enchain them and paralyze their moral powers, and he has succeeded only too well.

How can houses and lands compare in value with precious souls for whom Christ died? Through your instrumentality, dear brethren and sisters, these souls may be saved with you in the kingdom of glory; but you cannot take with you there the smallest portion of your earthly treasure. Acquire what you may, preserve it with all the jealous

care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench, may destroy the accumulations of your entire life, and lay them a mass of smouldering ruins. You may devote all your talent and energy to laying up treasures on earth; but what will they advantage you when your life closes or Jesus makes his appearance? Just as much as you have been exalted here by worldly honors and riches to the neglect of spiritual life, just so much lower will you sink in moral worth before the tribunal of the great Judge. "What shall it profit a man, if he shall gain the whole world, and lose his own soul."

The wrath of God will fall upon those who have served mammon instead of their Creator. But those who live for God and heaven, pointing out the way of life to others, will find that the path of the just is as the shining light, that shineth more and more unto the perfect day. And they will hear by and by the welcome invitation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The joy of Christ was that of seeing souls saved in his glorious kingdom; and for this joy he "endured the cross, despising the shame." But soon "he shall see of the travail of his soul, and shall be satisfied." How happy will those be, who, having shared in his work, are permitted to share in his joy!

June 30, 1885

## **The Word of the Lord Not to Be Disregarded**

The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of his counsel: "I have spoken to you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." He pleaded with them not to provoke him to anger with the work of their hands and the devices of their evil hearts; "but they hearkened not."

Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people, whose punishment was to be in proportion to the light they had had, and the warnings they had despised and rejected.

The Lord commanded Jeremiah to stand in the court of the Lord's house, and to speak unto all the people of Judah who came there to worship those things which he would give him to speak, that they might hearken, and turn from their evil ways. Then God would repent of the punishment which he had purposed to inflict upon them because of their wickedness.

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord, If ye will not hearken unto me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened, then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh, and the time when the Philistines overcame Israel, and the ark of God was taken.

The sin of Eli consisted in passing lightly over the iniquity of his sons, who were in sacred office. His neglect to reprove and restrain his sons brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was

taken from Israel, and thirty thousand of the people were slain. All of these calamities occurred because sin was lightly regarded and allowed to remain among them. What a lesson is this to men holding responsible positions in the church of God! It warns them faithfully to remove the wrongs that dishonor the cause of truth.

In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would insure them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah's time, the Jews believed that a strict observance of the divinely appointed services of the temple would preserve them from a just punishment of their sinful course.

The same danger exists today among the people who profess to be the depository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reprov'd for evil, and charge the servants of God with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and to obey his word will bring as serious consequences upon God's servants today as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The desolation of Jerusalem stands as a warning before the eyes of modern Israel, that the corrections given through his chosen instruments cannot be disregarded with impunity.

When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry, and declared that he should die. They were boisterous in their denunciations of him, crying, "Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord." Thus was the message of God despised, and the servant with whom he intrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit.

The princes of Judah heard concerning the words of Jeremiah, and they came up from the king's house and sat in the entry of the Lord's house. "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. But

Jeremiah stood boldly before the princes and the people, declaring: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil he hath pronounced against you. As for me, behold I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears."

Had the prophet been intimidated by the threatening attitude of those high in authority, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people, and turned the princes of Israel in his favor. Thus God raised up defenders for his servant, who reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated.

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. They cited the case of Micah, who prophesied judgments upon Jerusalem, saying, "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." And they asked, "Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls."

Through the pleading of these men of influence the prophet's life was spared; although many of the priests and false prophets, unable to endure the truths that he uttered, exposing their wickedness, would have been pleased had he been put to death on the plea of sedition.

But Israel remained unrepentant; and the Lord saw that they must be punished for their sins. He had long delayed his judgments because of his unwillingness to humiliate his chosen people, and had pleaded with them to return to their allegiance. He had brought them out of bondage that they might faithfully serve him, the only living and true God; but they had wandered into idolatry, they had slighted his warnings given them by his prophets. Yet he had deferred his chastisement, and had given them

opportunity after opportunity to repent and avert the retribution for their sins. Through his chosen prophet, he had set before them in clear and positive terms the only course by which they could escape the punishment which they deserved,--a full repentance of their sins, and a turning from the evil of their ways. But they would not heed his warnings and reproofs, and now he would visit his displeasure upon them, as a last effort to check them in their course of transgression.

In these days he has instituted no new plan to preserve the purity of his people. As of old, he entreats the erring ones who profess his name to repent and turn from their evil ways. Now, as then, by the mouth of his chosen servants he predicts the dangers before them. He sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment.

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding." "Blessed is the man who thou chastenest, O Lord, and teachest him out of thy law." "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."



July 14, 1885

## **Proper Education**

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth.

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined to a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life and in their religious life. Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

In households and in schools the education of children should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher.

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions.

There are many families of children who appear to be well trained, while under the training discipline; but when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children.

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power.

And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers.

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering.

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when this restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as the teacher's who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education.

There is danger of both parents' and teachers' commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them,

and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers.

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character; then can he mold the minds of his pupils, as well as instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account.

The system of education in generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the lives of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children.

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical

organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors.

To become acquainted with our wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death.

Many children have been ruined for life by urging the intellectual, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellects by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed by lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it.

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them.

She can lead their young minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening buds and flowers and nature's beautiful scenery in the open air should be the only school room for children up to eight or ten years of age. And the treasures of nature should be their chief text-book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten.

It is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind and develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.

August 18, 1885

### **Our Lord's Command to Watch**

Text.--Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded his porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Mark 13:33-37.

In these words of the Saviour is brought before our minds the importance of being always on guard. And when we take into consideration the value of these words, uttered by Him whom we expect soon to see coming in the clouds of heaven with power and with great glory, we should be vigilant, lest he come and find us sleeping; and hence the admonition, "Watch," "watch; ... lest coming suddenly he find you sleeping." There is no safety in a state of stupor or calm indifference. There is no safety in placing our affections upon the earth or earthly things. We want to work for our best interest, not only for time but for eternity. We should act like sensible men and women, working not from impulse, nor from passion, but from an exalted sense of duty. We do not want a sensational nor an emotional religion, but one that leads to the performance of sacred duties, and that brings us into daily communion with God,--a religion that enlists in his service all our powers and all that we possess; one that leads us to do his will, and not our own; to forsake our carnal inclinations, and be led by the divine mind.

There is an important work for every one to do; and that work must be performed with reference to the decisions of the Judgment and the coming of the Son of man in the clouds of glory. Whatever else may take our attention in the common affairs of life, we want to constantly be mindful of our duty and obligation to God. The things of God must not be suffered to drop out of mind, though a thousand other things may press themselves upon our attention. Our great work here is to press the triumphs of the cross of Christ to the very gates of the enemy. Such a work requires untiring vigilance. And to do this, we must have a living connection with Jesus, the great conqueror.

Christ said to his disciples: "Let your light so shine before men that they may see

your good works, and glorify your Father which is in heaven." This is the work we have to do, let our light shine, that others may see our good works, and glorify God. This is one of the express claims which is binding upon us, to keep all the commandments of God; and this claim is to be satisfied only by a thorough obedience to his divine law, in the first four precepts of which is set forth the duty of loving God supremely, and in the last six, our duty to our fellow-men. This holy law of rectitude and right, how just are all its requirements! We must acknowledge its claims, and seek to form characters that will be in harmony with the will of Him who gave it, doing all we can to help others do the same. If we are indifferent to his claims, we not only imperil our own souls but those of others around us.

Some seem to think that there is a certain amount of virtue in expressing their dissatisfaction in whatever is being done by others; and those who do the least to properly represent the cause of the Master, and who will not bear responsibilities, are the very ones that will do the most grumbling. To them things either go too slow or too fast. Some one takes hold of the truth; they take upon themselves the work of criticising them. They neglect the interest of their own souls, neglect to make straight paths for their own feet. They fix their eyes upon the errors of their brethren, talk about them, exaggerate them, brood over them, and live upon them; and it is like living upon husks; they receive no strength, and their souls are as destitute of the love of God as were the hills of Gilboa of dew or rain.

There was Judas; Christ permitted him to be a member of the church, notwithstanding his covetous, avaricious character. He had some traits that might have been used to the glory of God; but he did not try to overcome the defects in his character. Christ bore with him long and patiently, setting before him in his lessons general principles; but he failed again and again, until finally all the strength of his moral powers was gone. He had the same lessons set before him that were given to the other apostles, which would have set him right had he made a right use of them; but he did not sustain a right relation to Heaven. Christ knew his true condition, and gave him an opportunity. He connected John with the church, not because John was above human frailties, but that he might bind him to his great heart of love. If John overcame his defects of character, he would stand as a light to the church. Peter, if he corrected his faults, would inherit the promises of God. And Jesus said to him, after his resurrection, notwithstanding that he had but a few days before denied him, "Feed my sheep," and "Feed my lambs." He could trust Peter now; for he had obtained an experience in the



things of God, he had found out that he could trust no longer in his own strength, that his strength must be in God.

You know how it was with John; when he saw his Master slighted by the Samaritans, he was indignant, and inquired of Jesus if they should not call down fire from heaven upon his enemies; but Christ said he had "not come to destroy men's lives, but to save them." John was constantly learning to copy the life of Jesus. He was learning in Christ's school. He says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Thus it was, lesson after lesson Christ gave to his disciples, that they might know the will of the Father, and shine as lights in the world. John and Peter were men whom God could trust, but Judas was not. They had received and heeded the lessons, and gained the victory; but Judas had failed at every trial. He saw his faults, but instead of correcting them revenged himself by picking flaws in others around him. And you see by his sad fate, my brethren, that that is not a safe business for the sons and daughters of God to engage in. I counsel you to be kind, to be courteous, to let no feelings arise against your enemies. You can gain no spiritual strength by talking about the defects of those around you; but if you continue to do this, like Judas you will eventually separate yourselves from God and his work. Paul says to Timothy, "Take heed unto thyself;" that is, seek God first for thyself. Let us individually turn our attention to ourselves, diligently guard our own souls, and set a Christ-like example before those whom we would criticise.

Let us remember that others' faults and defects are very poor food. Christ said, "If ye shall eat my flesh and drink my blood," ye shall have eternal life. We must grow up into Christ, we must be partakers of his divine nature. Just as the branch is joined to the vine, and partakes of the nature of the vine, so we must be daily receiving nourishment from the True Vine, our Lord Jesus Christ. We must be in Christ and he in us; then the defects will disappear from our characters. The closer we live to Jesus, the more we shall reflect in words and character his image. And the farther we separate from God, the farther we live away from the light of life, and, as the sure result, become perverse, dictatorial, hard-hearted. We should make it a life work to gather up the divine rays of light that come from the throne of God, and scatter them upon the pathway of others. Many choose the darkness, and walk in it. If you separate from Jesus and walk in the darkness, where he cannot impart his strength to you, you are alone to blame; and then you complain of your cold and fruitless lives. Jesus does not want you to be unhappy. I

beseech you, come close to him, and freely receive from him his grace and peace and love, that you may be filled with light, and go forth shedding that light upon all around. When you have sanctified your own life, your every act will be to attract others, not to yourself, but to Jesus.

It is in this time of probation that we are to prepare either for eternal life in glory, or for perdition. It is here that we are engaged in the work of character-building; and if we succeed, we shall merit from the Master the welcome, "Well done, thou good and faithful servant." Christ has gone into the most holy department, and has left us word to watch and pray, lest he return suddenly and find us sleeping. The character which we are now making will come in review before God before Christ leaves the sanctuary. Here God will see what characters we have been building for time and eternity. How shall we stand before the great Eternal? How many sheaves will we have brought to the Master through our earnest efforts?

To every man is given his work, and that work is not to be looking for faults in others, nor to be seeking to imitate the world. Says the apostle, "Ye are dead, and your life is hid with Christ in God." This means more than we think it does; dead to worldly interests, dead to worldly ambitions. What a position is this! Christ died that all heaven might be brought within our reach, that we might through such a divine provision be able to form characters for the future immortal life. We now have it our work to climb the ladder of progress, and urge our ways into the kingdom of heaven. We are to go on from strength to strength, and make it our first consideration to seek the kingdom of God and his righteousness, pursuing such a course as will stimulate others to do the same.

All have defects of character to overcome, and therefore no human being can be your pattern. You should not feel content to do merely as others do. If they do not live out the truth, will it excuse you for disobedience? You should not imitate their example; you should try to help them by a right course of living before them. Individually you stand before God as though Christ died for you alone; and you must render your account to him for yourself. But not only for yourself alone are you responsible, but for that soul over whom you have an influence, and for whom God has paid such a price. If you neglect your duty in this matter, what will be your portion in the day of God? How do you think the unfaithful ones will feel to see the nations of the saved walking within the portals of the city of God, and they themselves shut out? But how shall we feel, if we

can look around and see many in the kingdom as the results of our labors? We shall be able to swell the songs of glory, saying, "Worthy, worthy, is the Lamb that was slain, and liveth again." No one shall go into the city unless he is pure in heart. Everything that is polluting, everything that defiles, is outside the city. All who enter there pass in as conquerors. They hold the palm branch of victory in their hands, and they wave it before the throne, singing praises to the Lamb of God.

The greatest conquest for every one of us will be to overcome self, to bring self into obedience to the law of God. This is our work; are we doing it? Are we working to save others by our influence? Do we hold ourselves as God's servants to labor for others? Do we entreat them to flee from the wrath to come? Do we convince them by our course of action, by our every word, that we have been made partakers of the divine nature, and that we are copying after the divine Pattern? If so, we shall surely win souls to Christ, we shall be living epistles known and read of all men. Even if you should never utter one sentence to tell others of the truth, yet if you are circumspect in all your ways, they will see that you have been with Jesus, and learned of him. They know you, for you are read of them. Just as surely as you come into this condition of consecration to God, you will be daily unfurling the banner of Christ, and presenting the light of truth wherever you go. But the truth will burn in your hearts so that you cannot keep still, you are obliged to give it utterance; you must advocate it to all who will hear you.

There never was a more solemn and important time than this present period. You may look back, and you will see that there has never been a time when we were doing as much as we are today. Notwithstanding this as a people, the lay members of the church especially are not doing one fiftieth part of what they might and ought to do. From all the ships sailing to all parts of the globe, the truth might reach all nations of the earth. Those who are doing this work will bind it off with their prayers; and, mingling their tears with their prayers, they will labor and weep before God, that these communications may reach the people and affect their hearts, and that the power of the truth may teach the word to the people. But we want greater consecration, hearts that will intercede with God, and have self sacrifice and zeal in this work. And when you desire to make presents, when you want to devote means to gratify and please yourselves, when you want to hoard your means, fearing you will come to want, I want you to think of that eternity that is before you, and the work you have to do before you can enter into it. I want you to think of that Judgment before which you are to stand and render an account to God for the deeds done in the body. And with the Judgment before

your eyes, I want you to think of the money you are spending foolishly, to please the taste or for worldly gratifications, and of the souls that are perishing all around you for the truth which God has intrusted to you to spread over the earth, that others may not famish for the word of God. I have no time nor means to spend carelessly. Men and women are taking sides. The law of God is almost entirely made void in the land; and God calls for every man, woman, and child to fight the good fight of faith. He calls for every talent to be employed now. It will be fatal to your souls to be indolent or slothful servants. He has not left it alone for those who minister in the word and doctrine, to bear the burdens and employ their talents. He wants every one of you to put your powers to work for the upbuilding of his kingdom.

The third angel's message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must remember that this angel represents the people that have this message to give to the world. Are you among that people? Do you really believe that this work in which we are engaged is truly the third angel's message? If so, then you understand that we have a mighty work to do, and that we ought to be about it. We must sanctify ourselves by a strict obedience to the truth, placing ourselves in right relation to God and his work. As the truth goes forth, Satan intensifies his zeal to defeat its progress by presenting pleasing delusions. As we urge the truth, he urges his errors. He will stir up his agents, in view of the coming of the Lord, to go out and cry, "Lo! here is Christ, and lo! there is Christ." And here arises this superstition, and there arises that heresy. And tell me, what are we to do about it? I will tell you: we can become familiar, with the Bible, and read what saith the Lord. Not only the ministers but all who love and fear God are to do the Master's work; and that is to let the light that he has given you shine before all. Here are two companies; one of them is being bound in bundles to burn, the other is being bound by the cords of truth and love. Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. And this work will increase more and more, and Satan will work to divide and separate God's people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-

heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. Here we are in the waiting time, in the day of God's preparation. Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, "Watch and pray; for ye know not when the time is." And what Christ said to his disciples, I say unto you, "Take ye heed, watch and pray," that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom.

August 25, 1885

## **The True Standard of Righteousness**

The world is to be no criterion for those who follow Jesus. He has said, "Marvel not ... if the world hate you." "It hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, it is written, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing engage not in their unholy practices, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The question now to be asked is, Are the professed followers of Christ complying with the conditions upon which the blessing is pronounced? Are they separating in spirit and practice from the world? How hard to come out and be separate from worldly habits and customs. But let us look well to it that Satan does not allure and deceive us through false representations. Eternal interests are here involved. God's claims should come first; his requirements should receive our first attention. Every child of fallen Adam must, through the transforming grace of Christ, become obedient to all God's requirements. Many close their eyes to the plainest teachings of his word because the cross stands directly in the way. If they lift it, they must appear singular in the eyes of the world; and they hesitate, and question, and search for some excuse whereby they may shun the cross. Satan is ever ready, and he presents plausible reasons why it would not be best to obey the word of God just as it reads. Thus souls are fatally deceived.

One of Satan's most successful deceptions is to lead men to claim to be sanctified, while at the same time they are living in disobedience to God's commandments. These are described by Jesus as those who will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works"? Yes, those who claim to be sanctified have a great deal to say about being saved by the blood of Jesus; but their sanctification is not through the truth as it is in Jesus. While claiming to believe in him, and apparently doing wonderful works in his name, they ignore his Father's law, and serve as agents of the great adversary of souls to

carry forward the work which he begun in Eden, that of making plausible excuses for not obeying God implicitly. Their work of leading men to dishonor God by ignoring his law, will one day be unfolded before them with its true results. The conditions of eternal life are made so plain in God's word that none need err, unless they choose error rather than truth because their unsanctified souls love the darkness rather than the light. The lawyer who came to Christ with the question, "Master, what shall I do that I may inherit eternal life?" thought to catch Christ; but Jesus laid the burden back upon the lawyer. "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." Then said Christ, "Thou has answered right; this do, and thou shalt live." These words meet the individual cases of all. Are we willing to comply with the conditions? Will we obey God and keep his commandments? Will we be doers of the word and not hearers only? God's law is as immutable and unchangeable as his character. Whatever men may say or do to make it void, does not change its claims, or release them from their obligation to obey.

We need divine enlightenment daily; we should pray as did David, "Open thou mine eyes that I may behold wondrous things out of thy law." God will have a people upon the earth who will vindicate his honor by having respect to all of his commandments; and his commandments are not grievous, not a yoke of bondage. David prayed in his day, "It is time for thee, Lord, to work; for they have made void thy law."

Not one of us can afford to dishonor God by living in transgression of his law. To neglect the Bible and give ourselves up to the pursuit of worldly treasure is a loss which is beyond estimate. Eternity alone will reveal the great sacrifice made by many to secure worldly honor and worldly advantages, at the loss of the soul, the loss of eternal riches. They might have had that life which measures with the life of God; for Jesus died to bring the blessings and treasures of heaven within their reach, that they might not be accounted poor and wretched and miserable in the high estimate of eternity. None who have had the light of truth will enter the city of God as commandment-breakers. His law lies at the foundation of his government in earth and in heaven. If they have knowingly trampled upon and despised his law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "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."

Those who make a raid against God's law are warring against God himself; and many who are filled with the greatest bitterness against the commandment-keeping people of God, make the loudest boast of living holy, sinless lives. This can be explained only in one way: they have no mirror in which to look to discover to themselves the deformity of their character. Neither Joseph, Daniel, nor any of the apostles claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than to knowingly sin against him, men whom God has honored with divine light and power, have acknowledged themselves to be sinners, unworthy of his great favors. They have felt their weakness, and, sorrowful for their sins, have tried to copy the pattern Jesus Christ.

There are to be but two classes upon the earth, the obedient children of God and the disobedient. Upon one occasion Christ thus set before his hearers the Judgment work: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Thus Christ identifies his interest with that of suffering humanity. Every attention given to his children he considers done to himself personally. Those who claim modern sanctification would have come boastingly forward, saying, "Lord, Lord, do you not know us? Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" The people here described, who make these



pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanctification, but who are at war with the law of God. Christ calls them workers of iniquity, because they are deceivers, having on the garments of righteousness to hide the deformity of their characters, the inward wickedness of their unholy hearts. Satan has come down in these last days, to work with all deceivableness of unrighteousness in them that perish. His Satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah.

If ever there was a time when we needed faith and spiritual enlightenment, it is now. Those who are watching unto prayer, and are searching the Scriptures daily with an earnest desire to know and do the will of God, will not be led astray by any of the deceptions of Satan. They alone will discern the pretext which cunning men adopt to beguile and ensnare. So much time and attention are bestowed upon the world, upon dress and eating and drinking, that no time is left for prayer and the study of the Scriptures.

We want the truth on every point, and we must search for it as for hid treasures. Dishes of fables are presented to us on every hand, and men choose to believe error rather than truth, because the acceptance of the truth involves a cross. Self must be denied; self must be crucified. Therefore Satan presents to them an easier way by making void the law of God. When God lets man have his own way, it is the darkest hour of his life. For a willful, disobedient child to be left to have his own way, to follow the bent of his own mind, and gather the dark clouds of God's judgment about him, is a terrible thing. But Satan has his agents who are too proud to repent, and who are constantly at work to tear down the cause of Jehovah and trample it under their feet. What a day of sorrow and despair when these meet their work with all its burden of results! Souls who might have been saved to Jesus Christ have been lost through their teachings and influence. Christ died for them that they might have life. He opened before them the way whereby they might, through his merits, keep the law of God. Christ says, "I know thy works; behold, I have set before thee an open door, and no man

can shut it." How hard men work to close that door; but they are not able. John's testimony is, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Beneath the mercy-seat, within the ark, were the two tables of stone, containing the law of Jehovah. God's faithful ones saw the light that shone forth to them from the law, to be given to the world. And now Satan's intense activity is to close that door of light; but Jesus says that no man can shut it. Men will turn from the light, denounce it, and despise it, but it still shines forth in clear, distinct rays to cheer and bless all who will see it.

God's children will have a fierce conflict with the adversary of souls, and it will become more exceedingly bitter as we approach the close of the conflict. But the Lord will help those who stand in defense of his truth. Many who see the light will not accept it, fearing to trust the Lord. Jesus says, "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." The great Master Artist has provided the beautiful things in nature as an expression of his love to us. He has given the delicate tint to the flowers, and if he has done so much for a simple flower, "which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

God so loved the world that he gave his only begotten Son to die that he might redeem man from the power of Satan; and will he not care for man, formed in his image? Many see the reasons of our faith, but they dare not risk the consequences of obeying it. They fear that if they do, they cannot support their families; and so they settle back into unbelief, and continue in transgression of the law. They lack faith in God; they dare not trust his promises. Such are rebuked by the lessons of Christ, in which he teaches that God notices the fall of even the sparrows; not one of them falls to the ground without his notice. Our heavenly Father will not leave his children who put their trust in him, and venture out upon his promises although the outlook is dark and forbidding. He understands every circumstance of our life. He sees and knows how we

are situated. He is acquainted with all our sorrows and griefs. He knows us each by name, and is touched with the feeling of our infirmities; for he has been tempted in all points like as we are, and knows how to succor those who are tempted. Jesus is our helper, and he will have a care for all those who trust in him.

God has intrusted to us individually talents that are to be increased by use. Reason has been granted us with which to glorify God. In everything we are to show our allegiance to him. Our powers were not given to us merely to be employed for ourselves. They are to be used to accomplish certain ends, to love God supremely and our neighbor as ourselves. Christian principles must be interwoven with our life and our experience. The life we now live must be by faith on the Son of God. We must live to please Jesus; by thus living our faith and confidence in him will grow stronger day by day. We will comprehend what he has done for us, and what he is willing to do for us, and will possess a cheerfulness as well as an earnest desire to do something to show our love for Jesus. Doing will thus become habit. We will not question whether we will obey, but will follow the light, and work the work of Christ. We will not study convenience, nor question whether our temporal interests will be improved if we obey. Those who love Jesus will love to obey all his commandments. They will search the Bible closely to know of the doctrine. Naught but truth will satisfy them, for they are Christ's representatives on earth.

Christ declared, "I am the way, the truth, and the life." His followers must be as near like him as possible. We cannot speak as he spoke, and yet we are to imitate him; for he is our pattern. We are to erect no false lights, present no heresies for truth. We must know that every position we take can be sustained by the word of God. It is a day when the commandments of men are everywhere urged upon the people as the commandments of God. But it is a solemn, a fearful thing to teach false theories, and lead minds away from the truth which sanctifies the soul.

We want the truth on every point. We want it unadulterated with error, and unpolluted by the maxims, customs, and opinions of the world. We want the truth with all its inconvenience. The acceptance of truth ever involves a cross. But Jesus gave his life a sacrifice for us, and shall we not give him our best affections, our holiest aspirations, our fullest service? Christ's yoke we must wear, Christ's burden we must lift; but the Majesty of heaven declares that his yoke is easy and his burden light. Shall we shun the self-denying part of religion? Shall we shun the self-sacrifice, and hesitate

to give up the world with all its attractions? Shall we, for whom Christ has done so much, be hearers and not doers of his words? Shall we, by our listless, inactive lives, deny our faith, and make Jesus ashamed to call us his brethren? The ten commandments came from the highest authority, and are we obeying them? They are the will of God made known to man. It was Satan that commenced to war against them, and it is he that inspires men to keep up the warfare.

None will enter the holy city, the paradise of God, but as conquerors,--those who have separated themselves from the world, and stood in defense of the faith once delivered to the saints, and have fought the good fight of faith, looking constantly to "Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Then let us, like Christ, work unselfishly to bring souls to a knowledge of the truth. Our whole heart, body, soul, and strength, are required in this work; and if we labor with fidelity, irrespective of the applause or censure of the world, we shall hear the "well done" from the Majesty of heaven, and receive the crown, the palm branch of victory, and the white linen which is the righteousness of the saints.

September 1, 1885

## **Christian Courtesy**

Whatever may be the surroundings of the Christian, whatever may be his temptations, he should not be uncourteous. Affection, kindness, and forbearance were designed of God as a preparation for the society of heavenly angels.

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss. True happiness is not to be found in selfish gratification, but in the path of duty. God desires man to be happy, and for this reason he gave him the precepts of his law, that in obeying these he might have joy at home and abroad. While he stands in his moral integrity, true to principle, having the control of all his powers, he cannot be miserable. With its tendrils entwined about God, the soul will flourish amid unbelief and depravity. But many who are constantly looking forward for happiness fail to receive it, because, by neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles upon which happiness depends.

Bible rules must be written on the heart and carried into the every-day life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. This is a way to gain respect, and extend the sphere of usefulness, which costs but little. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle and the demeanor condescending, even to those in the humblest walks of life. A blustering, fault-finding, overbearing man is not a Christian; for to be a Christian is to be Christ-like. It is no mark of a Christian to be continually jealous of one's dignity. In forgetfulness of self, in the light and peace and comfort he is constantly bestowing on others, is seen the true dignity of the man. The one who pursues this course will not complain that he does not obtain the respect due him.

He who drinks in the spirit of Christ will let it flow forth in kind words, and be expressed in courteous deportment. The plan of salvation is to soften whatever is harsh and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify of an internal change. The truth is the sanctifier, the refiner.

Received into the heart, it works with hidden power, transforming the receiver. But those who profess the truth and at the same time are rough, and sour, and unkind in words and deportment, have not learned of Jesus; all these manifestations show that they are yet servants of the wicked one. No man can be a Christian without having the spirit of Christ, manifesting meekness, gentleness, and refinement of manners.

Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character, which were so holy that he was translated to heaven without seeing death, represent what the lives and characters of all must be, if, like Enoch, they are to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. Were Enoch upon the earth today, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. The palm tree well represents the life of a Christian. It stands upright amid the burning desert sand, and dies not; for it draws its sustenance from the springs of life beneath the surface.

When Christ shall come, our vile bodies are to be changed, and made like his glorious body; but the vile character will not be made holy then. The transformation of character must take place before his coming. Our natures must be pure and holy; we must have the mind of Christ, that he may behold with pleasure his image reflected upon our souls. We are none of us what God would have us, and what we may be, and what his word requires us to be. It is our unbelief that shuts us away from God. Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When tempted to turn from the path of virtue, his answer was, "How can I do this great wickedness, and sin against God?" Enoch, Joseph, and Daniel depended upon a strength that was infinite. This is the only course of safety for Christians to pursue in our day. Those who profess Christ are too indolent in their religious life to surmount obstacles, and be patient, kind, and forbearing.

The lives of these marked men were hid with Christ in God. They were loyal to God amidst infidelity, pure amidst depravity, devout and fervent when brought in contact with atheism and idolatry. By faith they gathered to themselves only those properties which are favorable to the development of pure and holy characters. Thus

may it be with us; whatever our position, however repulsive or fascinating our surroundings, faith can reach above it all and find the Holy Spirit.

The spirit which Enoch, Joseph, and Daniel possessed, we may have. We may draw from the same source of strength, and realize the same power of self-control; and the same graces may shine out in our lives. By reflecting the light of Christ to all around us, we shall become the light of the world. Said Christ, "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." A surly, fault-finding, selfish, uncourteous person cannot have this sacred influence.

Pleasant, kind, and well-bred Christians will have an influence for God and his truth; it cannot be otherwise. The light borrowed from Heaven will shed its brightening rays through them to the pathway of others leading them to exclaim, "O Lord of hosts, blessed is the man whose strength is in thee." The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the rootlets of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. The Christian life will be in such marked contrast to that of unbelievers and children of darkness, that beholders will discern that we have been with Jesus and learned of him.

The Christian need not become a recluse; but while necessarily associating with the world, he will not be of the world. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful, but fragrant. It is no evidence that the Christian has lost his religion, because he has a good report from those who are without. Virtue, honesty, kindness, and faithful integrity make noble characters; they will win esteem even of unbelievers, and their influence in the church will be very precious. God requires us to be right in important matters, while he tells us that faithfulness in little things will fit us for higher positions of trust.

There is a very great neglect of true courtesy at the present time. The good qualities which many possess are hidden, and instead of attracting souls to Christ they

repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers, and how offensive is such conduct in the sight of God, they would reform their habits; for a lack of courtesy is one of the greatest stumbling-blocks to sinners. Selfish, complaining, sour Christians bar the way, so that sinners do not care to approach Christ.

Could we look beneath the surface of things, we should see that half life's misery is created by frowns and unkind speeches, which might be prevented as well as not. Many make a hell upon earth for themselves and for those whom they might comfort and bless. These are not worthy of the Christian name. These will not dwell in heaven, in the society of pure angels who are always kind, courteous, and considerate of others.

I call upon these dissatisfied, mourning, fretting ones to reform before it shall be too late. There is still time for you to learn of Christ. You have greatly injured his cause, you have kept many souls from the kingdom of heaven; but you may yet repent and be converted. Lay off the yoke which you have placed upon your own neck, and accept the yoke of Christ. Many are sensible of their great deficiency, and they read, and pray, and resolve, and yet make no progress. They seem to be powerless to resist temptation. The reason is, they do not go deep enough. They do not seek for a thorough conversion of the soul, that the streams which issue from it may be pure, and the deportment may testify that Christ reigns within.

All defects of character originate in the heart. Pride, vanity, evil temper, and covetousness proceed from the carnal heart unrenewed by the grace of Christ. If the heart is refined, softened, and ennobled, the words and actions will testify to the fact. When the soul has been entirely surrendered to God, there will be a firm reliance upon his promises, and earnest prayer and determined effort to control the words and actions.

Some persons speak in a harsh, uncourteous manner, that wounds the feeling of others, and then they justify themselves by saying, "It is my way; I always tell just what I think;" and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked; it is something of which they ought to be ashamed,--a cruel practice, which is born of Satan, and is not in the least akin to Heaven. Much is said concerning the improvements which have been made since the days of the patriarchs. But those living in that age could boast of a higher state of refinement and true courtesy than is possessed by people in this age of boasted



enlightenment.

Integrity, justice, and Christian kindness, blended, make a beautiful combination. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious, selfish, and jealous. No harsh or unkind words escape their lips. And if we are to be the companions of angels, we too must be refined and courteous. And we have none too much time to change our wrong habits, reform our defective characters, and obtain a fitness for the society of those with whom we expect to associate not long hence. All harshness and severity, coarseness and unkindness, must be overcome in this life; for they are Satanic. Now is the very time for us to do the work. We can have no second probation. If we do not improve these hours of privilege, we would not improve a second probation should it be granted to us. It is now, while it is called today, that we are not to burden our hearts and continue to make Christ ashamed of the unsanctified words and deportment of us who bear his name.

September 8, 1885

### **Bible Examples of True Courtesy**

In order to perfect Christian character, the whole man must be molded after the standard of Heaven. Kindness and amiability are essential qualities in the child of God; but hollow-hearted, hypocritical courtesy, which is so common among worldlings, is not the genuine grace of Christian politeness. Courtesy cannot take the place of a holy life; neither can the life be perfect in the absence of this fine filling up, which is like the delicate penciling in a picture. Those who open their hearts and homes to invite Jesus to abide with them, should keep the moral atmosphere unclouded by strife, bitterness, wrath, malice, or even an unkind word. Jesus will not abide in a home where are contention, envy, and bitterness.

The Holy Scriptures give us marked examples of the exercise of true courtesy. Abraham was a man of God. When he pitched his tent, he at once erected his altar for sacrifice, and invited God to abide with him. Abraham was a courteous man. His life is not marred with selfishness, so hateful in any character, and so offensive in the sight of God. Witness his conduct when about to separate from Lot. Though Lot was his nephew, and much younger than himself, and the first choice of the land belonged to Abraham, courtesy led him to forego his right, and permit Lot to select for himself that part of the country which seemed to him most desirable. Behold him as he welcomes the three travelers in the heat of the day, and hastens to provide for their necessities. Again observe him as he engages in a business transaction with the sons of Heth, to purchase a burying-place for Sarah. In his grief he does not forget to be courteous. He bows before them, although he is God's nobleman. Abraham knew what genuine politeness was, and what was due from man to his fellow-man.

The great apostle Paul was firm where duty and principle were at stake; he preached Christ with great boldness; but he was never harsh and impolite. He had a tender heart, and was ever kind and thoughtful of others. Courtesy was a marked trait of his character, and this gave him access to the better class of society.

Paul never doubted the ability of God or his willingness to give him the grace he needed to live the life of a Christian. He exclaims: "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?" His language is that of faith and hope, not of doubt and despair: "He loved me, and gave himself for me." "I know whom I have believed." He does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice of gladness, strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him.

When in most discouraging circumstances, which would have had a depressing influence upon halfway Christians, he is firm of heart, full of courage and hope and cheer, exclaiming, "Rejoice in the Lord alway, and again I say, Rejoice." The same hope and cheerfulness is seen when he is upon the deck of the ship, the tempest beating about him, the ship going to pieces. He gives orders to the commander of the ship and preserves the lives of all on board. Although a prisoner, he is really the master of the ship, the freest and happiest man on board. When wrecked and driven to a barbarous island, he is the most self-possessed, the most helpful in saving his fellow-men from a watery grave. His hands brought the wood to kindle the fire for the benefit of the chilled, ship-wrecked passengers. When they saw the deadly viper fasten upon his hand, they were filled with terror; but Paul calmly shook it into the fire, knowing it could not harm him; for he implicitly trusted in God.

When before kings and dignitaries of the earth, who held his life in their hands, he quailed not; for he had given his life to God, and it was hid in Christ. He softened, by his courtesy, the hearts of these men in power, men of fierce temper, wicked and corrupt though they were in heart and life. He did not forget his position, or the importance of the occasion. He was zealous for the truth, bold in advocating Christ; but propriety of deportment, the grace of true politeness, marked all his conduct. When he stretched out his hand, as was his custom in speaking, the clanking chains caused him no shame nor embarrassment. He looked upon them as tokens of honor, and rejoiced that he could suffer for the word of God and the testimony of Jesus Christ. Surrounded by philosophers, kings, and critics, he was God's ambassador. His reasoning was so clear and convincing that it made the profligate king tremble as Paul dwelt upon his experience, showing what had wrought the change in his religious views which aroused the malice of the Jews. He exalted Jesus Christ as the world's Redeemer. Grace, like an angel of mercy, makes his voice heard sweet and clear, repeating the story of the cross, the matchless love of Jesus.

Paul attracted warm hearts wherever he went; his soul was linked to the soul of his brethren. When he parted with them, knowing and assuring them that they would never see his face again, they were filled with sorrow, and so earnestly besought him to still remain with them that he exclaimed, "What mean ye to weep and to break mine heart?" His sympathetic heart was breaking as he witnessed and felt their grief at this final separation. They loved him, and felt that they could not give him up. What Christian does not admire the character of Paul? Firm as a rock when standing in defense of the truth, he was affectionate and gentle as a child when surrounded by his friends. But his rebuke of sin was terribly severe, especially to those who professed to believe in Christ and yet dishonored their profession. His heart was aglow with love, and yet when duty demanded he could be stern with holy indignation. Let the example of Paul, whose life was in accordance with the life of Christ, be a lesson to us.

But in Christ a greater example has been given us than that of either patriarch or apostle. Here we have genuine courtesy illustrated. This virtue ran parallel with his life, clothing it with a softened and refined beauty, and shedding its luster over every action. He bids the weary and oppressed come to him, and find rest and peace in bearing his yoke and lifting his burden. He invites them, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." His heart of sympathizing love longs to quiet restless, oppressed, and suffering minds that can find peace only in learning the lessons of his meekness and lowliness. Their fluctuating, changeful, mournful experience is anything but rest. It is labor, pain, and sorrow. To bear insult, reproach, and abuse without retaliating and without arraying themselves in opposition to those who would injure them, is the lesson he would teach them. He would have them lay off the yoke of pride, so galling to the neck, and take his yoke, which is easy, for it is the meekness and gentleness of Christ.

What great condescension is here manifested by our Lord. No matter how poor and wretched the applicant, the relief he asked was always given. The Saviour uttered no word of reproach or censure, though he was constantly besieged and his hours for repose and retirement broken in upon. In the streets of the crowded city, in the groves, or by the lake-side, he was ever greeted by the complaints and requests of suffering humanity.

The leper was required to dwell apart from the habitations of men, and at the

approach of any person he must utter the mournful cry, Unclean, unclean! lest the traveler approach near enough to be endangered by contagion. But as the leper discerns in the stranger Jesus, the Mighty Healer, that cry is hushed, and a most imploring prayer bursts from his lips, "If thou wilt, thou canst make me clean." Never was such an appeal made in vain. The answer comes back to him, "I will, be thou clean." Publicans and sinners throng about the blessed Saviour for one word of hope, for one touch of his finger to heal their various maladies. He had a kind word and look for every one. Though he was the Majesty of heaven, he did not proclaim his exalted character, and claim the reverence which rightfully belonged to him. But he traversed the earth, weary, hungry, and often sad, because men did not feel their need of the blessings he came to give them.

This is the example of true courtesy which we must all copy if we would be indeed followers of Jesus. The Christian's character will surely correspond with the name. Those who have no care in regard to their words or actions, and thus bring unhappiness to all around them, must learn of Jesus to be meek and lowly of heart. Rough ways and coarse manners dishonor the Christian name and misrepresent Christ. Many will not be fitted to enter heaven, because they do not see the importance of imitating the perfect Pattern. Some term roughness, careless ways, and untidy dress humility and freedom from pride; but humility is disgusted with such companions and will not be seen in their society.

Those who make a profession of sanctification are frequently the most proud, selfish, and over bearing. What an account will such have to render to God for their influence! They profess that their conduct is in harmony with heaven, while they manifest the evil promptings of their natural hearts. They in no way resemble Enoch, Joseph, Daniel, Paul, or Christ, the perfect Pattern. They bring Bible sanctification into contempt. Their course of conduct is uncourteous, and many times really unkind and uncouth. Such are like signboards at cross-roads which mislead the traveler by pointing in the wrong direction.

Though these persons claim perfection, they know not experimentally what it means. No one is attracted to them, and made better by their example. Those who profess sanctification, and yet do not the requirements of God, have not put on Christ; they do not wear the grace of humility, and exhibit Christ in words and actions till men shall be charmed by his perfections and be led to glorify God by seeing their good

works.

Christ is pleased with his followers when they show that, though human, they are partakers of the divine nature. They are not statues, but living men and women, whose warm hearts, invigorated by the dews of divine grace, open and expand as the beams of the Sun of righteousness shine upon them. The light which falls upon them they reflect upon others in works which are luminous with the love of Christ. Cold, professedly sinless Christians are like icebergs; they seem to freeze up the cheerfulness of all who are connected with them. Their influence upon the cause of Christ is always deleterious. Nothing is so offensive to God as the atmosphere of those who profess holiness of heart, but whose lives have a bad flavor. Unsavory actions make the Christian repulsive.

Instead of isolating themselves, Christians should associate together. Their influence upon one another may be salutary. We should learn lessons of Paul, who was often found relating his experience. There is too little conversation upon the facts of religious experience, and the mercy and goodness of God. Love and gratitude are not cherished in the heart as they should be. Little, delicate acts of courtesy are sadly neglected. Words of cheer and encouragement to one another might be spoken with the best of results. There is great need of individual sanctification to God, but we have no sympathy for the spurious article.

True sanctification is carried into all the business of life. Pure thoughts, noble aspirations, clear perceptions of truth, elevated purposes of action, yearnings to attain to perfection, will be the experience of every real Christian. These have fellowship with the Father and with the Son. They are constantly increasing in the knowledge of God. They grow in reverence and trust and love; but while they are coming nearer and nearer to perfection of character, they will feel more and more deeply their unlikeness to Christ, and have greater distrust of themselves and greater dependence upon God. As these are growing up to the full stature of men and women in Christ Jesus, they will be sought by others, and will be a help and blessing to all with whom they associate. The most Christlike professors are those who are the most kind, pitiful, and courteous; their convictions are firm and their characters strong; nothing can swerve them from their faith or allure them from their duty.

A Christian will cultivate a meek and quiet spirit; he will be calm, considerate of others, and will have a happy temper that sickness will not make irritable nor the

weather or circumstances disturb. We want to cherish that charity which is not easily provoked, which suffereth long and is kind, which hopeth all things, endureth all things. If this grace be in you, if you are ruled by the spirit of Christ, all who see you will take knowledge of you that you have been with Jesus; and your words and actions will testify that your religion is full of good fruits. The children of God never forget to do good and to communicate. They have the spirit of Christ; good works are spontaneous with them; for God has transformed their natures by his grace. "Herein is my Father glorified, that ye bear much fruit."

September 15, 1885

### **From California to England**

July 13, in company with my son, W. C. White, and a party of ten, we left California on our long contemplated journey to Europe. For months I had looked forward to this journey with anything but pleasure. To travel across the continent in the heat of summer and in my condition of health, seemed almost presumptuous. Since attending the round of camp-meetings in 1884, I had suffered great mental weariness and physical debility. For months at a time I had been able to write but very little. As the appointed time for starting drew near, my faith was severely tested. I so much desired some one of experience upon whom I could rely for counsel and encouragement. My courage was gone, and I longed for human help, one who had a firm hold from above, and whose faith would stimulate mine. By day and by night my prayers ascended to heaven that I might know the will of God, and have perfect submission to it. Still my way was not made clear; I had no special evidence that I was in the path of duty, or that my prayers had been heard.

About this time my son, W. C. W., visited Healdsburg, and his words were full of courage and faith. He bade me look to the past, when, under the most forbidding circumstances, I had moved out in faith according to the best light I had, and the Lord had strengthened and supported. I did so, and decided to act on the judgment of the General Conference, and start on the journey, trusting in God. My trunk was packed, and I returned with him to Oakland. Here I was invited to speak to the church Sabbath afternoon. I hesitated; but these words came to me with power, "My grace is sufficient for you." The struggle was hard, but I consented. I then felt that I must seek God most earnestly. I knew that he was able to deliver in a manner that I could not discern. In thus trusting, my fears were removed, but not my weakness. I rode to the church and entered the desk, believing that the Lord would help. While speaking I felt that the everlasting arms were about me, imparting physical strength and mental clearness to speak the word with power. The love and blessing of God filled my heart, and from that hour I began to gather strength and courage. The next Monday I had no hesitancy in stepping on board the cars en route for Michigan.

I here learned over again the lesson I have had to learn so many times, that I must



lean wholly upon God, whatever my perplexity. He will never leave nor forsake those who commit their ways unto him. We must not depend on human strength or wisdom, but make him our counselor and guide in all things.

Although I had prayed for months that the Lord would make my path so plain that I would know that I was making no mistake, still I was obliged to say that God hangs a mist before my eyes. But when I had taken my seat on the cars, the assurance came that I was moving in accordance with the will of God. Friends had come to the depot to see us off. It was a place of great confusion, and I had not been able to bear anything of the kind for months. But it did not trouble me now. The sweet peace that God alone can give was imparted to me, and like a wearied child, I found rest in Jesus.

At Fresno, Cal., we were happily surprised to receive a visit from Bro. M. J. Church and his son, who came into the car laden with an abundant supply of peaches, grapes, and melons. The grapes were of the choicest varieties, and the peaches were large yellow ones, some of which measured ten inches around. This supply, so timely, was a blessing to us all the way to Michigan. We enjoyed a pleasant but short visit with these brethren, and then were again on our way.

The weather the first part of our journey was exceedingly oppressive. At one place the thermometer stood at 125 degrees in the shade. In Southern California and Arizona the wind was as hot as though it came from a furnace. This was what I had dreaded; but to my great surprise I was not exhausted with the heat. As usual, we carried with us our own lunch baskets, and ate two meals a day regularly. These meals consisted of fruits and bread, without tea or stimulant of any kind. The blessing of the Lord continued to rest upon me, and I grew stronger every day.

By special arrangement with the railroad company we had the promise of a car to ourselves from Mojave. This we had, with the exception of three gentleman passengers. The change at this place was made with very little difficulty. The car we were to occupy was drawn up beside the one we were in, and our goods were quickly and easily transferred. We were well accommodated, and felt grateful for the privilege of being where we could erect the altar of prayer and have religious service on the Sabbath. From time to time some of the train men would drop in and listen. My attention was attracted one day to a young man who did not seem to know what to do with himself during the service. At one time he would seem ready to cry, and at another would manifest great

pleasure. He afterward stated to Bro. Lunt that it was the first prayer he had heard for five years, yet in the home of his youth prayer was offered by his parents every day.

I am convinced that we lose much by forgetting Jesus when we travel on the cars or on the boats. Those who are Christians will confess Christ in their choice conversation, in their sobriety, in their Christ-like deportment. There will be temptations to let our thoughts and words flow in the same channel in which those of worldlings flow. But it should be kept in mind that "in the multitude of words there wanteth not sin." We cannot while upon the cars enter our closets and there be alone with God; but we can gird up the loins of our minds, and uplift our hearts to God in silent prayer for grace to keep the mind stayed upon him, and he will surely hear us.

Whenever our cars stopped long enough, Bro. Lunt would improve the time by doing missionary work near the station. At one place he obtained a subscription for the Review from a man who had been at the Sanitarium at Battle Creek, and was acquainted with the arguments on the Sabbath. He was head machinist in one of the railroad shops, and received a large salary. "But," said he, "what good will money do me if earned at the expense of my soul?" He was anxious to find work where he could keep the Sabbath and have religious society and the privilege of attending meetings.

We reached Kansas City Sunday, where we found a chair car in waiting for our party. The change here was easily made, and the next day we reached Chicago. Here we were met by Brn. A. R. Henry and W. C. Gage, who accompanied us to Battle Creek. We can truly say that the journey across the plains was accomplished with as little inconvenience and weariness as we have ever experienced in the twenty-five times that we have passed over the road. The Lord blessed us, and we feel it a privilege to give him all the glory. At Battle Creek I was pleased to meet my dear children, Edson and Emma White, and in their home we found quiet and rest.

We spent one Sabbath with the church there. I spoke in the forenoon and in the afternoon attended the social meeting. It was a precious privilege for me to bear my testimony, and listen to the testimonies of the brethren and sisters. The Lord seemed very near, and his presence is always life, and health, and peace. The thought would arise, We shall never all meet here again, but shall we meet around the great white throne? Who of this large congregation will be missing in the paradise of God, and who will be among the conquerors, and sing the song of triumph in that home of eternal

bliss?

Sunday evening I spoke to a large number of the patients at the Sanitarium. I tried to present before them the high claims that God has upon us individually, and the importance of having all our desires, our appetites and passions, under the control of intelligent reason. The new addition to the Sanitarium makes it a large, commodious building, and it is already well filled with patients. Everything seems to be planned with reference to the health and convenience of those who go there for rest and treatment. Their tables are spread with an abundance of good, plain, nourishing food, and I could but feel that if any were dissatisfied with it, their taste must be very much perverted.

Tuesday night we were in meeting till a late hour, seeking to present before the workers there the great good that might be accomplished if they were connected with God. The Lord designs that the Sanitarium should be a means of great good. Regular religious meetings are held there, also a thoroughly organized Sabbath-school. All are invited to attend these services, and as the result many souls are brought to a knowledge of the truth.

I feel it to be my duty to here caution my brethren against receiving reports that they may hear against the Sanitarium. We have been upon the ground, and we believe that those who act a leading part there are trying to work from a Christian stand-point. Those who complain have but little knowledge of the cares and perplexities that the real workers bear, and oftentimes are ignorant of the efforts that are being made for their welfare. If complainers would pray more, and fret and murmur less, we believe that they would improve not only their spiritual condition but also their physical health. This institution is one of God's instrumentalities, and we would warn our brethren to be cautious how they say one word to lessen its influence. It is easy to take a surface view of matters, and to slightly misrepresent the work and the workers. Much harm is often thus done. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Here not only the one who makes the complaint is condemned, but the ones who take up this reproach, who cherish it, and repeat it. If reports come to you against the Sanitarium, do not receive them till you have positive evidence that they are true.

Wednesday noon, July 29, we resumed our Eastward journey. At the request of friends, we stopped over a few hours at Rome, N. Y., where we had a profitable visit with Brn. Miles and Brown, and Bro. Whitney and family. We were pleased to see the arrangements that have been made here for doing missionary work. A small but neat and well arranged building has been erected, the lower floor of which is used for mission work and a reading room. The basement contains a small job press, while the upper floor is fitted up for a school. It is not expected that this school will require a large amount of means to carry it forward, but it is to meet a present necessity, to educate missionary workers, and to prepare the children to enter the Academy at South Lancaster. Everything has been done with thoroughness and neatness, and yet I saw no evidence of extravagance. The brethren in New York are abundantly able to sustain this mission nobly, and we feel sure that none who have the cause of God at heart will feel that the plans made to bring the light to those in darkness are too ample or too expensive. Those things which concern our eternal interest are of infinite importance, and should be exalted above every temporal interest. May the God of wisdom guide the ministers and workers in this important field, and may every member of the church feel that the work is his, and do all that he can to sustain it.

We left Rome about ten o'clock at night, expecting to take a sleeper; but on account of some train having missed connection we were not able to do so, and were obliged to change cars twice during the night. Our next stopping-place was at Worcester, Mass., where Eld. Canright was holding tent-meetings. We reached this place about half past eight, and found an appointment out for me to speak that night. I was weary, but the Lord gave me strength to address the people. The next day was Sabbath and about eighty were present. Some of these were keeping the Sabbath for the first time. Sunday evening the tent was well filled, and the people listened with the most respectful attention. Quite a number in this place are fully established in the truth. The work moves slowly in the large cities, for it has great opposition to encounter.

Monday, August 3, we went by private conveyance to South Lancaster. This ride of seventeen miles was a rest to me, as were also the few days spent in the quiet home of Sr. Harris, although most of my time while there was spent in completing important writings that I was anxious to leave with the brethren before sailing. Thursday I again visited Worcester, held a meeting with the missionary workers there, and then returned to Lancaster.

A short ride on the morning of the seventh, brought us to Boston. The steamer on which we had secured our passage did not leave the dock till Sabbath morning; but we were allowed to go on board with our baggage Friday evening. Although we had secured tickets at quite a low price, we were accommodated with very pleasant, roomy state-rooms, well furnished and well located. As we commenced the Sabbath with prayer the Lord seemed very near, and his peace and blessing came into our hearts. The day was one of rest and quiet.

The weather the first part of the journey was quite pleasant, and we spent much of the time on deck; but the fourth day out was very rough, and we felt best in our berths. The last part of the way we had a great deal of fog, which caused us to run slow, and made the journey somewhat monotonous. Although the ocean was so rough for several days that the port-holes had to be closed, I suffered less from seasickness than I had anticipated. The arrangements for ventilation were excellent.

I cannot speak too highly of the steamer Cephalonia, which was our home for nearly eleven days. The captain and all the officials were kind and accommodating. The cooking was more sensible, the food more palatable, than will usually be found on board boats. The bread, both white and graham, was excellent, and fruits, vegetables, and nuts were served liberally; while those who enjoyed meat could have it prepared in almost every shape. The motion of the boat was not so great but that I was enabled to write over one hundred pages of important matter during the passage.

The evening of the 13th we arrived at Liverpool. Here we were met by Brn. Drew, Wilcox, and O'Niel, and taken to the comfortable home of Bro. Drew. After a season of thanksgiving to God for his preserving care during the journey, we retired to rest. The next morning, accompanied by Bro. Wilcox, we took the cars for Grimsby, the headquarters of our publishing work in England. We went at once to the mission house, or office of the Present Truth. Here we met our old friends, Bro. and Sr. Mason, from Woodland, Cal., Eld. Lane and wife, and Sr. Jennie Thayer. With these dear American friends we feel quite at home, and expect to tarry a few days.

I look back on my journey with surprise and with feelings of gratitude for the strength I have received. Since leaving California I have traveled over seven thousand miles, written over two hundred pages, and spoken thirteen times; and my health is much better now than when I started. To the Lord be all the praise. It is no longer a

question with me whether I am in the path of duty. Europe is a vast missionary field, and there is a great work yet to be done.

September 22, 1885

## **The Teacher and His Work**

To the teacher is committed an important work. While cultivating the intellectual powers and forming the manners of his pupils, he is constantly exerting an influence upon their habits and characters. Their destiny in this world and the next may be decided by his instruction and example.

It is not enough that the teacher possesses natural ability and intellectual culture. These are indispensable; but without a moral and spiritual fitness for the work, he is not prepared to engage in it. The teacher should see in every pupil the handiwork of God--a candidate for immortal honors. He should seek so to educate, train, and discipline them that each may attain to the highest standard of moral and intellectual excellence of which he is capable.

Many assume the position of a teacher without a proper sense of their responsibility and without due preparation. They are not actuated by that lofty purpose which an enlightened conscience and a love for souls would inspire. They teach merely to earn a livelihood, and do not realize the danger of marring the work by indulging their own peculiarities and revealing their defects of character. Hence their lack of self-control and wise discipline exerts upon pupils an influence which no after-effort can wholly counteract.

The teacher should not enter upon his work without careful and thorough preparation. He should feel the importance of his calling, and give himself to it with zeal and devotion. It is not his duty to exhaust the energies of mind or body in other branches of labor which may be urged upon him. This would unfit him for his specific work.

Every educator should daily receive instructions from the Great Teacher, and should labor constantly under his guidance. It is impossible for him rightly to understand or to perform his work, unless he shall be much with God in prayer. Only by divine aid, combined with earnest, self-denying effort, can he hope to fill his position wisely and well.

The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development. While a few may appear beautiful and symmetrical, many others have become dwarfed and misshapen by neglect. The preceding gardener has not done his work faithfully. By proper cultivation these plants and shrubs might have been made to grow up comely and beautiful; but those to whom was committed the care of the tender plantlets, left them to the mercy of circumstances, and now the work of training and cultivation is increased tenfold.

The teacher must bring to his difficult task the patience, forbearance, and gentleness of Christ. His heart must glow with the same love that led the Lord of life and glory to die for a lost world. Patience and perseverance will not fail of a reward. While his best efforts will sometimes prove unavailing, the faithful teacher will see fruit of his labor. Noble characters and useful lives will richly repay his toil and care.

The word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all the ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every life. There is history of inestimable value and absorbing interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the admiration and wonder of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, the buyer and the seller, the borrower and the lender, parent and child, teacher and student,--all may here find lessons of priceless worth.

But above all else, the word of God sets forth the plan of salvation; shows how sinful men may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It



reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages--ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

The great book of nature, ever open before the student, invites his thought and study. While the teacher explores with his pupils the wonders of the invisible universe, and the laws by which it is governed, he should lead them to behold on every hand the power, the wisdom, and the love of God.

Physical training also should receive careful attention in the school-room. The teacher is, to a great degree, responsible for the health of the students under his care. The foundation of many ailments is laid in early life. Nothing is unimportant which affects physical health; for without this, mental training will be of little value.

Disease is often induced by over-study, confinement, and lack of exercise. Care should be taken to avoid these evils. Children, especially, should have frequent change of position and occupation.

Impure air is a frequent cause of disease. Above all other places, houses of worship and school buildings should be thoroughly ventilated. In the church congregation and in the crowded school-room are persons affected with scrofula, consumption, and almost every other form of disease. Impurities generated by these disorders are exhaled, and also thrown off by insensible perspiration. Unless there is most thorough ventilation, these impurities will be taken into the lungs, and then into the blood, and thus endanger health and even life. Yet sudden changes of temperature are to be avoided. Care should be taken that students do not become chilled by currents of air from open windows. It is unsafe for the teacher to regulate the heat of the school-room by his own feelings. His own good, as well as that of the students, demands that a uniform temperature be maintained.

The teacher should be familiar with the principles of physiology and hygiene, and should put his knowledge to practical use in the school-room. He may thus guard his pupils from many dangers to which they are exposed through ignorance or neglect of sanitary laws. Thousands of lives are sacrificed because teachers do not give attention to these things.

More harm than good results from the practice of offering prizes and rewards. It is the ambitious pupil who is stimulated to greater effort. Those whose mental powers are already too active for their physical strength, are urged on to grasp subjects too difficult for the young mind. The examinations also are a trying ordeal for pupils of this class. Many a promising student has suffered severe illness, perhaps death, as the result of the effort and excitement of such occasions. Parents and teachers should be on their guard against these dangers. It is unwise to develop the intellectual at the expense of the physical powers.

Students should be encouraged to exercise in the open air. Such exercise, with the invigorating influences of the fresh air, the sunshine, and the scenes of nature, will cool the fevered brain and soothe the excited nerves, and the student will return to his task with renewed vigor and fresh courage.

No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling the students upon every point, and praising them for their progress, while in everything else these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need.

In these matters, teachers are too often controlled by selfish, sordid motives. While they labor with no higher object, they cannot inspire their pupils with noble desires or purposes. The keen, active minds of the young are quick to detect every defect of character, and they will copy such defects far more readily than the precious graces of the Holy Spirit.

It is the meekness and love of Christ that is needed by teachers and pupils, by parents and children. The currents of spiritual life must not become stagnant. The water of the living fountain should be in us, a well of water springing up into everlasting life, and sweeping away the selfishness of the natural heart. What our schools and our homes need is the inflowing of heavenly life, so full and free as to impart a truly fervent spirit. The heart that is imbued with the love of Christ will reveal that simplicity and godly sincerity which was manifested in the life of our Saviour. That heart will be as a pure fountain, sending forth pure, sweet streams.

No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial. These traits of character work great harm in the school-room. Let not the teacher excuse his wrong course by the plea that he has naturally a hasty temper, or that he has erred ignorantly. He has taken a position where ignorance or lack of self-control is sin. He is writing upon many a human soul lessons which will be carried all through life.

Constant association with inferiors in age and mental training tends to make the teacher tenacious of his rights and opinions, and leads him to jealousy guard his position and dignity. Such a spirit is opposed to the meekness and humility of Christ. A neglect to cherish these graces hinders advancement in the divine life. Many build up barriers between themselves and Jesus so that his love cannot flow into their hearts, and then they complain that they do not see the Sun of Righteousness. Let them forget self and live for Jesus, and the light of Heaven will bring gladness to their souls.

Above all others, he who has the training of the young should beware of indulging a morose or gloomy disposition. This will cut him off from sympathy with them, and without sympathy we cannot hope to benefit. We should not darken our own path or the path of others with the shadow of our trials. We have a Saviour to whom each may go, into whose pitying ear we may pour every complaint; we may leave all our cares and burdens with him, and then our labor will not seem hard nor our trials severe.

The fact that Jesus died to bring happiness and heaven within our reach should be a theme for constant gratitude. The beauty spread before us in God's created works, as an expression of his love, should bring gladness to our hearts.

We open to ourselves the flood-gates of woe or joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak peace to our souls; murmurings will cease; vexing thoughts will be lost in praise to our Redeemer. Those who dwell upon God's great mercies, and are not unmindful of his lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord. Then they will enjoy their allotted labor. They will stand firm and faithful at their post of duty. They will have a placid temper, a trustful spirit.

To the teacher is committed a great work--a work for which, in his own strength, he is wholly insufficient. Yet if, realizing his own weakness, his helpless soul shall cling to Jesus, he will become strong in the strength of the Mighty One.

October 6, 1885

## **The English Mission**

The first two weeks after we landed in Liverpool we spent in visiting among the churches and unorganized companies of Sabbath-keepers in England. In Grimsby we found a pleasant temporary home among old friends at the Mission, or office of the Present Truth. The building which they occupy is convenient, well lighted, and pleasantly located. All the work on the paper except the press work is done in this building, and most of the workers live here. There is also a good-sized room in the house which is used for meetings, but which will soon be too small. We believe that the time will soon come when it will be necessary to purchase a press upon which to print the paper, also tracts and leaflets, so that the light may shine forth in more distinct rays to every part of the kingdom.

Friday evening I spoke in Temperance Hall on the subject of temperance. The idea that it is necessary to commence the work of instruction in self-denial and temperance in childhood, seemed new to the people. The most respectful attention was given as I tried to impress upon parents their accountability to God, and the importance of their laying the foundation of firm principles in their children, thus building a barrier around them against future temptations.

Sabbath forenoon, when the little company of Sabbath-keepers assembled for worship, the room was full, and some were seated in the hall. I have ever felt great solemnity in addressing large audiences, and have tried to place myself wholly under the guidance of the Saviour. But I felt even more solemn, if possible, in standing before this small company, who, in the face of obstacles, of reproach and losses, had stepped aside from the multitude who were making void the law of God, and had turned their feet into the way of his commandments. In the afternoon a Sabbath-school and social meeting were held. I spoke about thirty minutes in the meeting, and others followed. As I listened to the testimonies borne, I could but think how similar is the experience of the followers of Christ in England and in America. There is but "one Lord, one faith, one baptism."

Sunday forenoon we had another meeting of the brethren and sisters, and in the

evening I spoke in the Town Hall. This, the largest audience room in the place, was crowded, and many were obliged to stand. Those who were best acquainted with the hall estimated that there were twelve hundred present. I have seldom seen a more intelligent, noble looking company. The "Union Temperance Prize Choir" volunteered to come and sing. This choir, which was composed of about fifty voices, did justice to the English love of music by singing seven pieces, three at the opening, two at the close, and two after the benediction. All knew that I was from America, and I did not try to appear English by imitating English customs and practices. Not being ashamed of my country, I still conformed to my simple American manners. The subject of the evening was the love of God; and as I reflected that not until the last great day would I again meet all there assembled, I tried to present the precious things of God in such a way as to draw their minds from earth to heaven. But I could only warn and entreat, and hold up Jesus as the center of attraction, and a heaven of bliss as the eternal reward to the overcomer.

Monday we visited Ulceby, where a little company of Sabbath-keepers has been raised up through the labors of Bro. John. These manifested the deepest interest as their attention was called to the importance of searching the Scriptures to ascertain what is truth. The acceptance of truth ever involves a cross, but the only safe course is to follow the light God permits to shine, lest by neglect it shall become darkness. One lady who had been convinced of the truth, but who was still in the valley of decision, there decided to obey all the commandments of God.

Wednesday, accompanied by Bro. Lane, we went to Riseley, a small town about forty miles from London. Here Bro. Lane and Durland had been holding a tent-meeting for four weeks. The tent seated about three hundred, and in the evening it was full and a large number stood outside. My heart was especially drawn out for this people, and I would gladly have remained longer with them. Of the audience it could be said, there were honorable women not a few. Several of these had commenced to keep the Sabbath. Many of the men were convinced of the truth, but the question with them was not whether they could keep the Sabbath and have the conveniences and luxuries of life, but whether they could obtain bread, simple bread, for their children. Some conscientious souls have begun to keep the Sabbath. The faith of such will be severely tested. But will not He who careth for the ravens much more care for those who love and fear him? God's eye is upon his conscientious, faithful children in England, and he will make a way for them to keep all his commandments.

Thursday we took the cars for London. Here we had the pleasure of meeting Eld. W. M. Jones, publisher of the Sabbath Memorial, and pastor of an S. D. Baptist chapel in London, where he has stood for many years in defense of the Bible Sabbath. We appreciated his kindness in accompanying us to the British Museum, and in explaining to us many things of interest. It would have been pleasant and profitable to spend considerable time among these interesting relics, but we were obliged to leave to meet appointments at Southampton.

Southampton is where Eld. Loughborough lived most of the time while he was in England. It is an old town, and, with its suburban villages, has a population of over one hundred thousand. Here we saw the old Roman wall and gates with towers above, which were once used as courts of justice. Although built over nine hundred years ago, the wall in many places has not been impaired by age. While here I spoke to the church Friday evening and twice on the Sabbath. Appointments were out for Sunday evening in a large hall, but Sunday morning found me sick with a severe cold. I could sit up but little. During the day we rode out, and I came near fainting. The brethren saw that it would be impossible for me to speak that night unless the Lord should work in a special manner. I tried to pray over the matter, and decided to do my part. I rose from the bed, rode to the hall, and stood upon my feet, and the Lord gave me strength as he had many times before under similar circumstances. The pain in my head ceased the soreness in my throat was removed, and I spoke for more than an hour with perfect freedom. The Lord's name shall have all the glory. Monday I was able to return with our company to London, where we remained two days, on our way to Switzerland.

Although England covers a small territory, it has a vast population, and is a large missionary field. Hundreds could find room to work here if they had the missionary spirit. But where, oh where, are the men who love the truth and precious souls enough to give themselves with unselfish devotion to the work? Men are wanted who are willing to leave their farms, their business, and their families, if need be, to become missionaries. There have been men who, stirred by the love of Christ and the love of souls, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among savages and heathen idolaters, in hope of sowing the seeds of truth. Many have lost their lives in the attempt, but others have been raised up to carry the work forward. Thus the work has progressed step by step, and the seeds of truth sown in sorrow have borne a bountiful harvest. The knowledge of the

Bible has been extended, and the gospel banner has been established in heathen lands. The Protestant martyrs endured every hardship that they might get the word of life before men who were bound up in ignorance and superstition.

Salvation was brought to us at great self-denial and infinite cost by the Son of God. Some have followed his example, and have not let farms, or pleasant homes, or even loved ones, stand in their way. They have left all for Christ. But I am grieved and astonished that there are so few that have the real missionary spirit at this time. The end so near, the warning of a soon-coming Judgment yet to be given to all nations, tongues, and people, yet where are the men who are willing to make any and every sacrifice to get the truth before the world? Some who do go forth as missionaries are so grieved to leave the things they love that they keep in a state of sorrow and depression, and one half of their usefulness is destroyed. They are not called to go among heathen or savages, to suffer for food or clothing, nor are they deprived of even the conveniences of life; and yet they look upon themselves as martyrs. They are not bold soldiers of the cross of Christ. They do not give him willing service.

There is abundant opportunity, even in England, to get the truth before the people. It has been thought that tent-meetings could not be held here; but the experience of Brn. Lane and Durland this season has proved that in many places this is the very best means of reaching the people. Open-air meetings are quite common. If conducted on right principles, they are good. Jesus placed himself in the great thoroughfares of travel, where his voice was heard by thousands. The precious words that fell from his lips found a lodgment in many hearts, and caused them to search and see if these things were so. It is most difficult in England to reach the higher classes. The barriers are built up high and firm between the wealthy and the workers. Wealth is greatness and power; poverty means little less than slavery. The truth will often find its way to the noblemen by first reaching the middle and poorer classes. This was the case in Paul's day. The truth found its way into Caesar's household through one who was held in bonds, and men and women of high rank became disciples of Christ. Some who are servants and ladies' maids are quietly working to get the truth before those for whom they labor. Thus through servants or relatives the truth will reach the highest as well as the lowest.

The work in England is yet in its infancy; but we have faith to believe that if the workers make God their wisdom, and trust in him, we will soon see a much greater work done than has been accomplished in the past. Means are needed to extend the



work. The gold and silver belong to God; the cattle upon a thousand hills are his also. He has intrusted means with his stewards so that they may use it in advancing his cause. If those who profess the truth would live nearer to God, their senses would not be so confused with the things of this world that they would not discern the wants of the cause for this time. We must pray in faith that God will move upon men who have means, to use it to extend his work on earth. We must also pray earnestly that the Lord will raise up more men who have ability, and who will feel the burden of his work, and carry it forward. God will accept of hundreds of laborers if they will give themselves and their means to the work. He will hold men accountable who have received great light and yet are not aroused to see the importance of engaging in personal efforts for the salvation of their fellow-men. Energy and a spirit of self-sacrifice and denial are needed in entering the missionary field. I know whereof I speak. Resolute and unyielding men will accomplish much. We have had an experience in the work from its commencement. It began in weakness, but we can testify that wonders can be accomplished by resolute perseverance, patient toil, and firm trust in the Lord God of Israel. There is scarcely a limit to what may be achieved, if the efforts are governed by enlightened judgment, and backed up by earnest exertion. The apostle exhorts us to have respect unto the recompense of the reward. Life, eternal life, will be the reward of the faithful, true worker. May the Lord bless the labors of the faithful few who are trying to spread the truth in England, and may he grant to speedily raise up more laborers and greater facilities for advancing the work.

October 13, 1885

## **Bale, Switzerland**

We arrived at this place on the morning of September 3, and were taken at once to the office of Les Signes des Temps. Here, as in England, we met old friends whom we had not seen for years. We are much pleased with the location of the publishing house. While sufficiently near the center of the town for all business purposes, it is far enough out to avoid the noise and confusion. The building faces the south, and directly opposite is a sixty-acre common of government land, inclosed by trees. Just beyond this are buildings, and then come gentle hills with their sprinkling of fir-trees, green fields, and cultivated lands. And back of all this rise higher mountains, forming a fine background to the lovely scene. To my mind, a more beautiful location could not have been obtained.

The building seems to have been constructed with true economy. It is not genuine economy to see how cheaply a building can be erected, but to have everything made for durability, and not for show alone. The firm construction of the building is in keeping with the importance of the message that is being sent out from it. There are laws here which compel people to build their houses with reference to the health and safety of the inmates. The building department exercise a close supervision of every new building. The walls must be so constructed that dampness will not imperil life. If a basement is to be occupied by workmen, the floor must not be more than one and one half feet below the ground. To insure against accident by fire, it is required to build the walls of brick or stone; and the stoves must be built in the wall, or be set four feet from any wood work, with stone or tile underneath.

The city of Bale was an important place to the Protestant reformers. The great snow-clad hills of Switzerland were among the first to catch the light of morning, and to announce the rise of reformation. And Bale was one of those points on which the rising day concentrated its rays, and whence they radiated over the country around. Early in the sixteenth century a small council of a municipal character sat at Bale. A civil war was feared; the people passed the night before in arms. In vain did the city authorities try to reconcile papists and reformers by half measures. The reformers denounced the mass, the papists demanded its continuance. Twelve hundred people who sympathized

with Lutheranism insisted that there should be no more delay. They met one evening by torch-light, and said to the faltering Senate, "What you have not been able to do in three years, we will do in a single hour." Then they began their work of breaking down images, and committing other acts of violence. At this, Erasmus cleverly remarked, "I am much surprised that they perform no miracles to save themselves; formerly the saints worked frequent prodigies for much smaller offenses." Thus, amid a tempest of excitement, the Reformation opened in Switzerland, and Bale became its head-quarters. Being the seat of a university, it was the favorite resort of scholars. It also had many printing offices. Here Zwingli received his early education; here Erasmus published the New Testament which he had translated from the original Greek into Latin; here Frobenius, the celebrated printer, published the writings of Luther, and in a short time spread them in France, Spain, Italy, and England; and here, too, John Foxe spent a portion of his exile in getting some of his books through the press. Poverty and persecution troubled him, and we fancy we see him walking to and fro upon the surrounding heights, sympathizing with earlier exiles, who said, "We sat down, yea, we wept, when we remembered Zion," while here he issued the first installment of the "Book of Martyrs."

As we looked upon our press, working off papers containing the light of truth for the present time, we could but think how much greater difficulties than we had met had been encountered in former times by the advocates of Bible truth. Every movement had to be made in secrecy, or their work would be destroyed and their lives imperiled. Now the way seems to be prepared for the truth to go forth as a lamp that burneth. The Bible standard is raised, and the same words that fell from the lips of the early reformers, are being repeated. The Bible, and the Bible alone, is the foundation of our faith.

In the providence of God, our publishing house is located on this sacred spot. We could not wish for a more favorable location for the publication of truth in the different languages. Switzerland being a small republic, anything coming from here is not looked upon with the suspicion that it would be if coming from other countries. Three languages are spoken here, the French, the German, and the Italian; therefore it is a favorable place for issuing publications in these languages. The work begun here in weakness will be carried on to a glorious consummation. There are hundreds of large cities that have not yet been entered by the living preacher; but the silent messengers have been exerting their influence, and now the question arises, Shall these fields be entered? if so, more means will be needed. As yet, no wealthy men have accepted the

truth in Europe; but we have hope that some may; for we cannot see how the message of mercy and warning is to be given unless some of the wealth God has intrusted to men be consecrated to his work. We need more faith and to be imbued with the spirit of the Master Worker, that we may be able to obey his orders. If we remain humble, meek, and lowly, daily learning in the school of Christ, we shall not fail to do his will. We need to connect ourselves with the source of all wisdom and power. We want the simplicity of humble, trusting faith, believing that God will do just as he has promised. When we pray that the Lord may advance his work, we must labor to the extent of our ability and means to bring about an answer to our prayers. We must work as though we saw just how our help was coming. "Believe that ye receive the things ye ask for, and ye shall have them." Faith comes first and surety afterwards. We must pray more earnestly and act with more energy.

My feelings cannot be described as I look upon these large cities where nothing is being done by the living preacher. I inquire, Why does the work advance so slowly? It is for want of workers and for want of means. Where are the Lord's stewards? What are they doing? Let our brethren and sisters in America draw nigh to God and stir up the gift that is within them. Let those who have had the opportunity to become familiar with the reasons of our faith now use this knowledge to some purpose.

The grassy common in front of this office, of which we have spoken, is reserved by the Swiss government for the use of soldiers at certain seasons of the year. Since we have been here, there have been hundreds on the ground nearly every day training, so that when they are needed they will be ready for action. We are grateful that some efforts are being made to train young men and women that they may go forth as soldiers of Jesus Christ, to war against the enemies of truth. But we regret that these efforts are so few, and that our means are so limited. Our preachers need to do more than preach. They need to become educators, that through their efforts others may be raised up to enter the missionary field.

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Brethren and sisters, lay aside your love of self, your love of ease and of dress, and let your contributions flow into the treasury. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and

understand his claims upon them. In God's great book is recorded every dollar that has been needlessly expended for selfish gratification. The means thus used was the Lord's, and you made self an idol and neglected the souls of your fellow-men for whom Christ died. If the money expended for changeable suits of apparel and for adornment had passed into the treasury of God, houses of worship could have been built, halls could have been hired for mission purposes, and where there is now one missionary in the field there might have been one hundred. Who will have to render an account for this great lack of funds? Many of our American friends have done nobly and willingly for the advancement of the truth in Europe. But there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed at the little that is being done, when we have a world-wide message, and the end of all things is at hand. Christ is soon to come in the clouds of heaven to reward every man as his works have been. To whom will it then be said, "Ye have done what ye could."

The Swiss Conference began one week after we reached Bale. Of this and the general European council which began one week later, and is still in session, we shall speak in our next.

October 20, 1885

### **The Work for Our Time**

The end of all things is at hand; and in consideration of the shortness of time, we as a people should watch and pray, and in no ease allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. But God has a people upon the earth, who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the lights of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. It is his plan that men and women who are partakers of this great salvation through Jesus Christ should be his missionaries, bodies of light throughout the world to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, an opportunity will be afforded to hear the sure

word of prophecy, whereunto they will do well to take heed as unto a light that shines in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is at hand.

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right stand-point. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement.

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was

denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide-spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life, or of death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters; but inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying, "Peace and safety," when destruction is fast coming upon them.



What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. The reason why so little results are seen of the labor of those who minister in word and doctrine, is that they have not the fruit of the grace of God in their hearts and lives. They do not have faith. Many who profess to be ministers of Christ manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. He should resort to prayer, and should work and pray without ceasing. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things,--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

The followers of Christ, scattered throughout the world, do not have a high sense of their responsibility and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless on the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly, but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much.

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver.

October 27, 1885

### **Seek First the Kingdom of God**

On Sunday night, Mrs. E. G. White, a lady recently from the United States, where she has labored publicly for forty years, on temperance and other Christian duties, gave an address at the Town Hall to a densely crowded audience. The subject was, "The Love of God." ...

Mrs. White, taking as her text Matthew 6:25-33: "Therefore I say unto you, Take no thought for your life," etc., proceeded: Here is a rich promise on condition that we seek first the kingdom of God and his righteousness. If we comply with the condition, God's word is pledged that all things needful shall be added. Our kind heavenly Father would have his children trust in him as a child trusts in earthly parents. But we too often see poor, feeble mortals loading themselves down with cares and perplexities that God never intended them to bear. They have reversed the order; they are seeking the world first, and making the kingdom of heaven secondary. If even the little sparrow, which has no thought of future need, is cared for, why should the time and attention of man, who is made in the image of God, be wholly absorbed with these things? God has given us every evidence of his love and care, yet how often we fail to discern the divine hand in our manifold blessings. Every faculty of our being, every breath we draw, every comfort we enjoy, comes from him. Every time we gather around the family board to partake of refreshments, we should remember that all this is an expression of the love of God. And shall we take the gift, and deny the Giver? Well may we inquire, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?"

When Adam and Eve were placed in their Eden home, they had everything that a benevolent Creator could give them to add to their comfort and happiness. But they ventured to disobey God, and were therefore expelled from their lovely home. Then it was that the great love of God was expressed to us in one gift, that of his dear Son. If our first parents had not accepted the gift, the race would today be in hopeless misery. But how gladly did they hail the promise of the Messiah. It is the privilege of all to accept this Saviour, to become children of God, members of the royal family and to sit at last at God's right hand. What love, what marvelous love, is this! St. John calls upon us to behold it: "Behold, what manner of love the Father hath bestowed upon us, that we

should be called the sons of God." Notwithstanding the curse was pronounced upon the earth that it should bring forth thorns and thistles, there is a flower upon the thistle. This world is not all sorrow and misery. God's great book of nature is open for us to study, and from it we are to gain more exalted ideas of his greatness and unexcelled love and glory. He who laid the foundation of the earth, who garnished the heavens and marshaled the stars in their order, he who has clothed the earth with a living carpet, and beautified it with lovely flowers of every shade and variety, would have his children appreciate his works, and delight in the simple, quiet beauty with which he has adorned their earthly home.

Christ sought to draw the attention of his disciples away from the artificial to the natural: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith!" Why did not our heavenly Father carpet the earth with brown or gray? He chose the color that was most restful, the most acceptable to the senses. How it cheers the heart and refreshes the weary spirit to look upon the earth, clad in its garments of living green! Without this covering the air would be filled with dust, and the earth would appear like a desert. Every spire of grass, every opening bud and blooming flower is a token of God's love, and should teach us a lesson of faith and trust in him. Christ calls our attention to their natural loveliness, and assures us that the most gorgeous array of the greatest king that ever wielded an earthly scepter was not equal to that worn by the humblest flower. You who are sighing for the artificial splendor which wealth alone can purchase, for costly paintings, furniture, and dress, listen to the voice of the divine Teacher. He points you to the flower of the field, the simple design of which cannot be equaled by human skill.

I once had the pleasure of beholding one of Colorado's most beautiful sunsets. The great Master Artist had hung out on the shifting canvas of the heavens, for the benefit of all, both rich and poor, one of his finest paintings. It almost seemed that the gates of heaven were ajar that we might see the beauty there was within. Oh! thought I, as one after another passed without noticing the scene, if it had been painted by human hands, how many would have been ready to fall down and worship it! God is a lover of the beautiful. He loves beauty of character, and he would have us cultivate purity and simplicity, the quiet graces of the flowers. We are to seek for the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Parents, what kind of an education are you giving your children? Are you

teaching them to cherish that which is pure and lovely, or are you seeking to place their hands in that of the world? Are you spending time and means that they may learn the outward proprieties of life, and secure the superficial, the deceptive adornments of the world? From their earliest childhood, open before them is the great book of nature. Teach them the ministry of the flowers. Show them that if Jesus had not come to earth and died, we should have had none of the beautiful things which we now enjoy. Call their attention to the fact that the color and even the arrangement of every delicate bud and flower is an expression of the love of God to man, and that affection and gratitude to their heavenly Father should be awakened in their hearts for all these gifts. Jesus, the greatest teacher the world ever knew, drew the most valuable illustrations of truth from scenes in nature. Parents, imitate his example, and use the things that delight the senses to impress important truths upon the minds of your children. Take them out in the morning, and let them hear the birds carolling forth their songs of praise. Teach them that we too should return thanks to the bountiful Giver of all for the blessings we daily receive. Teach them that it is not dress that makes the gentleman or the lady, but that it is true goodness of heart.

Mother's, "the hand that rocks the cradle is the hand that moves the world." Yours is a work that lives through the ceaseless ages of eternity. The lessons of early life are most firmly stamped upon the mind. You cannot afford to let Satan sow the first crop. Let not an impatient, fretful word escape your lips. Bring Jesus into your homes. If heaven is a good place, why not make home a little heaven below? In your zeal to secure the things of this life, or to make elaborate preparations for company, do not neglect your children. When wearied and worn with cares and perplexities, we cannot properly train them, neither can we take that comfort and peace that we might. Christ commanded us not to lay up for ourselves treasures on the earth. He knew that if we did, it would cause us needless anxiety and sorrow. If you have means, do not hoard it. There are precious souls to save. Instead of caring for self alone, lift up the fallen; instead of petting lap-dogs, care for the needy, those who have souls to save. There is earnest work to be done. All that we need means for, is to use to the glory of God. I would present before you Christ and him crucified. Give him your heart's best affections. Give him your intellect; it belongs to him. Give him your talents of means and of influence; they were only lent to you for improvement. Jesus laid aside his robes of royalty, stepped down from his eternal throne, clothed his divinity with humanity, and for our sakes became poor, that we through his poverty might become rich. Rich in money? in lands? in bank-stock?--No; that we might secure eternal riches. There is no

salvation except that which comes through Christ. He came to earth to lift up the fallen. With his human arm he encircles the race, while with his divine arm he grasps the throne of the infinite, thus connecting finite man to the infinite God, and uniting earth to heaven.

Through sin our world was divorced from the continent of heaven. But Jesus bridged the gulf that sin had made. He is that ladder, the base of which rests upon the earth while the topmost round reaches into the highest heaven. We can reach heaven only by climbing this ladder. Think not it is a step down to become a Christian. It is placing the feet on the ladder of progress. What can yield comfort and peace and joy like the divine favor? What can lighten the soul like beams from the Sun of righteousness, and evidence of sins forgiven? What can impart true nobility to the fallen men and women like the restoration to the image of God? The religion of Christ elevates the receiver, refines his taste, sanctifies his judgment, strengthens his intellect, and prepares him for the society of the pure and holy angels. Is it position and honor that you desire? To be acknowledged members of the Lord's family is the highest honor that can be bestowed upon man. Is it gold that you are seeking? You will find it in the city of God. Its streets are paved with gold. It is not the worldly wealthy who bear the heavenly credentials. Not many great men, not many mighty, are chosen. But God has chosen the poor of this world, rich in faith, and heirs of the kingdom.

The followers of Christ have a cross to lift in separating themselves from the world. Their names do not stand among the great ones of earth, but they are written in the Lamb's book of life. They confessed Christ and stood in defense of the truth through conflict, through trial, through evil as well as through good report; "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Truly, we have every reason to love and serve God; for the love that he has manifested for us is without a parallel.

November 3, 1885

## **The Swiss Conference and the European Council**

The Swiss Conference was held at this place September 10-14, and was followed by the European Council, which continued until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. There were nearly two hundred brethren and sisters assembled; and a more intelligent, noble-looking company is seldom seen. Although gathered from different nations, we were brought near to God and to one another by our eyes being fixed upon the one object, Jesus Christ. We were one in faith, and one in our efforts to do the will of God. The influence of the gospel is to unite God's people in one great brotherhood. We have only one model to follow, and that is Christ. Worldly maxims and differences of nationalities are lost sight of in him. The love of God, sanctifying the soul, breaks down the wall of partition between the customs and practices of different individuals and nations. The great principles of Bible truth bring all into perfect harmony. The ten commandments, accepted as the one rule, the one measurement of character, unite all in the precious bonds of Christian fellowship. This was the work of the Holy Ghost when it descended upon the disciples on the day of Pentecost.

As I looked over the congregation of dear friends, so ardent and cheerful in the truth, and so anxious to catch every ray of additional light, my reflections were indeed solemn. I thought, These are members of Christ's body, and we are members one of another. The Morning-star has arisen in their hearts; the rays of the Sun of Righteousness have shone upon their minds. Happy people indeed who are thus highly favored. Truly, "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." To me this was a precious place, a precious assembly. In answer to earnest prayer, the Lord gave freedom to his servants in speaking words which were meat in due season to his waiting people.

The meetings increased in interest from the first. The congregations was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given

in German. This way of speaking was rather embarrassing at first; but this soon wore away, and it has been far less taxing to me than my usual manner of continuous speaking, and has given more time for meditation on what has been said.

Sabbath and Sunday were precious seasons for those assembled. The Lord especially blessed in speaking Sunday afternoon. All listened with the deepest interest, and at the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, and we would unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many of our brethren in Europe, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put sin away, and to engage most earnestly in the work of seeking God. In every company there are always two classes, the self-complacent and the self-abhorring. To the first class the gospel has no charms except as they can construe detached portions to flatter their vanity. They love those peculiar features of lofty morality which they think they possess. But many of those who view Jesus in the perfection of his character see their own imperfections in such a light that they are almost in despair. Such was the case here; but the Lord was present to instruct and reprove, to comfort and bless as the several cases required. Earnest prayer was then offered, not for a happy flight of feeling, but for a true sense of our sinfulness, and of our hopelessness without the atoning sacrifice. Never did Jesus seem dearer than on this occasion. There was weeping throughout the congregation. The promise was grasped, "Him that cometh to me, I will in no wise cast out." If the vail could have been withdrawn, we should have seen angels of God standing ready to minister to the humble, penitent ones. After prayer, one hundred and fifteen testimonies were borne. Many of these showed a real, genuine experience in the things of God.

The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Old habits and customs and national pride and prejudice are broken down. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these are abiding in the soul, there will be unity of thought and action.

I felt grateful for the privilege of speaking to a people who seemed to appreciate

all that was said. It was not to them as idle tales.

Monday afternoon I spoke upon the necessity of laboring for unity and cultivating Christian courtesy, "endeavoring to keep the unity of the Spirit in the bond of peace." The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all.

A baptism followed the discourse. Fourteen went forward in the ordinance. This was the first time the baptistery connected with the new meeting hall had been used, and it is to be hoped that many others may follow these dear souls. God grant that none of these may ever forget their baptismal vows; but they may take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Will those who have recently taken the cross of Christ, both here and in America, continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing his grace and salvation? It remains for each to answer these questions for himself.

At the close of the Conference many of our Swiss brethren were obliged to return to their homes, but some remained to the close of the Council, although it was continued one week longer than was expected. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. Besides the regular business meetings each day, there were held two Bible readings, a class for the benefit of canvassers and colporteurs, and one for those who wished to learn English. There were also several ministers' meetings, besides the



sermons and regular morning meetings for social worship. These meetings were interesting, and according to the universal testimony, very profitable. The testimonies of the brethren were good, and the hearts of all seemed tender and humble. I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between nationalities. We are all bound together in the great web of humanity, and all that we do has a relation to others. There is a great work before us, and our hearts must be open to receive of God's light and love, that we may reflect it to others. There is a light in truth and a power in example, which will reach the indifferent and the unconverted. In the days of the apostles the Holy Spirit was the efficient agent in reaching hearts, and it would be now if there was that exercise of living faith now that there was then. True piety and earnest zeal are greatly lacking. There is too much half-hearted religion. Many are superficial. They confess their sins without realizing the hatefulness of sin in God's sight, and without repenting with brokenness of heart. This is renouncing the world, but not forsaking it. The truth, the sacred, sanctifying truth, does not abide in the heart.

The end of all things is at hand. Our time to work is short, and there is a world to be warned. We feel the need of having more thorough missionary work done. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the world? How can you who believe the truth, and who repeat the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask his blessing upon yourselves and your families when you are doing so little to bless others? The living and the dead are to be judged according to the deeds done in the body. What are you doing to show that you are the light of the world?

The work of God must go forward. The world must be warned; but where are the men and the means to carry it forward? One brother in Italy, who is doing what he can to spread the light of truth, said, "I fear I will have to give up my work. I have a wife and five children to support, and I see there are no means in the treasury. We live on the simplest fare, but we must live." The question was asked how much he would have to receive to support himself and family. He said he thought that one hundred dollars a year would supply his wants. He stated that his mouth had often watered at the smell of a dish cooking upon the fire. And what was this delicious dish? Chopped hay and coarse

corn meal. Few know how the poor live in these countries, and yet there are no complaints. They are willing to do all they can. Now I wish you, my American brother, to compare figures with this earnest worker, and then begin to retrench. Cut down your expenses. Exercise economy in building and furnishing your houses, and in eating and dressing. Souls are to be saved. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not."

We have tried to set before the workers here the necessity of strict economy. We are sorry that all our missionary workers at home and abroad do not realize the value of money. When the lesson of frugality is not learned early in life, it is difficult to weave into one's experience the self-denying, self-sacrificing part of religion. What is needed now is not preachers merely, but laborers, those who will give themselves heartily to the work of the Master; those who will visit from the house to house, and bring the truth home to the hearts of the people. Here is a vast field which our sisters can enter. If devoted to God, women can do fully as much good by opening the Scriptures in families as the ministers can.

If we have the truth, the work must enlarge in these countries. New fields will be continually opening, and the church must extend her efforts by entering these fields. The message must go, notwithstanding the hard times. We must make special efforts in this direction now, while the angels are holding the four winds. Soon the time to labor will be past. Who does not want to have a part in this closing work? All can do something. Those who cannot give themselves can give of their means, and all can pray that the Lord will not only raise up laborers, but that the treasury, now empty, may be supplied with the necessary funds to extend the work. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means that God has intrusted to them may be used to his glory. The truth must go to all nations, tongues, and people, and that speedily.

November 10, 1885

### **An Address to the Workers**

I feel urged to address those who are engaged in giving the last message of warning to the world. Whether those for whom they labor see and accept the truth, depends very much upon the individual workers. The command from God is, "Be ye clean that bear the vessels of the Lord;" and Paul charges Timothy, "Take heed to thyself and to the doctrine." The work must commence with the worker; he must be united to Christ as the branch is united to the vine. "I am the true vine," said Christ; "ye are the branches." The closest possible connection is here represented. Ingraft the leafless rod upon the flourishing vine stock, and it soon becomes a living branch, drawing sap and nourishment from the vine. Fiber by fiber, vein by vein, the sapling clings, until it buds and blossoms and bears fruit. The sapless twig represents the sinner. When united to Christ, soul is joined to soul, the feeble and finite to the holy and infinite, and man becomes one with Christ.

"Without me," says Christ, "ye can do nothing." God is made unto us wisdom, righteousness, and sanctification. Are we who claim to be workers with Christ, united with him? Do we abide in Christ, and are we one with him? The message that we bear is world-wide. It must come before all nations, tongues, and people. The Lord will not require any one of us to go forth with this message unless he gives us power and grace to present it to the people in a manner corresponding to its importance. The great question with us today is, Are we carrying this solemn message of truth in a manner that is equal to its importance? The Lord will work with the workers if they will make Christ their only dependence. He never designed that his missionaries should work without his grace, and destitute of his power. The humble, contrite heart will be the abode of the Spirit of Christ. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

God has chosen us out of the world that we might be a peculiar and holy people: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and he

requires that we worship him in spirit and in truth, in the beauty of holiness. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of ministers be heard if iniquity is regarded among them? There are dangers to which we are continually exposed. It is Satan's studied plan to make the workers weak in prayer, weak in power, and weak in influence before the world, because of the defects in their characters,--defects which in no way harmonize with the truth.

After the passing of the time in 1844, fanaticism came into the ranks of Adventists. God gave messages of warning to stay the incoming evil. There was too great familiarity between some men and women. I presented to them the holy standard of truth that we should reach, and the purity of deportment that we should maintain, in order to meet the approval of God and be without spot or wrinkle or any such thing. Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored of God; but the message God gave was despised and rejected. They turned upon me, and said, Has God spoken only by you, and not by us? They did not amend their ways, and the Lord suffered them to go on till defilement marked their lives. Afterward, the very ones who had denounced me because I had reproved them, charged upon me the things which they had been guilty of themselves, and which had caused me such great distress and anguish of spirit.

We are not out of danger even now. Every soul who engages to give to the world the message of warning will be sorely tempted to pursue such a course in life as will deny his faith.

We must as workers be united in frowning down and condemning anything that bears the least approach to evil, in our associations with one another. Our faith is holy; our work is to vindicate the honor of God's law, and is not of a character to bring any one down to a low level in thought or in deportment. There are many who claim to believe and teach the truth who have error and fanciful ideas of their own mingled with the truth. But there is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or is

often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of.

We have a great work to do to elevate and win men to Christ, to lead them to choose and seek earnestly to be a partakers of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of the workers should be of the elevated character that is in harmony with the sacred truth they advocate. It may be that men and women will necessarily be united more or less in our important mission fields. If this is the case, you cannot be too guarded or circumspect. Let married men be reserved and guarded, so that no evil may be said of them justly. We are living in an age when iniquity abounds, and an unguarded word or improper action may greatly injure the usefulness of the one who shows this weakness. Keep up the barriers of reserve; let not one instance occur in your relations to others that the enemy can make capital of. If you begin to place your affections upon one another, giving special attention to favorites, using flattering words, God will withdraw his Spirit.

If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,--to mold the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them. How careful should the husband and father be to maintain his loyalty to his marriage vows. How circumspect should be his character lest he shall encourage thoughts in young girls, or even in

married women, that are not in accordance with the high, holy standard,--the commandments of God. Those commandments Christ shows to be exceeding broad, reaching even the thoughts, intents, and purposes of the heart. Here is where many are delinquent. Their heart imaginings are not of the pure, holy character which God requires; and however high their calling, however talented they may be, God will mark iniquity against them, and will count them as far more guilty and deserving of his wrath than those who have less talent, less light, less influence.

I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take his name into their lips; yet they are exalted to heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never pet and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in respect to this familiarity.

Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married men say, Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ,--because they hated the purity and holiness of his character; for it was a constant rebuke to them.

I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in, and you drop Jesus out, and work in your own strength rather than in the spirit and strength of the Master. Do not waste golden moments in frivolous conversation. When you return from doing missionary work, do not praise yourself, but exalt Jesus; lift up the cross of Calvary. Allow no one to praise or flatter you, or to cling to your hand as if loth to let it go. Be afraid of every such demonstration. When young or even married people show a disposition to open their

family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the spirit of Christ, and who are walking with God, will have no unholy repining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class is not worth the obtaining; it is valueless.

This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that were pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more, and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ.

Women are too often tempters. On one pretense or another, they engage the attention of married or unmarried men, and lead them on till they transgress the law of God, till their usefulness is ruined and their souls jeopardized. The history of Joseph is left on record for the benefit of all who like him are tempted. He was firm as a rock to principle, and answered the tempter, "How can I do this great wickedness, and sin against God!" Moral power like his is what is now needed. If women would only elevate their lives and become workers with Christ, there would be less danger through their influence; but with their present feelings of unconcern in regard to home responsibilities, and in regard to the claims that God has upon them, their influence is often strong in the wrong direction, their powers are dwarfed, and their work does not bear the divine impress. They are not home missionaries, neither are they missionaries away from home; and frequently home, precious home, is a desolation.

Let every one who professes Christ, seek to overcome all unmanliness, all weakness and folly. Some men never grow up to the full stature of men in Christ Jesus. They are childish and self-indulgent. Humble piety would correct all this. Pure religion

possesses no characteristics of childish self-indulgence. It is honorable in the highest degree. Then let not one of those who have enlisted as soldiers of Christ be ready to faint in the day of trial. All should feel that they have earnest work to do to elevate their fellow-men. Not one has a right to rest from the warfare of making virtue desirable and vice hated. There is no rest for the living Christian this side of the eternal world. To obey God's commandments is to do right and only right. This is Christian manliness. But many need to take frequent lessons from the life of Christ, who is the author and finisher of our faith. "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." You are to show a growth in the Christian graces. By manifesting meekness under provocation, and growing away from low earthliness, you give evidence that you have an indwelling Saviour. Every thought, word, and deed attracts men to Jesus rather than to self. There is a great amount of work to be done, and but little time in which to do it. Let your life work be to inspire all with the thought that they have a work to do for Christ. Wherever there are duties to be done which but few understand because they do not want to see their life work, accept them, and do them.

Again I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement, but for a purpose. There are souls to save. Come near to them by personal effort. Open your doors to young men who are exposed to temptation. Evil invites them on every hand. Seek to interest them. If they are full of faults, seek to correct these errors. Do not hold yourselves aloof from them, but come close to them. Bring them to your firesides; invite them to your family altars. There is work that thousands need to have done for them. Every tree in Satan's garden is hung with tempting, poisonous fruit, and a woe is pronounced upon every one who plucks and eats. Let us remember the claims of God upon us to make the path to heaven clear and bright and attractive, that we may win souls away from Satan's destructive enchantments. God has given us reason, to be used for a noble purpose. We are here as probationers for the next life. It is too solemn a period for any of us to be careless or move in uncertainty. Our intercourse with others should be characterized by sobriety and heavenly-mindedness. Our conversation should be upon heavenly things. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for those that feared the Lord, and that thought upon his name. And they shall be



mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." When the conversation is of a cheap character, and savors of an earnest reaching out after human sympathy and human appreciation, it springs from love-sick sentimentalism, and neither the youth nor the men with gray hairs are secure.

What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation offered to fallen man through his infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Jesus Christ,--these are subjects which may animate the soul, and cause the pure in heart to feel that joy that the disciples felt when Jesus came and walked with them as they traveled toward Emmaus. He who has centered his affections upon Christ will relish this kind of hallowed association, and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation, and who is best pleased to talk love-sick nonsense, has wandered far away from God, and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted by such to be heavenly. When the truth of God is an abiding principle in the heart, it will be like a living spring. Attempts may be made to repress it, but it will gush forth in another place; it is there, and cannot be headed off. The truth in the heart is a well-spring of life. It refreshes the weary, restrains the vile thought and utterance and makes all flourishing.

Is there not enough transpiring about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, broken-down family altars, broken-up families. There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom. The Sodomitish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity. We see the very same spirit manifested against the truth as was seen in Christ's day. For want of Bible arguments, those who are making void the law of God will manufacture falsehoods to stain and blacken the workers. They did this to the world's Redeemer; they will do it to his followers. Reports that have not the least foundation will be asserted as truth.

May the Lord attract souls to himself, and impart to them individually a sense of

their sacred responsibilities to form such characters that Christ will not be ashamed to call them brethren. Elevate the standard, and then the heavenly benediction will be pronounced upon you in that day when every man will receive according to the deeds done in the body. Workers for God must live as in his sight, and be constantly developing in character, true virtue, and godliness. Their mind and heart must be so thoroughly imbued with the Spirit of Christ and solemnized by the sacred message they have to bear that every thought, every action, every motive will be above the earthly and sensual. Their happiness will not be in forbidden, selfish gratifications, but in Jesus and his love.

The standard of morality is not exalted high enough among God's people. Many who profess to be keeping God's commandments, and standing in their defense, are breaking them. Temptations present themselves in a way that the tempted think they see an excuse to transgress. Those who enter the missionary field should be men and women who walk and talk with God. Those who stand as ministers in the sacred desk should be men of blameless reputation; their lives should be spotless, above everything that savors of impurity. Do not place your reputation in jeopardy by going in the way of temptation. If a woman lingeringly holds your hand, quickly withdraw it, and save her from sin. If she manifests undue affection, and mourns that her husband does not love her and sympathize with her, do not try to supply this lack. Your only safe and wise course in such a case is to keep your sympathy to yourself. Such cases are numerous. Point such souls to the Burden-bearer, the true and safe Counselor. If she has chosen Christ as a companion, he will give her grace to bear neglect without repining; meanwhile she should diligently do all in her power to bind her husband to her by strictest fidelity and faithfulness in making his home attractive and cheerful. If all her efforts are unavailing and unappreciated, she will have the sympathy and aid of her blessed Redeemer. He will help her to bear all her burdens, and comfort her in her disappointments. She shows distrust of Jesus when she reaches for human objects to supply the place that Christ is ever ready to fill. In her repining she sins against God. She would do well to critically examine her own heart to see if sin is not lurking in the soul. The heart that accepts human sympathy and forbidden attentions from any one is not pure and faultless before God.

The Bible affords many striking illustrations of the strong influence of evil-minded women. When Balaam was called upon to curse Israel, he was not permitted to do so; for "the Lord had not beheld iniquity in Jacob, neither had he seen perverseness

in Israel." But Balaam, who had yielded to one temptation, now became fully the agent of Satan; and he determined to accomplish that which God had not permitted him to do directly. He at once laid a snare whereby Israel should be enchanted with the beautiful Moabitish women, who would lead them to transgress God's law. Thus iniquity would be found in them, and God's blessing would not rest upon them. Their forces would be greatly weakened, and their enemies would no longer fear their power, because the presence of the Lord of hosts was not in their armies.

This is intended as a warning to the people of God living in the last days. If they follow after righteousness and true holiness, if they keep all of God's commandments, Satan and his agents will not be permitted to overcome them. All the opposition of their bitterest foes will prove powerless to destroy or uproot the vine of God's own planting. But Satan understands what Balaam learned by sad experience, that there is no enchantment against Jacob, neither divination against Israel while iniquity is not cherished among them; and his power and influence will ever be employed to mar their unity and defile the purity of their characters. His snares are laid in a thousand ways to weaken their power for good. God has blessed his commandment-keeping people, and all the opposition and falsehoods that may be brought against them will only strengthen those who stand firmly in defense of the faith once delivered to the saints. But if those who profess to be the depositaries of God's law become transgressors of that law, his protecting care will be withdrawn, and many will fall through perverseness and licentiousness. Then we shall indeed be unable to stand before our enemies. But if his people remain separate and distinct from the world, as a nation who do righteousness, God will be their defense, and no weapons formed against them shall prosper.

In view of the dangers of this time, shall not we, as God's commandment-keeping people, put away from among us all sin, all iniquity, all perverseness? Shall not the women professing the truth keep strict guard over themselves lest the least encouragement be given to unwarrantable familiarity? They may close many a door of temptation if they will observe at all times strict reserve and propriety of deportment. Let men find an example in the life of Joseph, and stand firm to principle, however strongly tempted. We want to be strong men and women for the right. There are those around us who are weak in moral power. They need to be in the company of those who are firm, and whose hearts are closely knit with the heart of Christ. Every one's principles will be put to the test. But there are those who go into temptation like a fool to the correction of stocks. They invite the Devil to tempt them. They unnerve

themselves, are weakened in moral power, and shame and confusion are the result.

How contemptible in the sight of a holy God are those who profess to stand in vindication of his law and yet violate it! They bring reproach upon the precious cause, and give the oppressors of truth occasion to triumph. Never should the mark of distinction between the followers of Jesus and the followers of Satan be obliterated. There is a distinct line drawn by God himself between the world and the Church, between commandment-keepers and commandment-breakers. These do not blend together. They are as far separated, as much different, as midday and midnight,--different in their tastes, their aims, their pursuits, their characters. If we cultivate the love and fear of God, we shall loathe the least approach to impurity.

My prayer is, "O Lord, anoint the eyes of thy people, that they may discern between sin and holiness, and between pollution and righteousness, and come off victors at last."

November 17, 1885

## **The Grace and Mercy of God**

Text: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37.

Once a year, at the feast of tabernacles, the children of Israel called to mind the time when their fathers dwelt in tents in the wilderness, as they journeyed from Egypt to the land of Canaan. The services of the last day of this feast were of peculiar solemnity; but the greatest interest centered in the ceremony that commemorated the bringing of water from the rock. When in a golden vessel the waters of Siloam were borne by the priests into the temple, and, after being mingled with wine, were poured over the sacrifice on the altar, there was great rejoicing. A multitude of voices, mingled with the sound of the trumpet and the cymbal, united in ascribing praise to the most high God; for in their minds the water flowing from the smitten rock was associated with the outpouring of the Holy Spirit, which they expected to receive when the Messiah should come.

On this occasion, above all the confusion of the crowd and the sounds of rejoicing, a voice is heard: "If any man thirst, let him come unto me, and drink." The attention of the people is arrested. Outwardly all is joy; but the eye of Jesus, beholding the throng with the tenderest compassion, sees the soul, parched, and thirsting for the waters of life. And yet many who were eagerly seeking to satisfy the wants of the soul by a round of empty ceremonies, to quench their thirst from cisterns that hold no water, understood not their great need. They manifested great outward joy that the fountain had been opened, but they refused to drink of its life-giving waters themselves.

The gracious invitation, "Come unto me, and drink," comes down through all the ages to our time. And we may stand in a position similar to that of the Jews in the time of Christ, rejoicing because the fountain of truth has been opened to us, while its living waters are not permitted to refresh our thirsty souls. We must drink. It is our privilege and duty to drink, and refresh our own souls; and then, by our words of courage and holy joy and triumph, to encourage and strengthen others. We must express, in words and actions, the benefits of the great salvation that has been provided for us.

The fountain of life has been opened for us at immense cost. And yet how many there are who extol and admire it, who will not drink of its healing, health- and life-giving waters. But the voices of those who do drink, will be tuned to loftiest praise. The reason why there is not more gladness and rejoicing in God, is that so few drink of the living waters. Many point others to the crystal stream; they invite others to drink; but they themselves do not taste its pure waters.

There is divine grace for all who will accept it; yet there is something for us to do. We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us heaven. This may be true in one sense, but in another it is not true. There is a work for us to do to fit ourselves for the society of angels. We must be like Jesus, free from the defilement of sin. He was all that he requires us to be; he was a perfect pattern for childhood, for youth, for manhood. We must study the pattern more closely.

Jesus was the Majesty of heaven; yet he condescended to take little children in his arms and bless them. He whom angels adore, listened with tenderest love to their lisping, prattling praise. We must be like him in noble dignity, while our hearts are softened and subdued by the divine love that dwelt in the heart of Christ. Our conduct should be characterized by simplicity, and we should come close to the hearts of our brethren, loving them as Christ has loved us.

We have a work to do to fashion the character after the divine model. All wrong habits must be given up. The impure must become pure in heart; the selfish man must put away his selfishness; the proud man must get rid of his pride: the self-sufficient man must overcome his self-confidence, and realize that he is nothing without Christ. Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust.

We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or

"Lo there;" but we must believe them not. We have unmistakable evidence of the voice of the True Shepherd, and he is calling upon us to follow him. He says, "I have kept my Father's commandments." He leads His sheep in the path of humble obedience to the law of God, but He never encourages them in the transgression of that law.

"The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

None need be deceived. The law of God is as sacred as his throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.

Brethren, we must be beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising. A certain lawyer asked Jesus a decisive question, "Master, what shall I do to inherit eternal life?" Jesus answered him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here, then, it is distinctly stated that eternal

life depends on obedience to all the precepts of the law of God.

In separating ourselves from the world as God's commandment-keeping people, we have experienced the power and opposition of the enemy. As we have made advance moves at the command, "Go forward," we have had occasion to rejoice that angels of God have gone before us, and prepared the way. We have, as it were, crossed the Red Sea, and have again and again realized the hand of God in our deliverance. It becomes us to call to mind these evidences of divine favor, and to offer up thanksgiving and praise that the Captain of our salvation, concealed by the cloud by day and the pillar of fire by night, has been, and still is, leading us into all truth.

Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the old way-marks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor.

We are indeed strangers here, and pilgrims to a better country. Our prospective home is the heavenly Canaan, where we shall drink of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." But as we journey onward, what a blessed privilege is ours to accept the invitation of Christ, "If any man thirst, let him come unto me, and drink." Let us rejoice in the goodness of God, and show forth the praises of Him who has called us out of darkness into his marvelous light.



November 24, 1885

## **The Heavenly Guest**

Text: "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.

Since we last met in General Conference, a year with its burden of records has passed into eternity. I am happy to meet you all here at the opening of another session, and grateful that during the past year the Lord has given me strength to labor far beyond my expectations.

We want to make this season that we spend together one of great profit to us all. I know that in many hearts the inquiry arises, "Where shall I find Jesus?" There are many who want his presence, want his love and his light; but they know not where to look for Him for whom their hearts yearn. And yet Jesus does not hide himself away; no one need search for him in vain. "Behold," he says, "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." Jesus invites us to accept his presence; we are to open the door of the heart, and let him in. But he will not share a divided heart. If it be given to the service of mammon, if selfishness and pride fill its chambers, there will be no room for the heavenly Guest; he will not take up his abode with us until the soul-temple has been emptied and cleansed. Yet there is no need of making a failure in the Christian life. Jesus is waiting to do a great work for us, and all heaven is interested in our salvation.

Our Redeemer testifies: "Behold, I have set before thee an open door, and no man can shut it." Through this open door into the temple of God, we see the royal law, deposited in the ark of the testament. Through this open door, light shines from that holy, just, and good law, presenting to man the true standard of righteousness, that he may make no mistake in the formation of a character that will meet the requirements of God. Sin is condemned by that law; we must put it away. Pride and selfishness can find no place in the character without crowding out him who was meek and lowly of heart.

The law of God is the standard by which character is to be tested; if we erect a

standard to suit ourselves, and attempt to follow a criterion of our own devising, we shall utterly fail to secure heaven at last. We are altogether too selfish, loving our own way and cherishing our mistakes. Many have received as a birthright traits of character that do no honor to the cause of God, and through wrong education these have developed into marked defects. Many have become sharp, domineering, critical of others. They choose to put their own mold on the cause of God, thus marring the work, forgetting that the signet of Christ should be placed upon themselves and upon their labors in his cause.

Jesus is the perfect pattern. Instead of trying to please self and have our own way, let us seek to reflect his image. He was kind and courteous, compassionate and tender. Are we like him in these respects? Do we seek to make our lives fragrant with good works. What we need is the simplicity of Christ. I fear that in many cases a hard, unfeeling spirit, that is entirely unlike that of the divine Pattern, has taken possession of the heart. This cast-iron principle, which has been cherished by so many, and which has even been thought a virtue, must all be removed, that we may love one another as Christ has loved us.

It is not enough that we merely profess the faith; something more than a nominal assent is wanted. There must be a real knowledge, a genuine experience in the principles of the truth as it is in Jesus. The Holy Spirit must work within, bringing these principles into the strong light of distinct consciousness, that we may know their power and make them a living reality. The mind must yield obedience to the royal law of liberty, the law which the Spirit of God impresses upon the heart, and makes plain to the understanding. The expulsion of sin must be the act of the soul itself, in calling into exercise its noblest powers. The only freedom a finite will can enjoy, consists in coming into harmony with the will of God, complying with the conditions that make man a partaker of the divine nature, having escaped the corruption that is in the world through lust.

There are some who make great pretensions to piety while they stand on the side of the great rebel as transgressors of the law of God. But are they holy and sanctified?-- Oh, no! They are not, as obedient children, walking in all the statutes of the Lord blameless. They give nothing, and yet presumptuously claim everything; while we as a people, who are seeking to obey the divine law and lead others to obey it, give obedience, give ourselves, and claim but little in return. Because so many prate about holiness and sanctification when their works testify against them, we must not get the

idea that there is no such thing. There is a genuine and a false sanctification; and we can tell the one from the other only by the rule that Christ has given,--"By their fruits ye shall know them."

The human character is depraved, deformed by sin, and terribly unlike that of the first man as he came from the hands of the Creator. Jesus proposes to take man's deformity and sin, and to give him, in return, beauty and excellence in his own character. He engages to renovate the soul through the truth. Error cannot do this work of regeneration; therefore we must have spiritual eyesight to discern between truth and falsehood, that we fall not into the snare of the enemy.

God has honored his Son by making him the model after which he molds the characters of all who believe on him. He takes of the things of Christ, and reveals them to us, that we may catch his temper and bear his likeness. All who will open their hearts to receive him, may have Jesus as an honored guest. And when they meet for worship, angels of light will accompany them; for they are sent forth to minister to those who shall be heirs of salvation. The glory and majesty of one angel was sufficient to cause the stern Roman soldiers who guarded the tomb of Christ to fall to the earth as dead men. Then what power might attend the servants of Christ, if they would live so as not to grieve away these heavenly messengers.

Jesus says, "Behold, I stand at the door, and knock." Will we let him in? He would not have us stand at this time, amid the perils of the last days, in our own finite strength. We cannot afford to be without his presence; for he says, "Without me, ye can do nothing." But if he abides in the heart by living faith, we can do all things in his name. Jesus loves us; he is working for our interest, and he wants us to trust him fully. He will be the Captain of our salvation if we will let him lead us on to victory.

The obstacles, provocations, and hardships that we meet, may prove to us, not a curse, but the greatest blessings of our lives; for the grandest character are built amid hardships and trials. But they must be received as practical lessons in the school of Christ. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character-building. We have a better knowledge of the working of Satan, and of our own power to defeat him through divine grace.

Jesus was the light of the world; and he says, "He that followeth me shall not

walk in darkness, but shall have the light of life." Then it is our privilege to walk in the sunshine of his presence, and to weave into the characters we are forming the golden threads of cheerfulness, gratitude, forbearance, and love. We may thus show the power of divine grace, and reflect light from Heaven amid all the frets and irritations that come to us day by day.

"An open door" has been set before us, and our opponents, with Satan, who is the chief opposer of righteousness, at their head, cannot close that door. Our heavenly Father himself has opened it, and "no man can shut it," Then why do we go stumbling along without light? Why do we complain of clouds and darkness, when there is an open door of mercy, and Jesus is engaged in a special work in our behalf, making an atonement for us, presenting our names before the Father? He is waiting to be gracious. "Behold," he says, "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." And then comes the gracious assurance: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." [It would have afforded us pleasure to promptly lay before our readers the entire series of Sr. White's talks to ministers in their morning meetings held in connection with the General Conference last fall; but there has been unavoidable delay in their publication, and only a part have been preserved. We feel sure, however, that as the time of our next annual meeting has now arrived, and as we cannot enjoy the presence and counsel of Sr. White, the good words spoken a year ago will be doubly welcome. We bespeak for them a careful reading, as all will find in them words of warning, instruction, and encouragement.]

December 1, 1885

### **The Precious Promises**

Last Sunday evening Mrs. E. G. White, a lady recently from the United States, where she has labored for forty years as a speaker on temperance and other Christian duties, gave an address at the Philharmonic Hall, to a full house.

Taking as her text 2 Peter 1:1-11, she proceeded to read and comment: "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." If we escape the contaminating influences of this degenerate age, we have earnest work before us, and we must have a living connection with Christ. We must have a knowledge of his life and character, and a desire to be like him. Then we must seek earnestly to overcome the temptations that are around us, and have faith to believe that his promises will be verified unto us. "And besides this," says the apostle, "giving all diligence, add to your faith, virtue." The sinner who comes to Christ for pardon, hope, and salvation, must lay the foundation in a pure, virtuous character. Christ will not accept a polluted offering. The soul-temple must be cleansed from all defilement. Then the work of character building is begun aright. He that clings to cherished sins and continues to indulge sinful habits, cannot be a partaker of the divine nature; for he has not escaped the corruption that is in the world through lust.

The apostle continues, "And to virtue, knowledge." The Lord is not pleased to have any of us remain in ignorance. He would have us put to the best use the talents of reason and intelligence that he has given us. We are not excusable if we allow things of minor consequence to so occupy our God-given time that the mind will not be stored with useful knowledge. The mental powers should be taxed to think, and thus we will gain strength to reach any height in knowledge. We must not be satisfied with reaching a low level. There are high and holy attainments for us to reach. But we shall never make that advancement that God would have us until we have an experimental knowledge of Christ and his work of redemption. We must not allow earthly, temporal interests to absorb our minds and steal our affections from our Creator. Although the world with its customs, maxims, and amusements intrudes itself upon the mind, Christians will show by their words and deportment that they have chosen Christ as

their portion; they have chosen to be partakers with him of his self-denying, self-sacrificing life, that they may one day be partakers of his glory.

The great temptation of this age is the indulgence of pride, the love of praise, and the love of the world. Time is golden; and a day spent in selfish gratification is a day lost to all eternity. But time employed in searching the Scriptures with a desire to learn the truth, will bring everlasting riches. Angels come near to pour light and knowledge into the darkened understanding, and the light thus given, strengthens the intellect, and quickens the perception to discern the precious gems of truth. Knowledge thus gained is not left to perish with common, earthly things, but will be carried with us into the eternal world, and through the ceaseless ages of eternity the riches of God's word will be continually unfolding.

The Bible is the only safe guide to the path of peace and happiness. It is God's directory, and the true Christian will make it the study of his life. As he connects himself with God, adhering firmly to principle, refusing to follow inclination or to be led into the deceiving customs and practices of the world, he will really occupy a similar position to that of Daniel. While in the courts of Babylon, temptations surrounded him, but he turned neither to the right nor the left to indulge self. He and his companions purposed in their hearts that they would not eat of the luxuries of the king's table, neither drink of his wine. They chose to eat simple food, that they might preserve their bodies in a healthful condition, and thus have clearness of mind. They did what they could to obtain knowledge, and then God worked for them, and "gave them knowledge and skill in all learning and wisdom." These young men honored God, and God honored them. The pen of inspiration presents their cases before us, that we may follow their example.

To "knowledge" we are commanded to add "temperance." It is the duty of true Christians to practice temperance in eating, in drinking, and in dressing. The Lord wants us to be examples of piety to those who know not Jesus and his matchless love. My sisters, we need a better knowledge of ourselves, a better understanding of this wonderful house in which the Lord has placed us. We want to know how to keep it in a healthful condition, so that the human machinery may act harmoniously. The better health of body and mind we possess, the more acceptable service can we render to God. Great evils follow the indulgence of perverted appetite. The blood becomes feverish and diseased, and impatience is the sure result.

The apostle adds: "And to temperance, patience." Who ever saw an intemperate man or woman that exercised the grace of patience? How much unhappiness might be avoided if all would eat, and drink, and dress with an eye single to the glory of God! We cannot afford to make the world our criterion. We want to be right because it is right. It is the Bible standard that we are to reach. The Lord tells us to come out from the world and be separate, and his promise is, "I will be a father unto you, and ye shall be my sons and daughters." What an exalted position is here offered us! The privilege of becoming members of the royal family, children of the heavenly King. Some seem to think that it is demeaning to become a Christian. Not so. The religion of Christ never degrades. It refines, purifies, and ennobles the receiver, and fits him for the society of heavenly angels. The work of overcoming is a grand, a noble work. It is a hand to hand battle with the powers of darkness, and in this battle we must individually engage.

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here Peter presents to us the ladder of true sanctification, the base of which rests upon the earth, while the topmost round reaches to the throne of the Infinite. We cannot with one effort reach the topmost round of this ladder. We must climb round after round. It is in this struggle that we are in danger of becoming dizzy, and fainting and falling, unless we keep our eyes upward, looking unto Jesus, the author and finisher of our faith. We see the heights to be reached, and become discouraged over future difficulties when it is present duties that demand all the power of our being. But we have the promise that divine aid will be combined with our human effort. We may be more than conquerors through Him that hath loved us and given his life a ransom for us.

Jesus has made an infinite sacrifice in behalf of the race. He stepped down from the eternal throne, laid aside his robes of royalty, clothed his divinity with humanity, and came to a world all seared and marred by the curse, that the lost race might one day be restored to their glorious Eden home. He has become the representative and surety for the race. He has brought the treasures of heaven within our reach, and it remains for us to say whether or not we will avail ourselves of them. It is only by the light reflected from the cross of Calvary that we can know the value of the human soul, or the depth of degradation from which man was rescued. It was to restore man to the perfection in which he was first created that this great sacrifice was made. With his human arm Jesus

encircles the race, while with his divine arm he grasps the throne of the Infinite, thus uniting finite man with the infinite God and connecting earth with heaven. How can we neglect so great salvation? It is natural for man to cling to life. Some live through years of intense suffering, and still desire to have their lives prolonged. But when Jesus offers us life, immortal life in the mansions he has prepared for us, why do we turn from it and devote our time and energy to securing earthly treasures?

We all need Jesus to be our comfort and hope in affliction, suffering, and death. He has brightened the tomb for all who center their hopes in him. Through him life and immortality are brought to light. He is the Life-giver, and he it is who will break the fetters of the tomb when he shall come in power and great glory. Shall we, in view of the shortness of this life, neglect to secure that life which runs parallel with the life of God? Every day it is our privilege to live for Jesus. Commence the day with prayer; morning, noon, and night let your prayers ascend for wisdom and grace to overcome every device of Satan. Jesus is your only hope; upward to God be the soul's adoration. Christians should be the happiest people upon the earth. In the eyes of the world, houses, lands, and money make men honored and respected. Not so in the sight of God. He measures them according to their moral worth. If they live for display, to receive the praise of men, they will receive no other reward. Their names will be written in the earth to perish with all things perishable. If they live to honor and glorify God, if true goodness, benevolence, and the love of God are seen in their connection with their fellow-men, their names will be immortalized among the heavenly host, and Jesus declares that he will not blot their names out of the book of life.

The apostle continues: "Wherefore the rather, brethren, give diligence to make your calling and election sure." The Christian's life is one of progression, not of backsliding. "For if ye do these things, ye shall never fall." I once knew a man in the State of Maine whose religious life was very consistent, but who seemed greatly depressed at times, fearing that he might become a backslider, and that through his example others might fall. One day he came to the prayer-meeting, his face radiant with hope and joy, and said: "I have found the way; I need never fall and dishonor my Saviour. By constantly adding grace to grace we may go straight forward in the Christian course. The apostle says, 'If ye do these things ye shall never fall.'" Let those trembling souls who constantly fear lest they shall fall, fear no longer. Let them live upon the plan of addition, and God will work for them upon the plan of multiplication. The apostle has presented the only true sanctification. There are many today who claim



that they are holy and cannot sin. The only correct standard of sanctification is the law of God. By it is the knowledge of sin. Genuine sanctification is the work of a life-time. It is climbing the ladder round after round.

None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claims to perfection. Daniel was a man greatly beloved of God, yet he is presented on one occasion as confessing his sins and the sins of his people. If poor, fallen men would walk carefully and humbly with God, distrusting self and confiding wholly in Jesus, such a light and power would be revealed in our world as would be convincing to unbelievers. Jesus is our only hope; let us cling to him. The promise of eternal life is on condition of obedience. "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." Now is the time to wash our robes of character in the blood of the Lamb.

December 8, 1885

### **To Our Missionary Workers**

We are all laborers under God; and we must all work with intelligence, frugality, and humility. There are those who embrace too much in their labors, and by so doing accomplish little. Our efforts now must be more concentrated. Every stroke must tell. At present, the labors of our ministers cannot be so uncertain and extended as to cast the seeds of truth upon all waters. This is being done quite extensively by our publications; but God directs us, and reason tells us, that at this stage of this work, and with the present condition of our finances, our ministers must be more personal and concise in their labors, binding up the work as they go along. The work in Europe, as in America, has had to commence small; but even here it can be managed so as to become self-sustaining. One great means by which this can be accomplished will be by the well-directed efforts of those already in the truth to bring in others who will be a strength and support to the work. This was the way the Christian Church was established. Christ first selected a few persons, and bade them follow him. They then went in search of their relatives and acquaintances, and brought them to Christ. This is the way we are to labor. A few souls brought out and fully established on the truth, will, like the first disciples, be laborers for others.

In the work of the laborers there should be a counseling together. No one is to strike out on his own independent judgment, and work according to his own mind, unless he has a treasury of his own from which to draw. Our heavenly Father careth for his children, and his grace is sufficient in every time of need. But if we consider ourselves sufficient to manage the work of God, and depend for success on our own individual wisdom to plan and execute, we may expect defeats and losses; for they will surely come. I have been shown that the management of the work must not be trusted to inexperienced hands. Those who have not had breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they themselves see only perfection. Too much is at stake now to allow any great risks to be run in investing means from the Lord's treasury. If any one wishes to try experiments, let him sustain himself from his own funds, so that if losses occur he alone will be the loser.

The workers are not many; the means are not abundant; and the work must be fashioned accordingly. It is not God's plan that large draughts should be made upon the treasury to support the workers, and then that they should labor in such a way that no special results can be seen. Our ministers should not feel at liberty to pay large sums for halls in which to hold meetings, when they do not feel the burden of following up the interest with personal labor. The results are too uncertain to warrant using up means so rapidly. I cannot see that much is accomplished by open air meetings. These may be held at times, and on special occasions will be the best means of reaching the people. But to make this the regular manner of labor will not at present secure the desired results. The laborer cannot prove his work; he cannot make full proof of his ministry. The dearth of both men and means at this time will not warrant our brethren in doing this kind of work. The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures.

Those who do this work should be just as careful not to become stereotyped in their plans of labor as should the minister who labors in the desk. They should be constantly learning. They should have a conscientious zeal to obtain the highest qualifications, to become able men in the Scriptures. They should not accumulate expensive furniture and become fixtures in any one place; for they know not how soon they may be called to other fields of labor. They should not gather burdens about them so that their thoughts and time will be occupied in serving tables; but they should cultivate habits of careful study and mental activity, giving themselves to prayer and to a diligent study of the Scriptures. Many are guilty of shortcomings on this point. The claims of God upon them are not small. But they are content with the limited understanding they have of the Scriptures, and do not seek to improve both mind and manners. Every argument in prophetic history, every practical lesson given by Christ, should be carefully studied that they may be wanting in nothing. The mind gains strength, breadth, and acuteness by activity. It must be made to work, or it will grow weak. It must be trained to think, to think habitually, or it will in a great measure lose its power to think. Let the mind wrestle with the difficult problems in the word of God, and the intellect will be thoroughly awakened to bring forth, not inferior discourses, but those that will be fresh and edifying; and these will be presented in the fervor of an active mind.

The servants of Christ must meet the highest-standard. They are educators, and

they should be thoroughly versed in the Scriptures. Then from their own experience they will feel the necessity of devoting less time to sermonizing, and more time to educating those for whom they labor. They will study how to make these personal efforts interesting, and to impress upon all the necessity of searching the Scriptures for themselves. The study of the Bible taxes the mind of the worker, strengthens the memory, and sharpens the intellect more than the study of all the subjects which philosophy embraces. The Bible contains the only truth that purifies the soul, and is the best book for intellectual culture. The dignified simplicity with which it handles important doctrines is just what every youth and every worker for Christ needs to teach him how to present the mysteries of salvation to those who are in darkness.

The mind must be active to invent the best ways and means of reaching the people next us. We should not be far-reaching, incurring great expense. There are individuals and families near us for whom we should make personal efforts. We often let opportunities within our reach slip away, in order to do a work at a distance from us which is less hopeful, and thus our time and means may be lost in both places. The study of the workers now should be to learn the trade of gathering souls into the gospel net. Our cause is struggling in poverty because we are trying to do so much. The banner of truth is being planted in all countries and among all nations; and every worker should try so to shape his labor as to secure immediate results. He should remember that he is a light-bearer from God to the world, and should so educate those who receive the truth at his hands that they in turn will become light-bearers to others. This will require foresight and much careful study and earnest prayer. At this point in the history of our work we may spread over a great deal of territory, scatter our efforts, use up our time and money, and yet have little fruit to show for our labors--few souls who will help sustain the work by their influence, their efforts, and their means.

There must be a firm determination on the part of our laborers to break with the established customs of the people whenever it is essential to the advancement of the work of God. The work might be much farther advanced in Europe if some of those who have embraced the truth were not so wedded to the habits and customs of nationalities. They plead that the efforts of our ministers must be made to conform to these customs and prejudices, or nothing will be accomplished. This has had a binding influence upon the work from its commencement. The effort that has been made to conform to English customs, to eat and drink English, to dress and sleep English, has circumscribed the work, and it is now years behind what it might have been. The effort

to keep bound about by French customs and ideas has hindered the work in France. My heart aches as I hear our brethren say, Such an one does not understand how to labor for these nationalities. Does not God know what the people need? and will he not direct his servants? Is not the truth one? Are not the teachings of the Bible one? Let God give his messengers the word to speak, and his blessing will not fail to attend their labors.

In sending missionaries to distant countries, those men should be selected who know how to economize, who have not large families, and who, realizing the shortness of time and the great work to be accomplished, will not fill their hands and houses with children, but will keep themselves as free as possible from everything that will divert their minds from their one great work. The wife, if devoted, and left free to do so, can, by standing by the side of her husband, accomplish as much as he. God has blessed woman with talents to be used to his glory in bringing many sons and daughters to God; but many who might be efficient laborers are kept at home to care for their little ones. We want missionaries who are missionaries in the fullest sense of the word; who will put aside selfish considerations, and let the cause of God come first; and who, working with an eye single to his glory, will keep themselves as minute men to go where he shall bid, and to work in any capacity to spread the knowledge of the truth. Men who have wives that love and fear God and that can help them in the work, are needed in the missionary field. Many who have families go out to labor, but they do not give themselves entirely to the work. Their minds are divided. Wife and children draw them from their labor, and often keep them out of fields that they might enter were it not that they think they must be near their home. Let missionaries be missionaries; let them leave their own and their wives' hands and hearts free, taking their homes with them where they go, and great good will be accomplished.

Our missionary workers must learn to economize. The largest reservoir, though fed by abundant and living springs, will fail to supply the demand if there are leakages which drain off the supply. It must not be left for one man to decide whether a certain field will warrant large efforts. If the workers in one field so fashion the work as to incur large expenses, they are barring the way so that other important fields,--fields which would warrant the outlay,--cannot be entered. Our younger laborers must be content to work their way among the people slowly and surely, under the advice of those more experienced in the work. The ideas of many are too high. A more humble manner of working would show good results. It is encouraging to see the young entering the missionary field, and enlisting all their ardor and zeal in the work; but they must not

be left to manage for themselves, and keep the cause of God weighed down with debt. Large vessels must not be intrusted to inexperienced hands to guide, lest they be wrecked. All should strive by wise management and earnest labor to gather enough to pay their own expenses. They should labor to make the cause self-sustaining, and should teach the people to rely upon themselves.

In every new field patience and perseverance must be exercised. Do not fret at small beginnings. It is often the humblest work that accomplishes the greatest results. Steady, persevering, determined efforts must be put forth by every laborer. We must come close to our fellow-men in our efforts. Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power. The more direct our labor for our fellow-men, the greater good will be accomplished. The minds of those with whom we are closely associated are impressed through unseen influences. One cannot stand off in a multitude and send down his voice to men, and move them as he could if he were brought into closer relationship with them. Jesus left heaven and came to our world to save souls. You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy. Whenever you can get access to the fireside, urge your way there. Take your Bible and open before them its great truths. Your success will not depend upon your great knowledge and accomplishments, but upon your ability to find your way to their hearts. By being social and coming close to them, the current of their thoughts will be changed, quicker than by the most able discourses. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is more successful in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches. A chance speech or discourse may set minds on a train of thought which will, through other influences that may be brought to bear upon them, result in their conversion; but these cases are rare. We cannot afford to labor with such uncertain results.

There is a great work to be done, and individual workers can accomplish more by laboring in a humble way than by incurring great expense. There may be times when broader efforts may be in the order of God. If churches and halls are opened to any of the laborers, and there is a desire to hear, they should embrace the opportunity and do the best they can. But we have no great men among us, and none need try to make themselves what they are not, remarkable men. It is not wisdom for a single individual

to strike out as though he had some great talent, as though he were a Moody or a Sankey, and make a great outlay of means. Our laborers must learn to use means prudently, not only in their efforts to advance the cause of truth, but in their own home expenses. They should place their families where they can be cared for with as little expense as possible. Donations and bequests do not come to our people as they do to others denominations; and those who have not educated themselves to live within their means will surely have to do this now or engage in some other employment. Their habits must be frugal. They must not expend money for things that are not absolutely necessary. Economy must be the rule of every laborer. If he has not economical habits he must learn the lesson at once. All should learn how to keep accounts. Some neglect this work as nonessential; but this is wrong. All expenses should be accurately stated. This is something that many of our workers will have to learn.

We should not allow our habits to become loose and dilatory while we are engaged in God's work. All should be prompt, sharp business men in his cause. With a little more study and punctuality, much time could be saved in our Conference business meetings, and many mistakes avoided. Everything that bears any relation to the work and cause of God should be as near perfection as human brains and human hands can make it. God is not pleased with the present lack of order and accuracy among those who do business in connection with his cause. He would have things done with as much order as was seen anciently in the arrangement of his sanctuary and of the armies of Israel. No slack, bungling work was done there; for death would have been the penalty.

My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts. Preach less and educate more by holding Bible readings, and by praying with families and little companies. If you, as God's servants, do what you can in his love and fear, your efforts will be wholly acceptable to the Master; and in the records above you will be registered as good and faithful, and will receive at last from the lips of the Chief Shepherd the heavenly benediction, "Well done."

December 15, 1885

## **A Missionary Appeal**

Dear Brethren of our General Conference, I am deeply interested in the work in every part of the field. Now the angels are holding the four winds, and probation is graciously granted us, that we may take heed to ourselves and to the doctrine. There is nothing standing in the way of our doing a great work in warning the world. Home missions are not to be lost sight of for foreign missions; but the needs of both should be laid before our people. Souls that are in error and covered with darkness need our help.

We must have the holy unction from God; we must have the baptism of the Holy Spirit; for this is the only efficient agent in the promulgation of sacred truth. Yet this is what we most lack. The divine power combined with human effort, connection first and last and ever with God, the source of our strength, is absolutely necessary in our work. We must hang our whole weight on the world's Redeemer; he must be our dependence for strength. Without this, all our efforts will be unavailing. Even now the time has come when we must recognize this fully, or we shall be outgeneraled by a powerful, cunning foe. We must connect more closely with God; and all our plans and arrangements must be in harmony with his plans, or they will not prove effectual.

The Holy Spirit is grieved and driven away by the self-sufficiency and rude traits of character which are cherished. These unhallowed elements must be burned out by the Spirit of God. In dealing with our brethren, we must remember that they are children of God, and that he will teach one of his faithful workers as readily as he will teach another. There is no respect of persons with him. He would not have any man receive the idea that God will teach him only, and that all must come to his light. Brethren, go to Jesus, fast and pray, and wrestle with God. Let every one know for himself what the will of the Lord is; then he will not move blindly.

Yet brethren should esteem one another, counsel together, and pray together until there is unity among them. God wants us to work with an eye single to his glory. A vast amount of talent, of influence and piety, is lost to the cause because individual accountability is not recognized and respected. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in



humility, with wrestling faith, come to One who is too wise to err, and who will make no mistakes in your case; One who knows your every weakness, who will hear your heart-felt prayers, and who will let fire from heaven consume your offerings. May God make his servants wise through the divine illumination, that the mold of man may not be seen on any of the great and important enterprises before us.

The churches must arouse, and not sit down at ease, merely enjoying the sermons. Light is beaming all around them; let this light shine forth as a lamp that burneth. Let men enter the work, and let the money God has lent his stewards be invested. Those who can work for God's cause should break loose from their home attachments, sell their farms, and give themselves either to home or foreign missions. You have no time to spend in contention over little matters. Go to work, and that which may now seem obscure, will become clear. There are fields close to your own doors and also in foreign lands, that are ripening for the harvest. The Lord calls for volunteers now. Go forth, workers for God, weeping, bearing precious seed; for doubtless you will return with rejoicing, bringing your sheaves with you. Your prayers and tears must accompany your labors, that the unholy traits of your own character may not mar the sacred work of God. Depend less upon what you can do, even through your best efforts, and more on what God can do for you in every effort for his name's glory.

We are all human. It will not do to depend wholly upon the judgment of any one man. God will and does use men for his glory; but they are not infallible. You must go to him with all your requests, obtain strength and grace from him, and then counsel together, think and pray, plan and work. The Lord wants each to have an experience for himself. From the highest to the lowest worker, we must be continually in the school of Christ, daily learning new lessons of tenderness, brotherly love, and compassion, or we shall never become efficient agents of the Master-worker.

Brethren, we must have less of self and more of God. He claims the energies of the Church; but to a great extent the ability of our people is absorbed by unworthy objects. Too much time is devoted to petty ideas and claims. God wants us to come up into the mount, more directly into his presence. We are coming into a crisis, which, more than any previous time since the world began, will demand the entire consecration of every one that has named the name of Christ. God's work demands all there is of us. But our people will never make this consecration until their hearts are changed. They need conversion as much as did Peter. When they have been thus quickened, Christ can

say to them, "Strengthen thy brethren," "Feed my sheep," "Feed my lambs."

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God. The work is now presented to man. Will he take it? There are at the present time many doors unbolted and thrown open to the workers. Will they enter these doors? Who is ready at the bidding of the Master to say, "Here am I, Lord, send me"? The Macedonian cry comes to us in pitiful appeals from all parts of the world, "Come over and help us."

The missions in Europe need help, and the blood of souls will be upon those whom God has blessed with great light, but who have not sought with earnest faith and determined effort to qualify themselves to open the Scriptures to others. Those who have borne the burden and heat of the day, should not be left to be crushed under the load; but as the standard-bearers are fainting and falling, who are coming up to take their place? There is London, with its five million inhabitants; but no real workers there. There are all the large cities in England, which need many missionaries; who will respond? Are there not men who will dedicate themselves to God, soul, body, and spirit, to go forth and enlighten others? We do not want that class of youth or men who are spendthrifts, who do not know how to economize. We want energetic men who will follow the example of their Lord; men who will be willing to practice self-denial, who have hope, who will make any and every sacrifice to save souls. They will not have to learn a foreign language; but they must have a knowledge of the truth as it is in Jesus. Humble men who can adapt themselves to the situation, can do much.

The churches everywhere in our Conferences are losing their power and favor with God because they feel no burden for souls who have not the knowledge of the truth. Many are in need of just this earnest work, in order to save their own souls. Let not the curse of Meroz rest upon you. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." I see fields that have never been entered. The torch of truth must be carried into the dark places of the earth. While the angels are holding the winds, we must work as Christ worked. Let no man fix his eyes on his own sphere of labor, and think it is of greater importance than all others. The missionary fields are all to receive equal interest. The field is the world.

There are various gifts that can be employed as God's agencies under his supervision. He will accept all who have ability, if they devote themselves to him in willing service. Men of all ranks and capacities will be raised up in these countries to cooperate in the work for the salvation of their fellow-men. Each is to trade on his own talents, and thus increase them. By their faith, their prayers, their earnest, devoted example, men who have but a limited education will become as truly light-bearers as are the ministers. One will supply the deficiencies of another. Endowed with different gifts, all may act some part in diffusing light, all working together to the one great end. Each contributes not merely to the strength of one branch, but to the upbuilding of all.

Thus "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The apostle exhorts "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary." Here the Lord teaches that no one man has all the qualifications essential to the upbuilding of his kingdom. None are to feel that every portion of the work rests upon them. The Lord has a lesson for the older as well as the younger laborers to learn, "that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We are to carefully consider every part of the word of God, lest we be found walking contrary to the rules there laid down.

If our workers had been baptized with the Spirit of Christ, they would have done fifty times more than they have done to train men for laborers. Though one or two, or even many, have not borne the test, we should not cease our efforts; for this work must be done for Christ. The Saviour was disappointed; because of the perversity of human hearts, his efforts were not rewarded with success; but he kept at the work, and so must we. If we had toiled with fidelity, patience, and love, we should have had one hundred

workers where there is one. Unimproved opportunities are written against us in the same book that bears the record of envy and rebellion against God. Years have been lost to us in our foreign missions. There have been a few earnest workers; but to a great extent their energies have been employed in keeping men who profess the truth from making shipwreck of faith. Had these men who required so much help to keep them propped up, been working for the salvation of their fellow-men, they would have forgotten their trials, and would have become strong in helping others. We are able to achieve vastly more than we have done, if we will call to our aid all whom we can get to enlist in the work. Some will prove worthless; but while finding this out, we must yet keep at work. One worthy, God-fearing worker will repay all our effort, care, and expense.

The plan of holding Bible readings was a heaven-borne idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may be thus developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers will be brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are intreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for him to go unrewarded. He will crown with success every humble effort made in his name.

The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but "the wise," those who are honest, will understand. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth.

When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all

who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.

December 15, 1885

## **Holiday Gifts**

The holiday season is at hand, and old and young are studying what they can bestow upon their friends as a token of remembrance. The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will he not be pleased if we show that we have not forgotten him? While multitudes celebrate Christmas, there are few who show honor to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no response. Let it not be so with us. Let the precious tokens of his love call forth an expression of gratitude in free-will offerings for his cause.

God is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Thousands of dollars are needlessly spent every year on Christmas gifts. The means is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected. As Christians, we cannot honor a custom which is not approved of Heaven. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affections of our friends, to the neglect of our best Friend,-the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the questions "Can I do this to the glory of God?" Let not time and means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ his gifts.

If all the means usually expended by our people at this holiday season were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury. Who are willing this year to depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in heaven a precious record of self-denial for Christ's sake?

Our children have learned to regard Christmas as a day of rejoicing, and we should find it a difficult matter to pass over this holiday without some attention. It may be made to serve a good purpose. The youth should not be left to find their own amusement in vanity and pleasure-seeking. If parents will make the necessary effort, the minds of the children may be directed to God, to his cause, and to the salvation of souls. Their desire to make gifts may be turned into channels of good to their fellow-men, to sustaining the work which Christ came to do.

On Christmas let the members of every church assemble, with offerings from willing hands and hearts,--the fruits of love and gratitude to God. Let all exert their influence and ability to make these gatherings attractive and interesting. See how much means you can gather to advance the work of the Lord. Let those who have heretofore planned for self, begin now to plan for the cause of God. On similar occasions in the past, you have taxed your inventive powers to prepare something that would surprise and gratify your friends. Be as earnest and persevering in rendering to God that which is his due. Let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents.

I present before you the European missions as the object of your liberality. These missions are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the cause. Let us see if this Christmas cannot show thousands, yes, tens of thousands, of dollars flowing into the treasury.

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us, as he has promised: "I will open you the windows of heaven, and pour you out a blessing." He will accept not only the gift, but the giver. And though it may have cost self-denial and sacrifice on our part, the approval of conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. We may have such a spirit of love and joy in our hearts and homes as will make angels glad.

December 22, 1885

## **Christian Growth**

The Lord has rich blessings in store for all who seek him with real contrition of heart. He would have us reach up by faith and grasp his promises. He would not have his commandment-keeping people dwarfed in religious experience, and halting by the way, when they might be strong in his strength. It is his will that we grow in grace and in the knowledge of the truth, committing the keeping of our souls to him as unto a faithful Creator. We must daily compare our character with the law of God, the great rule of righteousness; and if that does not condemn us, we may approach the throne of grace in faith. We may plead that we have complied with the conditions, and now claim the fulfillment of the divine promises. "If ye abide in me," says Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There is no place or excuse for a doubt. The promise is positive, and the rich blessings of Heaven are ours to enjoy.

As Jesus once taught his disciples, he called attention to a house built high up among the rocks. The bleak hill-side was difficult of access, and it appeared a far less inviting location than the smooth valley below, which was clothed with green grass and springing flowers. But on this low ground he pointed out a house that was now in ruins. It had appeared to stand secure; but the wind and storm made manifest the folly of the builders.

Taking up this illustration, Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Earnest, untiring, persevering efforts must be put forth by every one who succeeds in building up a character for eternity. We may hear and believe the truth; but if we are not doers of the words of Christ, putting them into daily practice, we shall be



like the foolish man who built his house upon the sand.

If we are Christ's representatives, we shall work the works of Christ. Let none of us deceive ourselves with the idea that we can carry into our religious life the crookedness of character, the unchristian traits, which have been transmitted to us as a birthright and strengthened by education. Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong.

God has made it for our interest, in every sense, to live soberly, righteously, and godly in the present life, that we may form characters worthy of the future, immortal life. His commandments are not grievous, and in keeping them there is great reward. Nothing that he has enjoined can we neglect or disregard without injury in this life, and the sacrifice of that life which is to come. The ways in which he would have us walk are ways of pleasantness and peace, and the end thereof is happiness which no language can express.

Brethren, you fail to receive the blessings which God longs to bestow upon you, because you place yourselves beyond their reach. It is essential for your spiritual life and growth that you should hang upon him from moment to moment. He will give you fresh supplies of grace day by day. Your dependence must be continual, your obedience unceasing.

Be thankful for the strength that you have for today. Praise God. Let gratitude be cherished in the soul. Be a well-spring of life, ever supplying yourselves from the living Fountain.

But the wants of the soul are not to be supplied unless we feel our need, and ask for the things we lack. Christ has more than human acquaintance with our needs, and we must study every lesson, every word of instruction, he has given us. Let none complain that they have not the assurance of the love of God, that they cannot obtain the evidence of their acceptance with him. Let them diligently search the Scriptures, and see if they are following the example of their Lord. We should dwell much upon the excellences of Christ's character, and should cultivate the same graces in our own. Look carefully, dear reader, lest you fail of the grace of God through your own negligence and unbelief. We need to practice close self-examination, to see what we are cherishing in ourselves that

will grieve the Spirit of God, and to understand the work we have to do that we may be a blessing to others.

The easy position so pleasing to the carnal heart is, that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls. There are higher attainments for us. Are we indeed channels of light to the world? Then how important that we seek perfection of character. Said Christ, "I sanctify myself, that they also might be sanctified through the truth."

The servants of Christ have a sacred work. They must copy his character and his ways and plans of reaching men. God does not want them to labor with their own finite power, but in his strength; he wants them to represent to the world, in their own characters, the Saviour's purity, benevolence, and love. The reason why we accomplish no more in the work of God is, that we need more spirit and life from Jesus in appealing to the conscience. Our own hard hearts must be melted by his love; this alone can break the spell of indifference, alarm the soul, and cause men to consider where they stand. A tame, formal sermon, argumentative though it may be, will accomplish little. We must have Jesus abiding in us, that the words we utter may be his words; our sluggish souls must be stirred by his Spirit, in order to bring us in close connection with the souls we wish to save. "Without me," says Christ, "ye can do nothing." In him we can do all things.

The apostle Paul gives us some idea of his ministry, in these words: "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. Whereunto I also labor, striving according to his working, which worketh in me mightily."

How can we do this great work, how can we represent Christ to the world, if our

lives are inconsistent? The divine must be blended with all our work in the cause of our Master. If Christ is not abiding in us, the Satanic will appear in our words or actions. Selfishness should have no place in our intercourse with others. We must be pure in heart, having an eye single to the glory of God. Paul manifests the most tender solicitude for his Thessalonian brethren: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." Brethren, we fail to give a correct example to others, because we are not sufficiently in earnest ourselves. We may reach higher; we may conform to the divine Model; we may be channels to communicate the living water to thirsting souls; we may so build that neither storm nor tempest can move us from the foundation, for we are united to the Eternal Rock.

January 5, 1886

## Rejection of Light

Text: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

As persons become convinced from the Scriptures that the claims of the fourth commandment are still binding, the question is often raised, Is it necessary in order to secure salvation that we keep the Sabbath? This is a question of grave importance. If the light has shone from the word of God, if the message has been presented to men, as it was to Pharaoh, and they refuse to heed that message, if they reject the light, they refuse to obey God, and cannot be saved in their disobedience. On the other hand, many have died conscientiously observing the first day of the week as the Sabbath of the fourth commandment. These will not be condemned, because they followed the best light they had. They will not be held responsible for light which they never received. Christ said to the scribes and Pharisees: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Again he said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

Thus Jesus caused the Pharisees to understand that if he, the light and truth, had not come, they would not have been guilty of the sin of rejecting him. But he came and flashed the light upon their pathway, and they chose darkness rather than light. This was their guilt. Thus it is with the Sabbath. Those upon whom the light of the Sabbath truth has never shone, have no condemnation. But those to whom the Scriptures have been opened are no longer in darkness. We are not living in the age in which our fathers lived. God gave them treasures of wisdom, which, through the manifestation of his Spirit, and through the testimony and example of his children from generation to generation, have come down along the lines to our time. We have all the light which they had, and additional light is continually shining, and will shine more and more unto the perfect day. This generation is responsible, not only for all the light that God has imparted to past generations through his Spirit and word, but for the more abundant

light now shining. We cannot be accepted and honored of God in rendering the same service and doing the same works that our fathers did. In order to be blessed of God as they were blessed, we must be faithful in improving the increased light, as they were faithful in improving the light that God gave them. Our heavenly Father requires of his people devotion and obedience according to the light and truth given them, and his claims are right and just. He will accept nothing less than he claims; all his righteous demands must be fully met, or they will remain in force against the transgressor.

If rational beings really desire the truth, God will give them sufficient light to enable them to decide what is truth. If they have a heart to obey, they will see sufficient evidence to walk in the light. But if they in heart desire to evade the truth, he will not work a miracle to gratify their unbelief. He will never remove every chance or occasion to doubt. If they honestly, sincerely grasp the light, and walk in it, that light will increase until lingering doubts will be dispelled. But if they choose darkness, their questioning and caviling over the truth will increase, their unbelief will be strengthened, and the light which they would not accept will become to them darkness, and how great will be that darkness! It will be as much greater than before the light came, as the light which was rejected was clearer and more abundant than the light which first shone upon them. Thus it was with the Jewish nation; thus it will be with the Christian world in every generation. The rejectors of light treasure up to themselves wrath against the day of wrath. There are those who walk amid perpetual doubts. They feed on doubts, enjoy doubts, talk doubts, and question everything that it is for their interest to believe. To those who thus trifle with the plain testimonies of God's word, and who refuse to believe because it is inconvenient and unpopular to do so, the light will finally become darkness; truth will appear to the darkened understanding as error, and error will be accepted as truth. When thus shrouded in error, they will find it perfectly natural and convenient to believe what is false, and will become strong in their faith.

There are men who have so long rejected light and truth that, like Pharaoh, they have become hardened in heart and fastened in unbelief. They crave error; their appetite is for falsehood. They drink up scandal against those who believe the truth as an ox drinketh up water, while they reject, with demonstrations of anger, the truth, pure Bible truth, which would give health and vigor to the soul. When there are so many false teachers, who lead men away from the path of obedience into that of transgression, we need to pray constantly that we may be led into all truth, and that we may not hesitate to stand in defense of the truth. Those who transgress God's law will have much to say

about charity; and when the truth is spoken they talk of the liberality and license given in God's word. But love for Christ and for the souls for whom he died, will lead to the utterance of faithful warnings and appeals by the servants of God.

Those who walk in the light will progress; they will grow up to the full stature of men and women in Christ Jesus. This is the result of sanctification through the truth, and this is what God requires of all. Truth is progressive; and those who are preparing for the last great day will go forward in accordance with the accumulated light which shines upon them from the prophecies and from the lessons of Christ and the apostles. No one will be condemned in the day of Judgment because of a lack of knowledge which he never had an opportunity to obtain. The light which never shone upon him will never be his darkness. The truth which God's messengers have presented by pen and by voice, the treasures of the word of God which they have opened to the people, the light which has penetrated the darkened chambers of the mind, will, if rejected, be witnesses against them in the last great day. The testimony which will come with condemning power upon the sinner, and which will close his mouth before God and testify of his guilt, is the fact that he saw the light, but for various reasons in harmony with the carnal heart, would not receive it. He would not receive the truth that was given to save him. The greater the light, the greater the obligations.

If God has sent a message to the world, giving us light in regard to the true Sabbath, and showing us that the great Lawgiver is coming to judge the world in righteousness, those who refuse to accept the message and continue to cling to their errors and to their darkness and unbelief, will, like the inhabitants of the Noachian world, be punished with everlasting destruction. God sent them a message of truth, but they would not believe; nevertheless it was the truth, and their unbelief did not hinder the event. The judgments of God came just the same as Noah had predicted they would come. God has sent a message of warning to our world just prior to his coming the second time without sin unto salvation. Great light has been permitted to shine from the prophecies, and from the lessons of Christ and the apostles, but the majority refuse to walk in the light just as they did in Noah's day. If they were blind they would have no sin, but the light has been flashed into their pathway; precious truths from the word of God have been presented; but they have chosen darkness rather than light.

When we speak of unbelief, we do not mean that a person believes nothing. The mind must rest upon something; and when it does not grasp truth, it lays hold of error.

All men in one sense believe, and the effect produced upon the heart and character is according to the things believed. Eve believed the words of Satan, and the belief of that falsehood in regard to God's character, changed the condition and character of both herself and husband. They were changed from good and obedient children into transgressors, and it was only by repentance toward God and faith in the promised Messiah that they could hope ever to regain the lost image of God. Paul had faith before his conversion; but it was not a correct faith. His self-righteousness strengthened his faith that he was doing God's service in rejecting Christ, and he enjoyed a restful satisfaction. False faith as well as true faith will give peacefulness for a time. Paul verily thought that he was doing God service when he was persecuting the followers of Christ and putting them to death. He was sincere in his belief; but sincerity will not make error truth, nor truth error. "When the commandment came," says Paul, "sin revived, and I died." He then received the truth as it is in Jesus, and experienced its transforming power upon his soul. The truth was so firmly planted in his heart that he could say, "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 our Lord."

The prophet Malachi raises the questions, "Who may abide the day of his coming? and who shall stand when he appeareth?" Surely, the arrows of God's wrath will pierce where the arrows of conviction could not. Where will the sinner flee when God pronounces judgment against him? Where are the men in whom he trusted? Where are the false shepherds that led him astray? They can pay no ransom for his soul, for they are pressed under a heavier weight of guilt themselves. The dens and caves of the earth afford no shelter for either deceiver or deceived. There are souls to be saved; but the plan of salvation must be God's plan. He will not lower his law to meet man's standard, neither can man lift himself up to meet God's standard. But through the merits of the blood of a crucified and risen Saviour, all who will may be overcomers. It is an exalted privilege to become sons and daughters of God. Says Christ, "I have kept my Father's commandments." Christ pleased his Father in all things; it was his meat and drink to do the will of his Father in heaven. We should imitate Christ in his implicit obedience to his Father's commands, and our prayers should ascend to heaven by night and by day that we may so walk that our light shall not become darkness, but that we may have the light of life, and at last be permitted to sing the song of triumph in the kingdom of glory.

January 12, 1886

### **Faithful and Slothful Servants**

All should now endeavor to realize the shortness and solemnity of the time in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is soon to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll. "And then shall they see the Son of man coming in the clouds with power and great glory." "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." Then it is that "the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour when the servants are reckoned with, and retribution is awarded to all! There is no second trial. Probation is forever ended. All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees him; and every soul then realizes what has proved his ruin. It is then seen and acknowledged that God's law governs all created intelligences. There is none to question his authority. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. The reason of this is apparent to all. His coming is the greatest event in the world's history. Those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life.

Will not my brethren and sisters be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have been? Shall we not begin to trade more diligently upon our intrusted talents? Many who think quite well of themselves, and approve of other's laboring and feeling the burden for souls, are doing nothing themselves. The Lord plainly states what he thinks of those who sit at ease while others do the work. They are represented by the slothful man in the parable. "I was afraid," says the delinquent, "and went and hid thy talent in the earth." "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The Lord replies, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did



not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?" Then says he to them that stand by, "Take the talent from him;" take away all my gifts and endowments, and all his opportunities for usefulness. He will be of no use in my kingdom. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them and done much good; but he had no love for me or my service; his life was spent in serving self. The pound that I gave him, he wrapped in a napkin and hid in the earth, and now he says, Here, Lord, is the talent that thou gavest me. This indolent servant now sees those whom he considered far inferior to him in talents and capabilities, receiving large gifts from their Lord, and hears the awful words from the King, "Those mine enemies, which would not that I should rule over them, bring hither and slay them before me." God's claims cannot be set aside with impunity.

In this parable two classes are presented,--the workers and the idlers. All have received talents, and all can use them in the service of the Master; but many choose to use them to please themselves. They put skill, tact, perseverance, and energy into their business transactions. They see opportunities to do good, but their feelings are, "Some one who has been doing this work, understands it better than I. I will let him do the work. I will go to my farm." Another says, "I will go to my merchandise. I do not like the rigid requirements of God's word that leave a man no chance to build up his own interests." There are many who act out these words, if they do not say them. Too little is said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is soon to "be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." You who have hid your Lord's talents, may think that this plain, decided warning is not the way to preach the gospel of peace; but it is just the way that Christ preached it, and it will be his way of fulfilling what he has said would take place. Men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished. It is the blasphemer, the murderer, the adulterer, who deserves punishment. They themselves have really loved to hear the gospel preached. True, they have spent their lives in caring for their own interest, instead of helping to build up their Master's kingdom; yet they would be surprised to hear the words, "Take the talent from him, and give it unto him which hath ten talents." "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." How terrible is the self-deception of those souls who are at ease in Zion! They believe everything in God's word which flatters

their self-love; but they heed not the warnings and denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them.

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will a man become under its sanctifying influence! "Wherefore, if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." His words and deportment are so ennobled, so elevated, that it can in truth be said of him, "He is a partaker of the divine nature, having escaped the corruption that is in the world through lust." Laying aside every weight, and the sin,--unbelief,--that doth so easily beset him, he will run the Christian race with patience.

In marked contrast to the class here mentioned are those whom Christ represented by the barren fig-tree. When the cruel act of Pilate in mingling the blood of the Galileans with the sacrifices was reported to Jesus, he discovered in those who bore the news to him, a self-sufficient, self-righteous spirit; and he reproved them, saying, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish." He then gives them the parable of the fig-tree, thus impressing upon them the fact that natural endowments, national blessings, and religious privileges greatly increase individual responsibility. They had taken it for granted that their superior advantages, and the favors they had received from God, gave them a right to claim all the blessings he had promised to the faithful on condition of obedience. But they had not been obedient. They were apparently in a flourishing condition; but they were destitute of fruit. They stood in proud, pretentious display; but they failed to exert a religious influence upon others. They were satisfied with doing no positive injury; but this did not satisfy their Saviour. He expects of every one of his followers good works. But after he has waited patiently year after year, and been disappointed, the commandment is given, as to the barren tree, "Cut it down; why cumbereth it the ground?"

Let every one inquire, What is my condition before God? Is Jesus disappointed in me from year to year? Am I a fruitless tree in the Lord's garden? It is not an orchard or a vineyard that is presented before us in the parable; it is a single tree. Its history is that it bore no fruit; its destiny is, to be cut down. The work of overcoming is an individual work. During the past summer many of our brethren have in various ways received

additional light, and enjoyed precious privileges. This increased light only makes your cases more aggravated and your doom more certain, if fruit does not appear. Will you now go to work for the Master, or will his solemn inspection after this additional light has shone upon you, still find you satisfied with yourselves and unconcerned for sinners. Will you now overcome the world, and, keeping close to the side of Jesus, learn to bear his yoke and lift his burdens? Will there now be found in the church burden-bearers,--not those who are trying to occupy the highest position, but those who are earnest, humble workers for Jesus? Fathers and mothers in Israel are everywhere needed,--those who will honor God in their families, in the church, among unbelievers, and wherever they are. Think of different ones for whom you can manifest an interest, and in the fear of God make personal efforts to reach them. Consider, oh! consider how many years you have occupied a place in the garden of the Lord, and how little fruit you have borne.

As long as probation lasts, there will be work to do for the Master; and his rich blessing will attend the worker who keeps self out of sight, and, with his heart filled with love, labors to seek and to save that which was lost. May God's converting power come upon the churches throughout the United States and Europe, that they may feel a burden for souls, for the souls for whom Christ died.

January 19, 1886

## **Workers With Christ**

A great work has been committed to the followers of Christ. Every one may do something to strengthen and build up the church, and to enlighten those who are in darkness. But there must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise.

Those who do not preserve a living connection with God themselves, will have little interest in the salvation of others. They have no light from Heaven to reflect to the world. If these careless, irresponsible ones could see the fearful results of their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long hereafter will show the results of our life here. Yet how few consider these things! The members of the church listen to the word of God, spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance to them.

We should prayerfully study the word of God, and ponder it in our hearts, and we shall be better prepared to obey it in our lives. We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth.

At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed; he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain--he it is who weighs character in the balance of eternal justice.

Would that we as a people might realize how much is pending upon our

earnestness and fidelity in the service of Christ. All who realize their accountability to God, will be burden-bearers in the church. There can be no such thing as a lazy Christian, though there are many indolent professors of Christianity. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be workers together with him. They will constantly seek to become better men and better women, that they may more faithfully perform the work which he has committed to their hands.

The days are evil, wickedness prevails; therefore there is the greater need that Christ should be faithfully represented to the world as a mighty Saviour, able to save to the uttermost all who come unto God by him. But the professed people of God are asleep. They are not doing what it is in their power to do for the salvation of souls. Especially are the youth deficient. They seem to feel no burden for souls, no duty to represent Christ to those with whom they associate. In all this are they not following in the steps of church-members who are older in experience, and who should have set them a better example?

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becometh candidates for eternity, or shall we fail to fulfill the great end of our creation?

Jesus died that through his merits men might be redeemed from the power of sin, and be adopted into the family of God; and in view of the great sacrifice which Christ has made for us, we are exhorted to work out our salvation with fear and trembling. Yet how many, endowed by their Creator with reasoning powers, reject the high honors which Christ proffers, and degrade themselves to the level of the brute. Because they do not like to retain God in their knowledge, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died.

We are free to obey or to disregard the will of God; free to pray or to live without prayer. As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward, but help has been laid upon

One who is mighty. While that help will not be forced upon any who despise the gift, it is freely, gladly given to all who seek it in sincerity.

We may be assailed by powerful temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin. How many have become the willing slaves of vice, their physical and mental powers enervated, their souls debased, because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure, all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure.

Another sin of the mind is that of extolling and deifying human reason, to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly, directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations, and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible.

How can man be just with God? This is the one great question that most concerns mankind. Can human reasoning find an answer?--No; revelation alone can solve this all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the one great source of light, the Sun of righteousness, to follow the feeble and uncertain light of human wisdom!

Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books be opened, when with Daniel every individual must stand in his lot at the end of the days.

Oh that Christ's followers might realize that it is not houses and lands, bank-stock or wheat-fields, or even life itself, that is now at stake; but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are Judgment-bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation?

January 26, 1886

## **Courtship and Marriage**

In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is to have their own way. In this, the most important period of their lives, they need an unerring counselor, an infallible guide. This they will find in the word of God. Unless they are diligent students of that word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life.

There is a disposition with many to be impetuous and headstrong. They have not heeded the wise counsel of the word of God; they have not battled with self, and obtained precious victories; and their proud, unbending will has driven them from the path of duty and obedience. Look back over your past life, young friends, and faithfully consider your course in the light of God's word. Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? Have you treated with kindness and love the mother who has cared for you from infancy? Have you regarded her wishes, or have you brought pain and sadness to her heart by carrying out your own desires and plans? Has the truth you profess sanctified your heart, and softened and subdued your will? If not, you have close work to do to make past wrongs right.

The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But many of the young have chosen to be their own counselor and guide, and have taken their cases in their own hands. Such need to study more closely the teachings of the Bible. In its pages they will find revealed their duty to their parents and to their brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy



God giveth thee." Again we read, "Children, obey your parents in the Lord; for this is right." One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The word of God abounds in precepts and counsels enjoining respect for parents. It impresses upon the young the sacred duty of loving and cherishing those who have guided them through infancy, childhood, and youth, up to manhood and womanhood, and who are now in a great degree dependent upon them for peace and happiness. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded.

The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church. A young man who enjoys the society and wins the friendship of a young lady unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations.

The question is asked, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." The young man who makes the Bible his guide, need not mistake the path of duty and of safety. That blessed book will teach him to preserve his integrity of character, to be truthful, to practice no deception. "Thou shalt not steal" was written by the finger of God upon the tables of stone; yet how much underhand stealing of affections is practiced and excused. A deceptive courtship is maintained, private communications are kept up, until the affections of one who is inexperienced, and knows not whereunto these things may grow, are in a measure withdrawn from her parents and placed upon him who shows by the very course he pursues that he is unworthy of her love. The Bible condemns every species of dishonesty, and demands right-doing under all circumstances. He who makes

the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to accomplish any object, even if he has to make great sacrifices in consequence. If he believes the Bible, he knows that the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he may appear for a time to prosper, he will surely reap the fruit of his doings.

The curse of God rests upon many of the ill-timed, inappropriate connections that are formed in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many youth of today are pursuing in their attachments for one another, would be more excusable. But the requirements of the Bible are not half-way injunctions; they demand perfect purity of thought, of word, and of deed. We are grateful to God that his word is a light to the feet, and that none need mistake the path of duty. The young should make it a business to consult its pages and heed its counsels; for sad mistakes are always made in departing from its precepts.

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases love-sick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by some one.

This underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken, and makes many

suggestions, and often these suggestions are followed rather than the counsel of God's word. This finely woven, dangerous net is skillfully prepared to entangle the young and unwary. It may often be disguised under a covering of light; but those who become its victims, pierce themselves through with many sorrows. As the results, we see wrecks of humanity everywhere.

When will our youth be wise? How long will this kind of work go on? Shall children consult only their own desires and inclinations irrespective of the advice and judgment of their parents? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured judgment. Selfishness has closed the door of their hearts to filial affection. The minds of the young need to be aroused in regard to this matter. The fifth commandment is the only commandment to which is annexed a promise; but it is held lightly, and is even positively ignored by the lover's claim. Slighting a mother's love, dishonoring a father's care, are sins that stand registered against many youth.

One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.

Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage

than separate afterward, as many do.

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.

The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.

If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heart-ache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield-and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to him in faith.

February 2, 1886

## **Unwise Marriages**

Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heart-aches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse, that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age, to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been?

This question of marriage should be a study instead of a matter of impulse. Obedience to the last six commandments requires this. Obedience to the fifth commandment also requires that the young honor the judgment of their parents in the matter. Crimes of every kind may be traced to unwise marriages; then why should ignorant and inexperienced children be allowed to enter the marriage relation blindly? Parents should feel their responsibility to guard the interests of their children, when their own mature judgment teaches them that should they marry unwisely, life-long unhappiness would be the result.

While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interests of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. Then as they come to maturity, they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave the parental roof and give their affections and services to a stranger, at the very time when they are most needed at home.

Parents are entitled to the love of their children; and if the children would

manifest in their words and acts more affection for the parents, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from home will affect the happiness of the parents. Do they in their age of feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you.

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking. How much greater caution should be exercised in entering the marriage relation,--a relation which affects future generations and the future life? Instead of this, it is often entered upon with jest and levity, impulse and passion, blindness and lack of calm consideration. The only explanation of this is that Satan loves to see misery and ruin in the world, and he weaves this net to entangle souls. He rejoices to have these inconsiderate persons lose their enjoyment of this world and their home in the world to come.

Many make light of the Heaven-appointed institution of marriage, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Frequently a man who is entirely ignorant of the wants of one of the opposite sex, of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. Ignoring her personal rights, he becomes unkind and authoritative. Her individuality is lost in his, and she becomes the slave of his caprice and passions, as though she had naught to do but to obey his whims.

He may even quote texts of Scripture to show that he is the head, and that he must be obeyed in all things. He feels that his wife belongs to him, and that she is subject to his order and dictation. But who gives him the right to thus dictate and condemn? Is it the law of God, which commands him to love God with all his heart, and his neighbor as himself? No; there is no moral or religious defense for such unjust authority. The same Bible that prescribes the duty of the wife, prescribes also the duty of the husband.

It says, "Husbands, love your wives, and be not bitter against them." The husband is to be kind and affectionate. He is to love his wife as a part of himself, and to cherish her as Christ does his Church.

While women want men of strong and noble characters, whom they can respect and love, these qualities need to be mingled with tenderness and affection, patience and forbearance. The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her individuality. Both parties should cultivate patience and kindness, and that tender love for each other that will make married life pleasant and enjoyable.

Those who have such high ideas of the married life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes in with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfection, but find weakness and defects; for finite men and women are not faultless. Then they begin to find fault with each other, and to express their disappointment. Instead of this, they should try to help each other, and should seek practical godliness to help them to fight the battle of life valiantly. Their daily prayer should be,

"Help us to help each other, Lord, Each other's woes to bear."

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek by every word and act to bring in peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline, and love and forbearance one for another, all can be bound together in the closest union. In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to marry and make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words, clashing ideas, and a criticising, dictatorial spirit. In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. True love is a high and holy principle, and is altogether different in character from that love that is awakened by impulse, and which suddenly dies when

tested and tried.

My heart is drawn out for the young. God has given them talents, which, if improved, would be of great service in his cause. Satan knows this, and therefore seeks in every possible way so to occupy their minds that they will have no time or inclination to devote themselves to the service of God. There needs to be a great change in the home life of some. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. They do not realize that the inconsistencies in their characters are great drawbacks to their usefulness, and that unless they war against those tendencies which have controlled them to a greater or less degree, they will surely fail of attaining the future life.

Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness, their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God.

There are many youth, who, because they cannot find happiness in plans of their own devising, will not accept it in God's appointed way. They wonder over their unhappiness, and count their best friends, those who discern and point out their deficiencies, their enemies. They cling with tenacious grasp to their impressions, and their ideas of what they must have and what they must do in order to be happy; but they lose sight of the fact that it is the Lord who rules, and that it is he who shapes circumstances. He says, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your



ways, and my thoughts than your thoughts." Finite beings should be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. It is for them to subdue self, bringing it under the control of intelligent reason. And in faithfully doing this work, peace, rest, and happiness will surely come. "Learn of me," says the Great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain, a perdition to shun. Do not, my young friends, fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith on the Son of God. You may now be passing through a critical experience; but, I entreat of you, be not hasty, be not discouraged, but submit your case to God. Wait upon the Lord and do his will, and in this hour of trial he will work for you, and you will obtain a precious experience. Lie low at the foot of the cross. Give God a chance to work, and he will teach you precious lessons.

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future immortal life. Others are educating themselves for lofty positions where they may receive the praise and honor of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind.

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. Oh, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be molded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should

become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart.

God has intrusted the young with the ability to do a good work for the Master, if they will consecrate themselves wholly to his service. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others, shows a narrow mind, and plainly reveals that its possessor has never carefully studied and correctly read the pages of his own heart.

Our home here on earth is the place in which to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, fault-finding, in families that profess to love and serve God. The unkind words, the irreverence and disrespect, found in many families make angels weep. What a record is made upon the books of heaven of unkind looks and words that bite and sting like an adder. And this is not the record of one day in the year merely, but of day after day. Oh that these families would consider that angels of God are taking a daguerreotype of the character just as accurately as the artist takes the likeness of the human features; and that it is from this that we are to be judged!

All should cultivate patience by practicing patience. By being kind and forbearing, true love may be kept warm in the heart, and qualities will be developed that Heaven will approve. He who goes forth from such a family to stand at the head of a family of his own, will know how to advance the happiness of the one whom he has selected as a companion for life. There will be mutual love, mutual forbearance. Marriage, instead of being the end of love, will then be as it were the very beginning of love.

If those who are contemplating marriage would not have miserable, unhappy reflections after marriage, they must make it a subject of serious, earnest reflection now. This step taken unwisely is one of the most effective means of ruining the usefulness of young men and women. Life becomes a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness, and make life a heart-sickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and

aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life.

February 9, 1886

### **Christian Beneficence**

"Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, in varying measure, according to the capacity of each. These gifts of Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards, will receive in greater measure as they disperse their means to advance God's cause and to bless suffering humanity.

Our heavenly Father has been pleased to make men co-laborers with himself in the work of human redemption. Those who have been commissioned to preach the gospel are not the only ones whom he will use as his instruments. All whose minds have been illuminated by the Holy Spirit will in their turn be required to enlighten others. "None of us liveth to himself." Every individual has his station of duty in the accomplishment of God's great plan. And every one who receives and obeys the light which God has given, will be a living witness for Christ and the truth.

The children of God will not be like the world, enshrouded in moral darkness, loving themselves, and seeking for earthly treasure. They will be a "peculiar people, zealous of good works." It will require self-denial and self-sacrifice to imitate the pattern of Christ Jesus. In order to be like him we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets."

Experience shows that a spirit of benevolence is more often to be found with those of limited means than among the more wealthy. The most liberal donations for the cause of God or the relief of the needy, come from the poor man's purse, while many to whom the Lord has committed an abundance for this very purpose, see not the necessity for means to advance the truth, and hear not the cries of the poor among them.

Yet many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches.

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to heaven as a swift witness against the unfaithful stewards. The poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. And every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through his poverty might be rich."

The smallest sum given cheerfully as the result of self-denial is of more value in God's sight than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her sacrifice.

God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country upon the globe. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of

ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering.

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle, "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."

Again, he sets forth the fruits of true charity: "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; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares, "Ye shall know them by their fruits."

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

These words were spoken as a reproof to Israel, who did not cherish the love of God in their heart, yet were increasing the number of their sacrifices, as if they would make a compromise with the Lord. Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral nature by which the soul learns to love what God loves and to hate what God hates. The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own,--not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ.

God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us. All the riches intrusted to man will prove

only a curse, unless he employs them to relieve his own daily wants and the wants of the needy around him, and to glorify God by advancing his cause in the earth.

The Majesty of heaven-yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for him? God forbid that his professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In this life he calls upon us to bring all the tithes into the store-house, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions and thus secure the promised blessing?

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and as a result the withdrawal of his special blessing. My brethren and sisters, I entreat you to look carefully to this matter; learn where you have robbed the Lord in tithes and offerings. Let not the record stand against you in the books of heaven. Repent, and show your repentance by your works. Make up the deficiencies without delay.

We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the store-house, that there may be meat in mine house;" that is, a surplus of means in the treasury, to amply sustain the work of God in its various branches.

As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of his love, in that he did us good. He gives us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and

winter, and day and night shall not cease."

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him in his own house. He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come.

Surely goodness and mercy attend us at every step. Not till we wish the infinite Father to cease bestowing his gifts on us, should we impatiently exclaim, Is there no end of giving? Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the first-fruits of all his bounties,--our choicest possessions, our best and holiest service.



February 16, 1886

### **Christ's Representatives**

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will, and the wonders of his grace, among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men, their faith and their works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness.

Every follower of Jesus has his or her work to do as a missionary of Christ, in their families, in their neighborhoods, and in the towns and cities where they live. If they are consecrated to God, they are channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. But when men leave the field, give up the contest, and allow the cause of God to languish before God says, "Let them alone," they will only be a burden to any church where they may move. Those they have left, who

were convicted, have frequently quieted their consciences with thinking that, after all, they were needlessly anxious; they decide that there is no reality in the profession made by Seventh-day Adventists.

Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality.

God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may be left ignorant of its principles, and so remain in darkness; and that every one should be tested upon it, and decide for or against it, that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light away from place where God would have it shine.

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is superficial; not deep, earnest, and thorough. They do not know why they believe the truth, only because others have done so, and they take it for granted it must be so. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is made secondary. Their own

souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience and the knowledge it was their privilege and duty to obtain. Strength and stability lie with true-hearted professors. Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true followers of Christ will appreciate the great salvation he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through the cross alone that we can estimate the worth of the human soul.

Such is the value of men for whom Christ died that the Father is satisfied with the infinite price which he pays for the salvation of man in yielding up his own Son to die for their redemption. What wisdom, and mercy, and love, in its fullness, are here manifested! The worth of man is only known by going to Calvary. In the mystery of the cross of Christ, we can place an estimate upon man.

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer companionship with Christ, and follow his example in all things,--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

In order for laborers to grow in grace and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, in different localities, coming in contact with all classes of people, and with all varieties of minds, calling into exercise various kinds of labor to meet the wants of many and varied minds. This drives the true laborer to God and the Bible for light, and strength, and

knowledge, in order to be fully qualified to meet the wants of the people. They should heed the exhortation given to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Wisdom is needed to discern the most appropriate subject for the occasion. Paul exhorted Timothy, "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee."

February 23, 1886

### **What Shall We Answer?**

Jesus warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these striking illustrations of our Saviour, and shun the example of the foolish rich man? He had abundance; so have many who profess to believe the truth, and they are acting again the case of the poor foolish rich man. Oh that they would be wise, and feel the obligations resting upon them to use the blessings God has given them in blessing others, instead of turning these blessings into a curse! God will say to all such, as to the foolish rich man, "Thou fool."

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have room wherein to bestow their goods. Yet these very men who are weighed down with their riches, pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray.

Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home--that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their heart and interests are here.

"What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth, that will convict the sinner, and draw souls nigh to Christ.

A consistent faith is rare among rich men. Genuine faith, sustained by works, is rare. But all who possess this faith will be men who will not lack influence. They will copy after Christ in that disinterested benevolence and interest in the work of saving souls that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood at any sacrifice. What are money, houses, and lands, in comparison with even one soul?

Christ made a full and complete sacrifice, sufficient to save every son and daughter of Adam who should show repentance toward God because they have transgressed his law, and faith in our Lord Jesus Christ. Yet notwithstanding that the sacrifice was ample, but few consent to a life of obedience, that they may have this great salvation. But few are willing to imitate his amazing privations, and endure his sufferings, and his persecutions, and share his exhausting labor to bring others to the light. But few will follow the example of our Saviour in earnest, frequent prayer to God for strength to endure the trials, and to perform the daily duties, of this life. Christ is the captain of our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer and persevering effort were necessary on their part if they would rightly represent the love which dwelt in his bosom for the fallen race.

Men of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them.

Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and advancement.

When the Master comes to make an investigation of his servants, in confusion the unwise servants acknowledge, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid [afraid of what?--That the Lord would claim some portion of the small talent intrusted to him.], and went and hid thy talent in the earth: lo, there thou has that is thine." His Lord answered, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers, and then, at my coming, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing to love the truth, are

doing this very work. They are deceiving their own souls; for Satan has blinded their eyes. In robbing God, they have robbed themselves more. They have deprived themselves of the heavenly treasure through their covetousness, and because of their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid in the work through their own individual effort and with their means, although they have not a large amount.

All should do something. The case of the widow who cast in her two mites, is placed upon record for the benefit of others. Christ commended her for the sacrifice she made. He calls the attention of his disciples to the act of the widow: "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. The widow, to do her little, had deprived herself of even the necessaries of life. She could not see how her future needs were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount as by the proportion that is given, and the motive that prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be.

All, both high and low, rich and poor, have been trusted by the Master with talents; some more, and some less, according to their several ability. The blessing of God will rest upon the earnest, loving, diligent workers. Their investment will be successful, and will secure souls to the kingdom of God, and for themselves an immortal treasure. All are moral agents, and are intrusted with the goods of heaven. The amount of talents is proportioned according to the capabilities possessed by each.

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not require the increase from ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept "according to that a man hath, and not according to that he



hath not."

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up, or spend as we choose, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but his own, with usury.

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused.

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to his glory? "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We trade with them today; but tomorrow our probation may end, and our account be forever fixed.

If our talents are invested for the salvation of our fellow-men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to a man as a precious blessing, will, if abused, reflect back upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings; not only in expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity and our unselfish use of the talents the Lord has placed in our hands to use for his glory?

March 2, 1886

## **The Two Dispensations**

God's truth is the same in all ages, although differently developed to meet the wants of his people in various periods. Under the Old Testament dispensation, every important work was closely connected with the sanctuary. In the holy of holies the great I AM took up his abode, and no human being was permitted to enter there except by divine appointment. There, above the mercy-seat, overshadowed by the wings of the cherubim, dwelt the shekinah of his glory, the perpetual token of his presence; while the breastplate of the high priest, set with precious stones, made known from the sacred precincts of the sanctuary the solemn message of Jehovah to the people. Wonderful dispensation, when the Holy One, the creator of the heavens and the earth, thus manifested his glory, and revealed his will to the children of men!

The typical sacrifices and offerings of that dispensation represented Christ, who was to become the perfect offering for sinful man. Besides these mystic symbols and shadowy types pointing to a Saviour to come, there was a present Saviour to the Israelites. He it was, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, led them in their travels; and he it was who gave direct words to Moses to be repeated to the people. Those who sneer at the old dispensation, and professedly accept Christ in the new, do not discern that this same Christ was the ancient leader of Israel, and that from his lips came all the commands, all the rules and regulations, to govern more than a million of people. He who was equal with the Father in the creation of man was commander, lawgiver, and guide to his ancient people.

The Christ typified in the former dispensation is the Christ revealed in the gospel dispensation. The clouds that then enshrouded his divine form have been rolled back; the mists and shadows have disappeared; and he stands revealed, not as the Jewish nation expected, as a powerful king who would conquer their enemies and achieve for them glorious victories, but as a man of sorrows, and acquainted with grief. His divinity is now hid, not under a cloud, but under the garb of humanity.

As time has rolled on from creation and the cross of Calvary, as prophecy has been and is still fulfilling, light and knowledge have greatly increased. But it does not

become believers in God or the Bible to pour contempt on the age that has led step by step to the present. In the life and death of Christ, a light flashes back upon the past, giving significance to the whole Jewish economy, and making of the old and the new dispensations a complete whole. Nothing that God has ordained in the plan of redemption can be dispensed with. It is the working out of the divine will in the salvation of man.

The sacrificial offerings were established by infinite wisdom to impress upon the fallen race the solemn truth that it was sin which caused death. Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. "The wages of sin is death."

The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.

With the broader, clearer light that shines upon us, we can see with greater distinctness the glory of the former dispensation. We can hold converse with the patriarchs of old; we can listen to Moses as he legislates for Israel, to the prophets as they look down through future ages and foretell coming events, and to the apostles as they lay open the mysteries of the new dispensation, and relate their personal experience and the wonderful words of Him that spake as never man spake. As we see the prediction of the prophets fulfilling around us, we are brought nearer to them, and we read them with a deeper and more intelligent interest. And as time rolls on and we near the close of earth's history, we shall, if humble learners in the school of Christ, be able to comprehend still more clearly divine wisdom.

Noah, Abraham, Isaac, Jacob, Moses, and all the patriarchs and prophets, heard the gospel through Christ; they saw the salvation of the race through the substitute and surety, Jesus, the world's Redeemer. They saw a Saviour to come to the world in human flesh, and communed with him in his divine majesty. Abraham walked and talked with

the heavenly angels who came to him in the garb of humanity. Jacob talked with Christ and angels. Moses held converse with Jesus face to face as one who speaketh with a friend.

From the creation and fall of man to the present time, there has been a continual unfolding of the plan of God for the redemption, through Christ, of the fallen race. The tabernacle and temple of God on earth were patterned after the original in heaven. Around the sanctuary and its solemn services mystically gathered the grand truths which were to be developed through succeeding generations. There has been no time when God has granted greater evidences of his grandeur and exalted majesty, than while he was the acknowledged governor of Israel. The manifestations of an invisible King were grand and unspeakably awful. A scepter was swayed, but it was held by no human hand. The sacred ark, covered by the mercy-seat, and containing the holy law of God, was symbolical of Jehovah himself. It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it thousands perished. Never in our world has the Lord given such open manifestations of his supremacy as when he alone was the acknowledged king of Israel.

How wise was the arrangement of God to preserve a knowledge of himself in the earth by giving man his holy law, which was the foundation of his government in heaven and in earth, and by connecting with it a system of worship that would be a continual reminder of a coming Saviour. While darkness covered the earth, and gross darkness the people, the Lord had a humble few who acknowledged his sovereignty by respecting and obeying the constitution of his kingdom, the ten commandments. Through the ages of idolatry and apostasy, the promise of a Messiah kept the star of hope shining in the darkened moral heavens until the time came for Christ to make his first advent.

In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed his blood as a sacrifice, and now he pleads that blood before his Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God's law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ.

While we rejoice today that our Saviour has come, that the sacrifices of the former dispensation have given place to the perfect offering for sin, we are not excusable in showing contempt for that period. Those who make slurring remarks concerning the old Jewish age, show that they are ignorant of the Scriptures, and of the power of God. Amid the moral darkness of the idolatrous nations of that time are seen burning traces of the great I AM. His goings forth stand registered in the pages of Bible history. What is now needed is divine enlightenment, and a more intelligent knowledge of the wonderful dealings of God with his people anciently. The psalmist exclaims, "Thy way, O God, is in the sanctuary: who is so great a God as our God."

March 9, 1886

## **The Government of God**

Text: "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Psalm 119:126-128.

If this prayer was appropriate in David's time, it is in a special sense appropriate now. If in his day sin and iniquity prevailed to such a degree that it was time for God to work, it certainly is time for him to work in our day; for the warring powers of darkness are prevailing to a remarkable extent. The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery.

Sin began with Satan when he was an exalted angel in heaven. He had great honor there among the angels. The first sign of his dissatisfaction was the manifestation of his desire to be equal with God, to be worshiped as God. He tried to falsify the word of God, and pervert his plan of government before the angels. He claimed that God was not just in laying rules and laws upon the inhabitants of heaven. He represented that God was not self-denying, and that Christ was not self-denying; why, then, should the angels be required to be self-denying?

Satan was greatly loved by the heavenly beings, and his influence over them was strong. Some course must be pursued to uproot him from their affections. God's government included not only the inhabitants of heaven but of all the created worlds; and Satan thought that if he could carry the intelligences of heaven with him in rebellion, he could also carry with him the other worlds.

God in his wisdom did not immediately thrust Satan out of heaven. This act would not have changed his principles, and would only have strengthened his rebellion, for it would have created sympathy for him as one unjustly dealt with; and he would have carried a much larger number with him. He must be displaced, and have time to more fully develop his principles.

Satan was artful in presenting his side of the question. As soon as he found that one position was seen in its true character, he changed it for another. Not so with God. He could work with only one class of weapons,--truth and righteousness. Satan could use what God could not,--crookedness and deceit. These are the very weapons that he uses in our day to make the truth of none effect. When the truth is presented to the people, it seems to many to be consistent and right; and if the enemy and his followers did not come in and oppose it by every means in their power, where there are now ten who take hold of it, there would be thousands.

The only way in which God could deal with Satan was to take a straightforward course; and this is the course that his children must pursue in the great controversy which is still being carried on in the world between truth and error, light and darkness. Those who hold the truth in righteousness will be fair; they can afford to be fair. But those who oppose the truth lack Bible evidence to sustain their position. Therefore they are not fair, but are constantly warring against the things that are for their good.

When Satan tempted and overcame Adam and Eve, he thought he had gained possession of this world; "because," said he, "they have chosen me as their governor." God had said to man, Thou shalt not eat of the forbidden tree. Satan had said, Thou mayest eat. They did eat, and in consequence were driven out of the garden. The sentence of death rested upon them, and the entire race was plunged in hopeless misery. This world is, as it were, but one link in a chain composed of a thousand links; but because of sin it was struck off from the continent of heaven, and Satan claimed it as his.

If God were like us, we would expect to hear him say, "Let the world go; let Satan have it for his own." But I am so thankful that God is not like man. He so loved the creatures of his care that he provided a way by which they might be brought back to their Eden home. But at what an immense cost was this provision made! It was no less than by giving up his own dear Son, who was equal to himself, to bear the penalty of the transgressor. The controversy was not to be taken into the other worlds of the universe; but it was to be carried on in the very world, on the very same field, that Satan claimed as his.

Ever since his fall, Satan has been at work to establish himself as ruler of this

earth. He saw the sacrificial offerings which had been ordained to represent Christ as dying for the race; and he tried in every possible way to so pervert them that the people would lose sight of their true meaning. He was acquainted with the people whom Christ led out of Egyptian bondage, and who were the depositaries of God's law; and he tried earnestly to overcome them by constantly plying them with his temptations. But God did not give them up to his control. He so far succeeded, however, that nearly the whole company who left Egypt fell in the wilderness. Not all, thank God! not all. There were a few faithful ones to pass the work into the hands of others to carry forward.

From the Jewish age down to the present time, Satan's warfare has been directed against the Son of God and his work; and he still flatters himself that he will obtain the victory. Christ came to our world in the form of humanity. All heaven were intensely interested in following him from the manger to Calvary, as he traversed, step by step, the blood-stained path to redeem man. Here were the very people whom he had led out of bondage, and to whom God had intrusted his law; but they received him not. He was the light of the world; but the darkness comprehended it not.

It was Satan's studied purpose to bring the Jewish nation into such a state of darkness that they would not know Jesus when he came. Had they walked in the light, they would not have been thus deceived. Heaven marked the insult and mockery that he received from the very men who professed to be his children. They knew that it was at Satan's instigation that spies were placed upon his track as he went from city to city. Christ declared that he came to break the yoke of bondage from every neck, and to let the oppressed go free. Here was a work of counter-agencies going on. Satan was constantly pressing darkness, suffering, and sorrow upon the race; Christ was counteracting it.

When Christ went into the wilderness of temptation after his baptism, it was to meet the wily foe in conflict. Satan did not at first appear to Christ in his true character, but as a bright, beautiful, attractive angel sent to him with a message direct from his Father in heaven. This was a temptation to Christ. His humanity made it a temptation to him. It was only by trusting in his Father that he could resist these temptations. He walked by faith as we must walk by faith. It would have been impossible for him to know how to succor those who are tempted had he not known what it was to be tempted. The temptations that he endured were as much more severe than those which come upon us as his character is more exalted than ours. He overcame Satan by the



word of God, "It is written." So must we.

When Satan exercised his power by taking Christ and placing him on a pinnacle of the temple, he tempted him, saying: "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Christ answered him saying, "It is written again, Thou shalt not tempt the Lord thy God."

Again Satan takes him up into an exceeding high mountain, and laying aside his disguised character, presents before him the kingdoms of the world in all their glory and attractiveness. "All these will I give thee," he says, "if thou wilt fall down and worship me." He declares that they are his to give; and he presents them as a tempting bribe to the Son of God. It is then that the indignation of Christ is stirred; and he says, "Get thee hence, Satan." The tempter then leaves Christ, faint and dying, upon the field of battle, and one of the heavenly angels who are watching the scene is immediately sent to minister unto him.

As the ministry of Christ commences, the battle between light and darkness waxes stronger. And as he cries out upon the cross in his expiring agony, "It is finished," a shout of triumph rings through every world and through heaven itself. The great contest that has been going on in this world for so long is ended, and Christ is conqueror. His death has now answered the question whether there was self-denial with the Father and the Son.

The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob; they knew, too, that it was he who impelled the throng to cry out, "Crucify him; crucify him;" and "release unto us Barabbas." Satan has now revealed his true character as a liar and a murderer. It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions.

They see their loved Commander hanging upon Calvary's cross as a malefactor. He is taken down and laid in Joseph's tomb. He comes forth a conqueror. Again, as at his death, a shout of victory echoes and re-echoes throughout the universe. Now that the

issue is determined, all are free to express their indignation at Satan's rebellion; and with one voice, the loyal universe unite in extolling the divine administration.

The penalty of the transgression of God's law is death. Christ suffered death for man, and brought life and immortality to light by coming from the dead. When he died, the death knell of Satan was sounded. The work of Christ was to destroy him who had the power of death; therefore we are today prisoners of hope. How grateful we should be that, notwithstanding this earth is so small amid the created worlds, God notices even us. The nations are before him as the drop in the bucket, and as the small dust in the balance; and yet the great, the stupendous work that has been done for us shows how much he loves us.

As soon as Christ was raised from the dead, Satan's lying propensities led him to start the lie that the body of Christ had been stolen. By this he thought he could conceal the fact that it was the Son of God who had died, and he could, after all, make a victory out of his terrible defeat. Failing in this, he tried another scheme. He had controlled the Jewish nation so that they had rejected and crucified the Son of God. He now pretends to exalt Christ before the Christian world by telling them that instead of keeping the seventh-day Sabbath they must keep the first day of the week in memory of Christ's resurrection. Anything, he cares not what, to show that the law of God can be changed! If he can make the world believe that this law can be changed, he has gained his point.

There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as his throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility.

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world

has sanctioned his efforts by adopting this child of the papacy,--the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God's creation, and then it is that God "will do a strange work in the earth." He has borne long with the perversity of the race; he has tried to win them to himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.

We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to demonstrate to all the worlds that God's law is unchangeable, and that the wages of sin is death.

There is a great deal more to this subject than we can take in at a glance. Oh that all might see the importance of carefully studying the Scriptures! Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension.

We have each to battle with the fallen foe. I feel an intense interest that all should look upon this battle in the light of the Bible. Begin the warfare at once by gaining victories over self. Do not give place to the Devil. Do not sin against God, by indulging sinful thoughts or words. Do not let the enemy have control over your powers, but throw all the weight of your influence on the side of Christ.

When you look at the cross of Calvary, you cannot doubt God's love or His willingness to save. He has worlds upon worlds that give Him divine honor, and heaven and all the universe would have been just as happy if He had left this world to perish; but so great was His love for the fallen race that He gave His own dear Son to die that they might be redeemed from eternal death. As we see the care, the love, that God has

for us, let us respond to it; let us give to Jesus all the powers of our being, fighting manfully the battles of the Lord. We cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory, is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion in our daily life.

The law of God is made void in the land. For this reason every one who sees the light in regard to that law should put on the armor, and in the name of Jesus try to build the breach that has been made in that law by the man of sin. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Oh that I might impress upon the minds of all the true mission of Christ in coming to our world! It was to redeem man, and at the same time to show the immutability of his Father's law. The very fact that it was necessary for him to give his life for the fallen race, shows that the law of God will not release man from one tittle of its claims upon him. Satan's work has ever been to find fault with the law of God. But the very fact that Christ bore the penalty of the transgression of the law, is a mighty argument to all created intelligences in heaven and in other worlds that that law is changeless; that God is righteous, merciful, and self-denying; and that his administration is one of justice and mercy.

March 16, 1886

## **Christ Our Great Sacrifice**

Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

While we were under the power of the enemy, in slavery to him, Christ gave his life a sacrifice for us. We are not our own; he has purchased us with the price of agony and blood. The object of this great sacrifice was to bring us into the liberty of sons and daughters of God. But if we cherish iniquity in our hearts, we defeat the purpose of our Saviour, and rob God of the service that is his due. Jesus came not to save men in their sins, but from their sins. "Sin is the transgression of the law," and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. If his Spirit abides in the heart, sin cannot dwell there.

The love of Christ in the soul not only sanctifies the life and character, but it creates a desire on the part of its possessor to bring others to see and rejoice in that love. Christ came to draw all men unto himself and if we accept him, we shall, by the power of his grace working in us, attract others to him. But when those whom we thought to be our best friends resist our efforts for them, and turn upon us a cold shoulder, how apt we are to think that we are having a hard time, that we endure many trials and make great sacrifices for the truth.

At such times we should do well to think of Jesus. He left his throne in glory, came to earth, and died the ignominious death of the cross, "that he might redeem us from all iniquity." But he was despised and rejected by the very ones whom he came to redeem. Can the servant expect better treatment than was received by his Master? When we are disappointed in men, let us think how many times Jesus has been disappointed in those whom he came to save. How often he has sought fruit upon the fig-tree of his own planting, and found nothing but leaves! Shall we then become discouraged when

personal friends forsake us, or when those whom we seek to bring to Christ choose a life of sin rather than of holiness?

Jesus said to those who refused his love, "Ye will not come to me that ye might have life." He presented before them no worldly honor, no earthly bribe; but he tried to impress them with the fact that it was to their advantage to possess this heavenly treasure; it was their only hope of being rescued from the slavery of sin and the cruel power of Satan. But when his teachings came close home and reproved their darling sins, many closed their eyes to the light.

Shall we, like the Jewish nations, reject the light, and turn from the eternal reward? God forbid! It is said of Moses, that he "had respect unto the recompense of the reward;" and why not we? What is this recompense?--It is being made partakers with Christ of his glory. But only those will be made partakers of his glory who have also been partakers of his sufferings. Are we willing to drink of the cup that he drank of?

How is it in our home experience? Do we bear the little vexations and disappointments of life without complaint? If we do not, neither would we endure greater trials. Compared with the great sacrifice of the Majesty of heaven, our petty trials sink into insignificance. But if these are rightly borne, we shall realize the truthfulness of the apostle's words, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We all need to cultivate a firm trust in Jesus. When our eyes are fixed upon him, we shall not look at the things which are seen, but at the things which are unseen. He says, "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. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Our faith is altogether too weak. Severe trials will soon come upon the people of God in this and other countries. The present is the time for them to learn to exercise strong faith in God, and to obtain a better understanding of his word.

What greater evidence can we have that Jesus loves us than that he died for us? And because he lives we shall live also. He is to us not a Saviour in Joseph's new tomb, that tomb closed with a great stone, and sealed with a Roman seal. Mourn not, brethren

and sisters, as those who are hopeless and helpless; but from grateful hearts, and lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." "Every man that hath this hope in him purifieth himself, even as he is pure." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God.

This is a world of darkness. Those to whom the precious truths of God's word have been presented are to search the Scriptures for themselves, that they may, in turn, present the truth to others. The loyal and true are now called upon to come to the front, and let their light shine forth in firm, steady rays to those who are in darkness. None of us can meet the darkness of the world unless we rely firmly upon Jesus, our mighty helper. All heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, he will work with us and for us. I entreat you, my brethren and sisters, to go to work to save the souls for whom Christ died. Do not wait for a strong impulse before you move. If I had waited for feeling, one-half of my life would have been spent without doing anything. Feeling is not to be our criterion. As soldiers of the cross of Christ, we must put on the whole armor of God. We have his promise, "Lo, I am with you alway, even unto the end of the world."

When Jesus ascended to heaven, he appointed men as his representatives to carry forward, in his name, the work which he had begun, promising them that, as they engaged in this work, they should have special help and strength. In view of this promise, and the great love of God for man, it has been difficult for many to understand why he permits his followers to suffer as the martyrs did through the Satanic cruelty of men professing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw the crown of immortal glory, the white robe, and the palm branch of victory, and Jesus, their loved commander, watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions, to come to his loved ones. These are designed to give his children a deeper sense of his presence and providential care. They are also his providences, visitations of mercy, to bring back those who stray from his side. The peace that passeth understanding is not for those who try to shirk trials and self-denial. We cannot fully appreciate peace and joy in Christ, and the gift of eternal life, unless we are called to make some sacrifice to obtain these great blessings.

Let not the Christian feel that he is forsaken in the hour of trial. Not even a sparrow falls to the ground without the notice of our Father in heaven. He loves and cares for the feeblest of his creatures. We cannot dishonor him more than to doubt him. We need that living faith that will trust him in the hour of darkness and trial.

I wish I could impress every soul before me today with the importance of having a close connection with God. If the heart is pure, we can come with boldness to the throne of grace. Believing that God hears us, we shall act just as though we knew that he heard. This is faith. If we wait for a special feeling, we may be disappointed. Feeling has nothing to do with faith. The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements.

What a heaven we would have if each were to go there with his peculiar temperament, his desire to have his own way! How unhappy would such persons be, even in heaven, if they could not always do as they pleased! The love of right must be inwrought in us while on the earth. The light of heaven will then come in, our hearts will open to Jesus, and we shall have perfect submission to the will of God.

Jesus gave us a perfect pattern. Let us study it carefully, and as we study and pray, we shall come into close connection with Heaven. Shall we not try harder to be like Jesus? Shall we not pray more? Shall we not make more earnest efforts for others? There is no time to be idled away. Every one who enters heaven will have, as the result of his labor, some soul to present to Jesus. The "well done" will never be said to those who have not done well. We must be faithful, we must be active, if we would receive the reward promised to the faithful.

The religion of Christ does not consist in merely having our names written on the church book; they must be written in the Lamb's book of life. Examine again the text. From this it will be seen that there is a decided difference between the followers of Christ and the world. They are a peculiar people; Jesus came to make them thus. The great motive presented to them is, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us keep our minds fixed upon the glorious appearing of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;" and let us act every day of our life as though we believed that his coming was near at hand.



Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that "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." All who enter the city of God will do so as conquerors. Jesus overcame; and we may overcome, if we will fight our battles in his name.

March 23, 1886

### **The Spirit of Lawbreakers: How Ministers Should Meet Them**

Men who will not admit the claims of God's law, which are so very plain, will generally take a lawless course; for they have so long taken sides with the great rebel in warring against the law of God, which is the foundation of his government in heaven and on earth, that they are trained in this labor. In their warfare, they will not open their eyes or consciences to light. They close their eyes lest they shall become enlightened. Their case is as hopeless as was that of the Jews, who would not see the light which Christ brought to them. The wonderful evidences of his Messiahship, by the miracles he performed in healing the sick and raising the dead, and doing the works which no other man had done or could do, instead of melting or subduing their hearts and overcoming their wicked prejudices, inspired them with Satanic hatred and fury, such as Satan possessed when he was thrust out of heaven. The greater light and evidence they had, the greater was their hatred. They were determined to extinguish the light by putting Christ to death.

The haters of God's law, which is the foundation of his government in heaven and earth, are on the same ground as were the unbelieving Jews. Their defiant power will follow those who keep the commandments of God, and great light will be rejected by them. Their consciences have been violated so long, and their hearts have grown so hard by their choosing darkness rather than light, that they feel that it is a virtue in them to bear false witness or stoop to almost any course of equivocation or deception, as did the Jews in their rejection of Christ, to gain their object. They reason that the end justifies the means. They virtually crucify the law of the Father as the Jews crucified the Son.

Our work should be to embrace every opportunity to present the truth in its purity and simplicity where there is any desire or interest to hear the reasons of our faith. Those who have dwelt mostly upon the prophecies and the theoretical points of our faith, should without delay become Bible students upon practical subjects. They should take a deeper draught at the fountain of divine truth. They should carefully study the life of Christ and his lessons of practical godliness, given for the benefit of all, and the rule of right living for all who should believe on his name. They should be imbued with the spirit of their great Example, and have a high sense of the sacred life of a follower of

Christ.

Christ met the case of every class in his subjects and manner of teaching. He ate and lodged with the rich and poor, and made himself familiar with the interests and occupations of men, that he might gain access to their hearts. The learned and most intellectual were gratified and charmed with his discourses, which were yet so plain and simple as to be comprehended by the humblest minds. Christ availed himself of every opportunity to give instructions to the people upon the heavenly doctrines and precepts which should be incorporated into their lives, and which would distinguish them from all other religionists, because of their holy, elevated character. These lessons of divine instruction are not brought to bear upon men's consciences as they should be. Ministers believing present truth are furnished with discourses by these sermons of Christ which will be appropriate on almost any occasion. Here is a field of study for the Bible student, which he cannot be interested in without having the spirit of the heavenly Teacher in his own heart. Here are subjects which Christ presented to all classes. Thousands of people of every stamp of character, of every grade of society, were attracted and charmed with the matter brought before them.

Some ministers who have been long in the work of preaching present truth, have made great failures in their labors. They have educated themselves as combatants. They have studied out argumentative subjects for the object of discussion, and these subjects which they have prepared they love to use. The truth of God is plain and conclusive. It is harmonious, and in contrast with error shines with clearness and beauty. Its consistency commends it to the judgment of every heart that is not filled with prejudice. Our ministers present the arguments upon the truth, which have been made ready for them, and if there are no hindrances the truth bears away the victory. But in many cases, the poor instrument takes the credit of the victory; and the people, who are more earthly than spiritual, praise and honor the instrument, while the truth of God is not exalted.

The eternal welfare of sinners regulated the conduct of Jesus Christ. He went about doing good. Benevolence was the life of his soul. He not only did good to all who came to him soliciting his mercy, but he perseveringly sought them out. He was never elated with applause, nor dejected by censure or disappointment. When he met with the greatest opposition and the most cruel treatment, he was of good courage. Christ preached the most important discourse inspiration has given us, to only one listener. As he sat by the well to rest, for he was weary, a Samaritan woman came to draw water,

and he saw an opportunity to reach her mind, and through her to reach the minds of the Samaritans, who were enveloped in great darkness and error. Although weary, he presented the truths of his spiritual kingdom, which charmed the heathen woman, and filled her with admiration for Christ. She went forth publishing the news, "Come, see a man which told me all things that ever I did; is not this the Christ?" This woman's testimony converted many to a belief in Christ. Through her report many came to hear for themselves, and believed because of his own word.

However small may be the number of interested listeners, if their hearts are reached and their understanding convinced, they can carry the report, as did the Samaritan woman, which will raise the interest of hundreds to investigate for themselves. While laboring in places to create an interest, there will be many discouragements; but if at first there seems to be but little interest, it is no evidence that you have mistaken your duty and place of labor. If the interest steadily increases, and the people move understandingly, not from impulse but from principle, the interest is much more healthy and durable than where a great excitement is created suddenly, and the feelings are all stirred up by listening to a debate and sharp contest on both sides of the question, for and against the truth. Fierce opposition is thus aroused, and rapid decisions are made and positions taken. There is a feverish state of things. Calm consideration and judgment are wanting. Let this excitement subside, or let it be managed indiscreetly, and reaction takes place and the interest can never be raised again. Feeling and sympathy were stirred, but the conscience was not convicted, the heart was not broken and humbled before God.

In the presentation of unpopular truth, which involves a heavy cross, laborers should be careful that every word is as God would have it. Their words should never be cutting. They should present the truth in humility, with the deepest love for souls and an earnest desire for their salvation, and let the truth cut. They should not seek to provoke debate, not defy ministers of other denominations. They should not stand in a position like that of Goliah [Goliath] when he defied the armies of Israel. Israel did not defy Goliah [Goliath], but he made his proud boasts against God and his people. The defying and boasting and railing must come from the opposers of truth, who act the Goliah [Goliath]; but none of this spirit should be seen in those whom God has sent forth to proclaim the last message of warning to a doomed world.

Goliah [Goliath] trusted in his armor. He terrified the armies of Israel by his

defiant, savage boastings, while he made a most imposing display of his armor, which was his strength. David, in his humility and zeal for God and his people, proposed to meet this boaster. Saul consented, and had his own kingly armor placed upon David; but he would not wear it. The king's armor was laid aside; for he had not proved it. He had proved God, and, trusting in him, had gained special victories. To put on Saul's armor would give the impression that he was a warrior, when he was only little David, who tended the sheep. He did not mean that any credit should be given to the armor of Saul; for his trust was in the Lord God of Israel. He selected a few pebbles from the brook, and with his sling and staff,--his only weapons,--he went forth in the name of the God of Israel to meet the armed warrior.

Goliah [Goliath] disdained David; for his appearance was that of a mere youth untaught in the tactics of warfare. Goliah [Goliath] railed upon David, and cursed him by his gods. He thought it an insult to his dignity to have a mere stripling without so much as an armor come to meet him. He made his boast of what he would do to him. David did not become irritated because he was looked upon as so inferior; neither did he tremble at his terrible threats. David replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David tells Goliah [Goliath] that in the name of the Lord he will do to him the very things Goliah [Goliath] had threatened to do to David. "And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands."

If you, like David, are brought into a position where God's cause really calls you to meet a defier of Israel, go forth in the strength of God, relying wholly upon him, and he will carry you through, and cause his truth to triumph gloriously. Christ has given us an example. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

March 30, 1886

## Words for the Young

"Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the [new] earth." Children who dishonor their parents, and disobey them, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the unthankful, ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn the lesson hereafter; and the peace of the ransomed will never be marred by the disobedient, unruly, unsubmitive children. No commandment-breaker can inherit the kingdom of heaven. Will all the youth please read the fifth commandment spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Children, obey your parents in all things; for this is well-pleasing unto the Lord."

There are many passages of Scripture that are plain, instructing the young, showing them clearly the will of God concerning them. These plain teachings they must meet in the Judgment. Yet there is not one young man or woman in twenty who professes the present truth, who heeds these Bible teachings. They do not read the word of God enough to know its claims upon them, and yet these truths will judge them in the great day of God, when young and old will be judged according to the deeds done in the body.

Says John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

This exhortation to young men extends also to young women. Their youth does not excuse them from the responsibilities resting upon them. The youth are strong. They

are not worn down with the weight of years, and with cares. Their affections are ardent, and if they are withdrawn from the world, and placed upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, are pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blighted and their expectations perish. Separated from God, then they will bitterly repent their folly of serving their own pleasure, of gratifying their own desires, and for a few frivolous enjoyments, of selling a life of immortal bliss that they might have enjoyed forevermore. "Love not the world, neither the things that are in the world," says the inspired apostle. Then the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, and in the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, and empty, vain talking and laughing, characterize the life of the youth generally, and God is dishonored. Paul exhorts the youth to sobriety: "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they shall be justified, or by their words be condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher! The word of God is either not studied at all, or if it is, its solemn truths are not heeded, and these plain truths will rise up in Judgment and condemn them.

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not upon Christ or the kingdom of heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who measure themselves by others, and do as others do, and make no higher attainments, and excuse themselves over the wrongs and faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify the Devil by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink and wherewithal they shall be clothed. Their hearts are filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment. They forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the heavenly Artist is taking cognizance of every act, every word, and their deportment; and that even the thoughts and intents of the heart stand faithfully delineated. Every defect in the moral character stands forth revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, with the motives concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed. The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and that they are placed in this world simply for their own amusement, to be gratified by a continued round of excitement.

Satan has been making special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even important to health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls well. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through their life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith.



This class are generally those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain causing the moral organs to be diseased, and making it impossible for them upon all points to think and act rationally. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, ... let him eschew evil, and do good; let him seek peace, and ensue 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." "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease, are not the ones to rightly represent the Christian life, or the beauties of holiness. They are often in the fire of fanaticism, or the water of cold indifference or stolid gloom.

The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object--the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these.

April 6, 1886

### **Diligence a Necessary Qualification in the Minister**

Truly earnest men are few in our world, but they are greatly needed. The example of an energetic person is far-reaching; he has an electric power over others. He meets obstacles in his work; but he has the push in him, and instead of allowing his way to be hedged up, he breaks down every barrier.

Especially should those who are engaged in teaching the word of God cultivate a steady, unyielding energy in their labors. There are thorns in every path. All who follow the Lord's leading must expect to meet with disappointments, crosses, and losses. But a spirit of true heroism will help them to overcome these. Many greatly magnify seeming difficulties, and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion, and to overcome all childish feelings. They should determine that life shall not be spent in working at trifles. Let them resolve to accomplish something, and then do it. Many make good resolutions, but they are always going to do something and never get at it. About all their resolutions amount to is talk. In many cases, if they had more energy and accomplished something in spite of obstacles, they would have far better health.

Every one should have an aim, an object, in life. The reins of the mind should be girded up, and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance. No time will be lost in following vague ideas and random plans. Worthy purposes should be kept constantly in view, and every thought and act should tend to their accomplishment. Let there ever be a fixedness of purpose to carry out that which is undertaken.

Success or failure in this life depends much upon the manner in which the thoughts are disciplined. If they are controlled as God directs that they shall be, they will be upon those subjects which lead to greater devotion. If the thoughts are right, the words will be right. If the dreamings of the mind are of great purposes in which self figures largely, self and self-exaltation will be revealed in the words and actions. Such

thoughts do not lead to a close walk with God. Those who move without thoughtful consideration, are almost sure to move unwisely. They make fitful efforts, striking out here and there, catching at this and that; but their efforts amount to nothing.

The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure-house of his word, things new and old.

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to today to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God "that those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; and they shall be fat and flourishing; to show that the Lord is upright; he is my rock, and there is no unrighteousness in him."

Keep your heart and mind young by continuous exercise. If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well-defined in your mind. You will not be lengthy in your remarks, neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minute men.

The subjects which many of our ministers present before the people are not half as connected and as clear and strong in argument as they should be. They profess to be teachers of the word, but they sadly neglect to search the Scriptures for themselves.

They are content to use the arguments which are prepared in pamphlets and books, and which others have labored earnestly to search out; but they are not willing to tax their minds to study them out for themselves. In order to make full proof of their ministry, those who open the word of God to others should search the Scriptures diligently. They should not be content to use other men's thoughts, but should dig for truth as for hid treasures. While it is perfectly right to gather ideas from other minds, they should not be satisfied to take those ideas and repeat them in a poll-parrot manner. Make these ideas your own, brethren; frame the arguments yourselves, from your own study and research. Do not borrow the productions of other men's brains and pens, and recite them as a lesson; but make the most of the talents, the brain power, that God has given you.

Those who teach the word should not shun mental discipline. Every worker, or company of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men, but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing. Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it.

Many of our young men might today be intellectual giants, had they not been content to reach a low level. Those who do not love to study, are ever in great danger of becoming dwarfs in spiritual and mental growth. They consider that they have a moderate understanding of Scripture subjects, and they cease to investigate, cease to plow deep that they may obtain all the treasures of knowledge possible. Instead of cultivating studious habits, they yield to inclination, and are content to skim the surface, without going with energy to the bottom of the question under consideration. Those who have this superficial manner of study would not be prepared to meet an opponent in discussion should one oppose them. They penetrate only deep enough into a subject to meet the present emergency, and to conceal the real ignorance of their lazy minds. Gradually this course causes hesitancy, dwarfs the comprehension, and bars the way to successful effort.

Some of our ministers have a run-way of discourses which they use year after year, with little variation. The illustrations are the same, and the words are almost the same. Such persons have ceased to improve, ceased to be students. They think to prevent mental decrepitude by not taxing the mind with too much study. Mistaken idea! It is only by being taxed that the mind gains vigor and acuteness. It must work, or it will lose its strength; it must have fresh subjects to feed upon, or it will starve. Unless it is made to think regularly and systematically, it will surely lose its power to think.

The perusal of works upon our faith, the reading of arguments from the pens of others, while an excellent and important practice, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture. The grand themes presented in it, the dignified simplicity with which these themes are handled, the light which it sheds upon the mysteries of heaven, bring strength and vigor to the understanding. The mind must be made to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures.

There are those in the ministry who have been readers of the Bible all their lives, and who think themselves so well versed in its teachings that they do not need to study it. Here is where they mistake. To the diligent Bible student new light, new ideas, new gems of truth, will constantly appear, and be eagerly grasped. Even through eternal ages the truths of this wonderful book will continue to unfold.

Our ministers are too well satisfied with themselves. They need intellectual discipline. They seem to feel that their education is finished. But this is not the case; indeed, it will never be completed. Education is the work of a life-time; and when this life ends, the same work will be carried forward in the future life. As they advance in years, many become worthless as preachers, and cease their labors, at the very time when their experience would be of most advantage to the cause, and when they can be illy spared. Had these disciplined their brains to work, they would have been fruitful in old age.

The gospel is not properly represented by those who have ceased to be students, who have, as it were, graduated in Bible study. If men would reach the ears of the people in these days when pleasing fables are presented by eloquent lips, their minds must be disciplined and richly furnished with the imperishable truths of God's word.

To you who have ceased to be Bible students, and who have become intellectually lazy, I would say, Begin now to redeem the time. You may not be able to do this entirely, but you can to a certain degree accomplish it. Begin at once to harness up the mind for effort. Say in the strength of Jesus, I will study for eternity; I will overcome my sluggish temperament. And then engage with greater earnestness than ever before in the work of God and in the study of his word.

April 13, 1886

### **Exclusiveness Among Laborers**

It is important that those who engage in the work of God be constant learners in the school of Christ. Indeed, this is absolutely necessary if they would labor with acceptance in the great, the solemn work of presenting the truth to the world. If self is kept out of sight, and the workers labor with humility and wisdom, a sweet spirit of harmony will exist among them. One will not say by word or act, "This is my field of labor; I do not care to have you enter it;" but each will work with fidelity, sowing beside all waters, remembering that Paul may plant, Apollos may water, but God alone can give the increase.

The Lord does not apportion to any one man some special territory in which he alone is to labor. This is contrary to his plans. He designs that in every place where the truth is introduced, different minds, different gifts, shall be brought in to exert an influence upon the work. No one man has sufficient wisdom to manage an interest without helpers, and no one should think himself competent to do so. Because a person has ability in one direction, it is no sign that his judgment on all other subjects is perfect, and that the wisdom of some other mind does not need to be united with his.

Those who do labor together should seek to be in perfect harmony. And yet no one should feel that he cannot labor with those who do not see just as he sees, and who do not in their labors follow just his plans. If all manifest a humble, teachable spirit, there need be no difficulty. God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into

him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This is God's order, and if men expect success, they must labor according to his arrangement. Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no inharmonious feeling between him and his brother laborers who do not come up to his standard. The Lord does not want any of his children to be shadows of others; but he would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self, has been a curse to the cause of God, and always will be wherever allowed to exist.

During the recent Conference at Basel I had an impressive dream concerning those who were engaged in the work of God. A tall, noble-looking man was examining a book of records. Drawing near with a number of others, I saw the reports of labor for 1885, and was told that every man's work was accurately recorded there. According to this record, some had done considerable labor. They had not saved themselves, they had worked harder and done more than was required of them. Others had not given themselves a living sacrifice. They had not brought Jesus into their work, as their only all-powerful helper; but they had trusted too much to what they were able to do. There was in their record a manifest lack of simple dependence and holy confidence in the promises of God. By not availing themselves of these promises, they often became discouraged, and a shadow was cast where all should have been hope and courage in God. Many a word was left unspoken, many an opportunity lost, whereby souls might have been benefited.

In reading the history of the past year's labor, I saw distinctly how much the laborers had lost through a lack of faith; how much they could have asked of God, and how willingly he would have bestowed his grace upon them in answer to their humble prayers of faith. Many have fallen away, and many more will fall away, because they do not live by faith and increase in the knowledge of the truth day by day. The workers



need to be greatly alarmed lest that light which is in them be removed from them. Watchfulness and prayer will alone keep their souls garrisoned against the entrance of the enemy.

The record showed a failure on the part of many to labor in the meekness and lowliness of Christ. They were reaching for some more exalted work. Their eyes were directed to some far-off place, and they failed to avail themselves of the opportunities lying right before them to minister to souls. Their minds were so fully made up that the Lord had a great work for them to do in preaching, that they failed to minister. They failed to drop the seeds of truth into hearts wherever an opportunity could be found. But these opportunities came and passed, and souls who might have been instructed were left without labor. One here and one there, two or three in a place, might have been led to search their Bibles and to find their Saviour; but this was so small a work that it was overlooked and neglected.

There are some who seek to become popular, thinking that they will thereby gain numbers. They study how they shall make an appearance, how they can make it seem that they have plenty of means and occupy a lofty position in the world. Are these the lessons to be learned from the meekness and lowliness, the purity and self-sacrifice, of Jesus? Oh, no; there are many who labor in this way who accomplish almost nothing. The better way is to labor in the spirit of Jesus. Do not try to make the impression that you are remarkable men, but let the people see that you are handling startling, remarkable subjects, which are plainly brought to view in God's word, but which have so long been buried up under the rubbish of error that they have almost been lost sight of. Do not profess to be more than you really are, the Lord's servants to do his work.

In the book of records there were registered days in which prayer had been neglected by the workers, and as the result they had been overcome by temptations. On one page were registered large expenses because of the lack of the true missionary spirit, and a desire to labor in the most expensive style, when a more humble manner and more simple plans would have accomplished greater results. Some are constantly seeking a better portion than our Saviour had in his life. They accept the name, the position, of missionaries, but not the portion. They want all the good things, all the conveniences, of life; things which their Redeemer knew little or nothing about.

There were also registered in this book the names of workers who appeared to be

humble, but who were self-sufficient and egotistical. The work must go according to their ideas or not at all; and yet they made no efforts to teach others how to work, to patiently instruct them in every branch of the work which they themselves understood. Instead of this, they selfishly retained this knowledge to themselves. None are excusable for this exclusiveness, for thus confining their work to a small compass.

The cause of God, not only in Europe but in America, has suffered greatly because of these narrow ideas of labor. Much talent which is now lost to the cause might have been seen and made use of; many might have been educated, and today be useful laborers in the cause of God, had it not been for these exclusive, these narrow ideas. Oh that those laboring in all parts of the vineyard of the Lord might see how their record appears, when self is mingled with everything they do! Oh that they might see the importance of submitting their wills and ways to God, and of being in harmony with their brethren, of one mind, of one judgment! As soon as they do this, God will work through them to will and to do of his good pleasure.

April 20, 1886

### **Whom Will Christ Welcome?**

Christ says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To be a toiler through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from his throne beholds and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make

up my jewels." Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Jesus here identifies himself with his suffering people. It was I who was hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. While you were enjoying your food from your bountifully spread tables, I was famishing of hunger in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy; I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being in person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person.

I know some who make a high profession, but whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. All their lives they have thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires it of them. Self is their dear idol. Precious

weeks, months, and years of valuable time pass into eternity, but they have no record in heaven of kindly acts, of sacrificing for other's good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable to them. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something; perchance we may entertain angels.

There are orphans who can be cared for; but this some will not venture to undertake; for it brings them more work than they care to do, leaving them but little time for their own pleasure. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. You did not do those things Heaven assigned to you. You pleased yourself, and can take your portion with the self-pleasers.

To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to unteach it many things and teach it anew, to teach it self-control, is a work you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise.

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse or even feel reluctant to share their homes with the homeless and needy? Must strangers be refused entrance at the doors of those who are disciples of Jesus because they can claim no acquaintance with any of the inmates? Has the injunction of the apostle no force in this age,--"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"?

Our heavenly Father lays blessings disguised in our pathway, which some will

not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,--waiting to see if we will bless others, that they in turn may bless us. The Lord himself has made us to differ--some poor, some rich, some afflicted--that all may have an opportunity to develop a character. The poor are purposely permitted of God to be thus, that we might be tested and proved, and develop what is in our hearts.

I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I am not prepared for them--I have nothing cooked--they must go to some other place." And at that other place there may be some other excuse invented for not receiving those who need their hospitality; and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to their hospitality. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant.

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that through that act of making a home for his servant and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health--they would love to do it if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, "then shall thy light break forth as the morning, and thy health shall spring forth speedily." Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. His soul shall be satisfied in drought, and he "shall be like a watered garden, and like a spring of water, whose waters fail not."

Wake up, brethren and sisters. Don't be afraid of good works. Be not weary in well-doing, for you shall reap in due time if you faint not. Do not wait to be told your duty. Open your eyes and see who are around you, and make yourselves acquainted

with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who give the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who are anxious to do all it is in their power to do to aid in the great plan of salvation?

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming--the great reaping time, when we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help.

You may say you have been deceived, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord?

April 27, 1886

### **Esau's Mistake**

Esau, because he lusted for a favorite dish, sacrificed his birthright to gratify appetite. After his lustful appetite was gratified, then he saw his folly, but found no space for repentance, although he sought it carefully, and with tears.

There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach--the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions, and inclinations so long that their powers to discern and appreciate the value of eternal things are weakened. Esau had a special, strong desire for a particular article of food, and he had gratified self so long that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, and made no special effort to restrain his appetite, until its power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. He bartered it away for a favorite dish. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever.

Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will, as the result, lose heaven. The gracious invitation of our Saviour was slighted. He had been to the trouble and expense of making a great preparation at an immense sacrifice; then he sent his invitations. But they with one consent began to make excuses. "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, therefore I cannot come." The Lord then turns from the wealthy and the



world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house is angry, and turns from those who had thus insulted the bounty offered them; turns to a class who are not full, who are poor, who are hungry, who are not in possession of lands and houses; they are maimed and lame, halt and blind, and they will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. And yet there is room. The command is to go out into the highways and hedges, and compel them to come in, that my house may be filled. "For I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. The Lord declared to Eli, Them that honor me I will honor, and they that despise me shall be lightly esteemed. Says Christ, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to follow it out, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. Language will fail of estimating the value of the immortal inheritance.

The glory, riches, honor, offered by the Son of God, is of such infinite value that it is beyond the power of men or even angels to give any just idea of its worth, its excellence, its magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused, when not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; not one indifferent spectator will be there.

Speculations will not then engross the soul. The miser's piles of gold, which are before him, which have feasted his eyes, are no more attractive. The palaces which

proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as reasons why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but they know it is not for them. They call in earnest, agonizing prayer for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery; inexpressible, heart-anguished prayers are wrung from the lips, Mercy! mercy! Save us from the wrath of an offended God! A voice answers with terrible distinctness, sternness, and majesty, "Because I have called, and ye have refused; I have stretched out my hand, and ye have not regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh."

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike cry there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, now are prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great that they could, through them, be recommended to God, and thus secure heaven. Money was power among the foolish of earth, and money was their God; but their very prosperity has destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth as a covert they flee, but they fail to be such then.

"If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will

regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character and corrupts their religious experience.

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellowmen in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's stand-point. To deal with our fellow-men in every instance, just as we should wish them to deal with us, is a rule we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and deal with our fellow-men, whether believers or unbelievers, this rule is to be applied: Love thy neighbor as thyself.

Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, they will be found wanting. Dear brethren, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! But we are not to lose sight of the fact that it is a promise based upon obedience to the command. God calls us to be separate from the world. We are not to imitate or follow their practices, nor be conformed to the world in our course of action in any respect. 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.

May 4, 1886

## **Parental Neglect**

If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children by precept and by example the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God.

Many Christian parents fail to command their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field.

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the guide of life. The parents, not being men and women of prayer, do not train and command their households in the way of God's commandments. That holy standard is set aside because finite man thinks he sees a better way.

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God's own building, and deny the existence of the Creator, and challenge the God of heaven to strike them dead on the spot if their position is wrong.

Behold the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the word of God, and to cover up the truth with the rubbish of error!

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall those parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of heaven that we may have spiritual health and strength. The law of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. It must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds.

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right; but should point out the way in unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and heaven. A religion of simple faith in the all-atoning, sacrifice of Christ, and of implicit obedience to God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that Guide who came from heaven to earth to lead erring man to the mansions above.

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal of affliction and misery produced by the children of parents who professed to be Christians, but who did not make the word of God their standard, their rule of life! What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline! Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered.

Eli was a believer in God and in his word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of today, he had not heeded the warning. But when the Lord took hold of the case, he ceased not till he had made thorough work. He says: "When I begin, I will also make an end. For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it were guilty before God, and he would accept no sacrifice or offering for their transgression.

There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects. Parents allow the defects in their children to pass uncorrected until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil.

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of today.

May 11, 1886

## **The Power of Love**

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility.

"Whatsoever ye would that men should do to you, do you even so to them." Blessed results would appear as the fruit of such a course. "With what measure you mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others

to do unto us; we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine.

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause.

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the



delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is it studied? And where are their thoughts? upon heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind, and natural, unrenewed hearts will prefer some other book to the study of God's word. Their attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy! Oh that they would devote less time to dress and vain conversation, and send forth their agonizing prayers to God for a sound experience! There is a necessity for close self-examination, and to closely investigate in the light of God's word, Am I sound, or am I rotten, at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see as in the light of God, if there is any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices; that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be made too sure. The welfare of your soul and your eternal happiness depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyment, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is that professed Christians are lovers of pleasure more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I am not a lover of pleasure more than a lover of God. How few can say, I am dead to the world; the life I now live is by faith on the Son of God. My life is hid with Christ in God, and when he who is my life shall appear, then I also appear with him in

glory. The love and grace of God! Oh precious grace! more valuable than fine gold. It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ.

May 18, 1886

## **A Peculiar People**

That which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character, and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as God's peculiar people. The character and disposition of Christ's followers will be like the Master. He is the pattern, the holy and perfect example given for Christians to imitate. The true followers of Christ will love their brethren and be in harmony with them. They will love their neighbors, as Christ has given them an example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth.

The truth, deeply rooted in the heart of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness. When the people of God become self-sufficient, the Lord leaves them to their own wisdom. Mercy and truth are promised to the humble in heart, the obedient and faithful.

"In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. He that saith he is in the light and hateth his brother, is in darkness even until now." Those who labor for God should be clean vessels, sanctified to the Master's use. "Be ye clean that bear the vessels of the Lord." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." The ambassadors of Christ have a responsible and sacred work before them. They are saviors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died.

We would wish all the Lord's servants were laborers. This work should not be

confined alone to the ministers, but brethren who have the truth in their hearts, and have exerted a good influence at home, should feel that a responsibility rests upon them of devoting a part of their time to going out among their neighbors, and in adjoining towns, to be missionaries for God. They should carry the publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of reformation and investigation.

The self-denial, humility, and temperance required of the righteous, whom God has especially led and blessed, are to be presented to them in contrast with the extravagant, health-destroying habits of the people who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is united to the body. And there is nowhere to be found so great a cause of physical and moral degeneracy, as a neglect of this important subject. Those who are indulging their appetite and passions, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance, hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation he has given us, that we may present our bodies to him a living sacrifice, holy and acceptable. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving from decay the habitation He has given us. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." But light becomes darkness to all those who will not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful, as they were faithful. We must improve our light as the ancient faithful prophets improved theirs. God requires of us according to the grace he has bestowed upon us. He will not accept less than he claims. All his righteous demands must be fully met. In order for us to meet our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us.

The work of pruning and purifying, to fit us for heaven, is a great work, and will

cost us a great deal of suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they have been ready to exclaim, "All these things are against me," when the very things whereof they complained were all working together for their good.

"No cross, no crown." How can one be strong in the Lord without trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation we enter the kingdom of God. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ.

May 25, 1886

## **Christian Recreation**

While we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage.

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society; and if we let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary life duties.

Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. Their idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them.

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract

it into the channel of vanity and folly, and lead persons to seek for their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard.

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all our gatherings for the purpose of recreation, from all our pleasant associations. We want to be gathering new strength to become better men and women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world.

Christ humiliated himself to humanity, and took upon himself our nature, that by his own humiliation, and suffering, and sacrifice, he might become a stepping-stone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as "coming down upon a level." It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means by which to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely, this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, who planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that is beautiful and glorious in nature for the human race to enjoy, designed that we should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain.

That God who has planted the noble trees and clothed them with their rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose places for seasons of relaxation and recreation. But while we are there, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things; not to indulge in jesting and joking, in the senseless laugh and foolish talking. We are to behold the beauties of nature. And what then? fall down and worship them?--No, indeed; but as you behold these works of nature, let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness.

Many men and women delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas?--From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs?--From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections, upon their tastes in this direction. But art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to the perfecting of art; yet works of art are only imperfect copies of nature. The Maker of all these beautiful things is forgotten. Many will go into ecstasies over a picture of a sunset; but at the same time they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this?--It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them?--No; they cannot accept of Christ. What! they make the sacrifice they would have to make to receive him?--Not at all. But what is required?--Simply their heart's holiest and best affections for Him who left the



glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape--to do what? to humiliate you? to degrade you?--No, indeed; to make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it!--None but those who understand the mystery of godliness, who have tasted the powers of the world to come, who have drank from the cup of salvation that has been presented to us.

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and He says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the Heavenly King.

Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. Yet we may not worship them; but through them we may be directed to Him, and behold His glory, who has made all these things for our enjoyment.

June 1, 1886

### **Visit to the Vaudois Valleys**

Ever since our visit to the Piedmont Valleys last December, we have had a deep interest for this people, and have felt a great desire to visit them again. Arrangements were accordingly made, and last Thursday, April 15, W. C. White and wife and myself left Basel for a second visit to this place. These valleys are located in the northwestern part of Italy, in what is known as the Cottian Alps. The scenery through which we passed in crossing the range of Alps in southern Switzerland, was varied, and in many places truly sublime. As we climbed carefully up the side of the mountains towering in solemn grandeur toward heaven, we could look down hundreds of feet into the abyss below, and listen to the music of the foaming river as it rushed impetuously along its channel and dashed violently against the rocks at our feet. Above us, from the tops of the highest peaks, came tumbling down the tiny rills and larger cataracts, leaping from point to point, and breaking into fine, veil-like spray ere they reached the bottom.

As we beheld the wonderful works of the Master Architect, feelings of reverence and awe were awakened in our souls, and we could but wonder how any one can look upon such scenes and say, "There is no God." I fail to comprehend how it is possible for any to be so bound about with narrow ideas as to look upon the works of God in nature, and not adore and reverence the God of nature. My heart was lifted up in praise to him as I viewed scenes which seemed calculated to bind the mind of the beholder to the infinite Creator.

We left Basel at seven o'clock in the morning, and at eight in the evening arrived at Milan. This, the largest city of northern Italy, is beautifully located on the flourishing plains of Lombardy. These plains at the present time embrace an area of nine thousand square miles of land which is in many respects the most productive of any in Europe. The summers are hot and dry, but the means for irrigation are ample. It is said that the "meadows yield as many as twelve crops in the year, their growth being unretarded by winter." Wine, fruit, and silk culture, together with the raising of wheat, corn, hay, and sheep, form the principal occupations. The richness of the country, together with its general location, has ever rendered it the "apple of discord" among the various nations of Europe.

For a number of years Milan was the capital of the kingdom of Italy, and since the fourth century it has surpassed Rome in extent, and in many respects in importance also. Here was the head of the church founded by St. Ambrose, whose diocese maintained its independence of the popes until the middle of the eleventh century. His diocese included not only the flourishing plains of Lombardy, but also the plains and mountain valleys of Piedmont, and the southern provinces of France. Although it is not to be supposed that the light of this people was entirely undimmed by the surrounding darkness of their age, still their faith was essentially Protestant, and in strong opposition to the Roman creed. When at last they were induced to yield their independence, it was amid popular tumults which plainly showed with what regret they laid their liberties at the feet of the Roman power. Nor was this submission universal. Although the plains were conquered, the mountains were not. Quite a company refused to yield their rights under any consideration. Some of these crossed the Alps into France, there to meet a martyr's death; while others sought refuge in the valleys of the Piedmontese Alps, where they were enabled through much hardships and suffering to maintain the faith of their Fathers. In this latter class, their early persecutions, and present condition, we are most interested, and we shall speak of them more fully hereafter.

But to return to Milan. Here we were obliged to stay all night, and as the train did not leave till 10:30 the next morning, we improved the time in visiting some of the various places of interest. Chief among these is the Cathedral, which, next to St. Peter's at Rome, is the largest church in Europe. Built entirely of white marble, and adorned as it is on the exterior with three thousand marble statues, ninety-eight Gothic turrets, and a tower three hundred and sixty feet high, one cannot fail to be impressed with its grandeur and immensity, and the artistic skill displayed in its design and execution. And yet we could only look upon it as a vast pile of extravagance.

The building was begun in 1386, and yet it is not completed. Additions and repairs are constantly being made. While some parts are comparatively new and attractive in appearance, others have become dingy and unattractive by the dust of centuries. Ascending a wide flight of red granite steps in front, we entered through one of five doors into the temple. As we passed up and down the wide aisles, we could not make it seem like a place in which to worship God. The mind is continually diverted by the surroundings. The immense weight of the stone roof is supported by fifty-two massive pillars twelve feet in diameter. The floor is laid with different-colored marble

mosaics. The windows and walls are adorned with high-colored pictures, painted by the finest Italian artists. These paintings represent scenes in Bible history and in traditional church history. It seemed to me that I never saw such a gorgeous combination of colors as was displayed in the purple and scarlet robes represented as worn by some of the kings and mighty men of earth.

We were asked by one in long garments if we wished to see the relics of the saints, a privilege which we could have had, as we afterward learned, only by the payment of one dollar each. But we had no desire to see the bones of dead men called saints,--men, who, while claiming holiness, might have been the most corrupt at heart. The ignorance and superstition of all classes is worked upon until they are made to believe that these bones possess marvelous power, and by this means a large revenue is annually brought into the treasury. The Lord knew the weakness of men, and their desire to venerate dead men's bones and things of no value; therefore when Moses and Aaron, the leaders of ancient Israel, died, the Lord hid them so that the people would not be tempted to commit idolatry over them, as the Romanists do over their senseless relics. The Lord's plan was that the living God alone should be exalted; but the Roman Church has turned this reverence from the Creator to the creature, and Satan is satisfied.

From one corner of the building a staircase ascends to the roof and tower, where in a clear morning the finest views of the Alps are obtained. The ascent to the top is made by five hundred steps. This journey I was not able to undertake, but the rest of the company did; and while they were gone, I had an excellent opportunity to walk about and take observations.

Men and women, youth and children, were constantly coming and going. On entering, each would dip his fingers reverently into a marble basin of "holy water" which stood by each door, and would make the sign of the cross on his forehead and breast; then, passing quietly to the seats in front of the altar, where were the images of Jesus and the Virgin Mary, would there repeat his prayers in silent reverence. Old men who were tottering on the brink of the grave would cross themselves and bow low before the various images of Christ, the apostles, and the saints. I had never witnessed anything of the kind except in the heathen Chinese Joss houses, and this seemed to me but a little above the pagan worship. How I longed to lift my voice in this grand old building, and point the poor deluded souls to God and heaven! I was forcibly reminded of the words of Paul at Athens when he exclaimed, "Whom therefore ye ignorantly

worship, him declare I unto you." The people are enveloped in the blackest clouds of error and superstition, and are kept thus by their teachers. Deprived as they are of the light shining from the word of God, their religion consists of a round of ceremonies as verily as did the corrupted religion of the Jews, which Christ in his day so strongly condemned.

Stationed in various parts of the room, were numerous confessional boxes. Before the open window of one of these a woman was kneeling, and confessing her sins to the priest within, while others sat on the seats waiting their turn to confess. This made my heart ache. It was placing a man with like passions as themselves in the place of Christ. Indeed it is for the interest of such teachers to keep the Bible from the people, for it condemns everything of this kind. It plainly states that there is only one mediator, whereas Luther states that "this only was taught and practiced [in the Roman Church] to wit, the invoking of the Virgin Mary and other saints as mediators and intercessors, much fasting and praying, making pilgrimages, or running into monasteries," etc., "and while we were doing such things we dreamed we were meriting heaven." Again he says: "We were scandalously led astray in the papacy; for Christ was not painted out in so mild a character as he is by the prophets and apostles." "We were all taught that we must ourselves make satisfaction for our sins, and that, at the Judgment, Christ would call us to an account in respect of our penances, and the amount of our good works.... And because we could never do penances and works enough, and felt nothing else but terrors and fears before his wrath, we were directed to the saints in heaven as them that should be mediators between us and Christ. We were taught to call upon the mother of Christ, that she would beseech him, by the breasts wherewith she nursed him, to put away his anger and show mercy. If she were not sufficient, then the apostles and other saints were to be invoked, till at last we came to saints whose sanctity was unknown, nay, who for the greater part never existed, as St. Anne, St. Barbara, St. Christopher, St. George, and such like." "I had none other knowledge of Christ, than to form him in my mind as sitting on a rainbow, and to account him as a rigorous Judge. For that we had no true knowledge of Christ, we fell away from him, and cleaved to the saints, and called on them to be our patrons and mediators."

It is with such teachings as these that Christ is belied and misrepresented, and wicked men are exalted by the Church of Rome. Here before me was a deluded people opening the secrets of the heart to a man of like infirmities as themselves. Deprived of the word of God, they are kept in ignorance of the fact that salvation can be obtained

only through Jesus Christ, and are taught to believe that it can be obtained through the forms and ceremonies which the Church itself has invented. Doing penance is confounded by them with Christian repentance. Instead of teaching the people to look to Christ alone for pardon through faith in his merits, the priests professedly grant it to them through penitential works. Fasting and mortification of the flesh is enjoined, while the inward work, the regeneration of the heart, which constitutes true conversion, is deemed unnecessary. It is easier to the natural heart to confess and do penance than to put away sin; therefore there are few who do not choose to gratify unholy passions at the expense of a little confession and penance. I never felt more deeply the value of the word of God, and the necessity of opening it to the people, than I did when I saw these poor souls worshipping--they knew not what.

How the Roman Church can clear herself from the charge of idolatry we cannot see. True, she professes to worship God through these images; so did the Israelites when they bowed before the golden calf. But the Lord's wrath was kindled against them, and many were slain. God pronounced them impious idolaters, and the same record is made today in the books of heaven against those who adore images of saints and so-called holy men.

And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. "The Bible, the Bible, is the foundation of our faith," was the cry of Protestants in Luther's time, while the Catholics cried, "The Fathers, custom, tradition." Now many Protestants find it difficult to prove their doctrines from the Bible, and yet they have not the moral courage to accept the truth which involves a cross; therefore they are fast coming to the ground of Catholics, and, using the best arguments they have to evade the truth, cite the testimony of the Fathers, and the customs and precepts of men. Yes, the Protestants of the nineteenth century are fast approaching the Catholics in their infidelity concerning the Scriptures. But there is just as wide a gulf today between Rome and the Protestantism of Luther, Cranmer, Ridley, Hooper, and the noble army of martyrs, as there was when these men made the protest which gave them the name of Protestants.

Christ was a protestant. He protested against the formal worship of the Jewish

nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry.

At half past ten o'clock Friday morning we left Milan for Turin, where we arrived at half past one, and remained till three. Among the cities of northern Italy, Turin stands next to Milan in population and importance. For several years it was the capital of Italy and the residence of the king. It is one of the most modern-looking cities we have seen in Europe. It is noted for the regularity of its construction; for its long, broad, straight streets, wide squares, and numerous gardens. In some of the principal streets there are four rows of shade trees. Between the two center rows is a broad highway for carriages, while between the two outside rows are wide walks for foot travelers. In the business part of the town, the second story of many of the buildings projects over the sidewalk, forming a broad archway, where one is protected from the sun, the rain, and the cold.

The first question which arises in my mind as we enter one after another of these large cities, is, Would not this be a good place to present the truth? But here, as in Milan, we are told that the people are nearly all Catholics. The time was, however, when this was not the case. It was here in the ninth century that Claudius contended so valiantly for the doctrines of the Christian Church. The mantle of Ambrose, archbishop of Milan, descended upon him, and, grasping the sword of the Spirit, which is the word of God, he waged a battle which did much to delay, although it could not prevent, the final overthrow of his church. The influence of his pen was felt where his voice could not be heard, and was a mighty instrumentality in preserving, even in the Waldensian valleys, then a part of his diocese, the first principles of the Christian religion.

A three hours' ride from Turin brought us to our destination at Torre Pellice. Here we found a cordial welcome at the home of Eld. A. C. Bourdeau. Sabbath I spoke to the little company of Sabbath-keepers who assembled. Although the day was rainy, some came on foot three miles from their home in the mountains. All seemed to feel that

Jesus was present by his Spirit to strengthen and encourage. The impression made upon my mind as I viewed the expensive cathedral at Milan with the cold, frozen formality of its worshipers, was such that I never felt better satisfied with holding meetings in a humble place, and I never felt more grateful for the opportunity of speaking words of comfort and hope than on this occasion. I tried to hold up before the little company gathered together the importance of possessing repentance toward God and faith toward our Lord Jesus Christ, the sinners only hope. Here, free from all outward display to charm the senses, we were able to worship God in simplicity and the beauty of holiness.

Sunday afternoon we rode five miles to Villar Pellice, where Bro. Bourdeau has been holding meetings a few weeks. Although it was very rainy, the hall was literally packed, and many could not find even standing room, and had to go away. The congregation was composed of intelligent-looking people, and the peasant women looked neat and modest in their white bonnets with heavily fluted fronts. Tears were in many eyes as I directed their attention to the suffering and crucifixion of Christ, and the destruction of Jerusalem which symbolized the final destruction of the wicked. The very best attention was given throughout. We look for much good to result from the meetings now being held in this place. Of these and our further labors in the valleys, we will speak more fully in our next.



June 8, 1886

### **Faithfulness in Reproving Sin**

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work, under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "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 the abominations that be done in the midst thereof."

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong?--No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and in holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care; those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying.

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "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."

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which should follow the transgression of his covenant.

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel: "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me.

"And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."

God holds his people, as a body, responsible for sins existing in individuals among them. If there is a neglect with the leaders of the church to diligently search out the sins which bring the displeasure of God upon his people as a body, they become responsible for these sins. But this is the nicest work that men ever engaged in, to deal with minds. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They will not be inclined to see the necessity of mingling love and tender compassion with faithful reproof of wrongs. Some will ever be needlessly severe, and will not feel the necessity of the injunction of the apostle, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." There are many who do not have the discretion of Joshua, and who have no special duty to search out wrongs, and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them. Let them not stand in the way of those who have this duty to do. Some make it a point to question, and doubt, and find fault, because others do the work that God has not laid upon themselves. These stand directly in the way to hinder those upon whom God has laid the burden of reproof, and of correcting the sins that are prevailing, that his frown may be turned away from his people. Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a fault-finding, wicked spirit. God is not to be trifled with, and his warnings disregarded with impunity by a perverse people.

The manner of Achan's confession is similar to the confessions that some have made, and will make, among us. They hide their wrongs, and refuse to make a voluntary confession, until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong, until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt; yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God, and putting away their wrongs. God's displeasure is upon his people, and he will not manifest his power in their midst while sins are existing among them, and fostered by those in responsible positions.

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this

class, and the terrible judgments that will come upon them: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

God will not be trifled with. It is in time of conflict when the true colors should be flung to the breeze. It is then the standard-bearers need to be firm, and let their true position be known. It is then the skill of every true soldier for the right is tested. Shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God; and those who will encourage the sinner, saying, It is well with thee, God will curse.

June 15, 1886

## **To Every Man His Work**

When Christ ascended on high, he bade his disciples take the gospel work where he had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. Today, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth, is required, in turn, to aid in giving the light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master.

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor, weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned.

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body! Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.

They are few who walk in the clear light of God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world.

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate.

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance.

If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty.

My fellow Christians, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves

unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their part and that of the delinquent.

Christ has left his work on earth to be carried forward by those who believe in him. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and indecision concerning matters of eternal moment. Whatever we do for the salvation of souls, should be done with zeal and devotion, as though this were--as indeed it is--the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek--eternal life.

Conscientious, enthusiastic workers are needed. The time for labor is short. The months of 1886 are swiftly passing. Soon this year, with its burden of records, will be numbered with the past. Let the precious months remaining be devoted to earnest soul-labor for our Master. Could we behold a faithful record of the manner in which we have spent the months already past, would the view be satisfactory? Deduct every action which would benefit no one, which was performed merely to gratify "the lust of the flesh, the lust of the eye, and the pride of life," and how little remains of willing service, performed for the glory of God! Is not the record alarming? How many will have such an account to meet in the day of final Judgment! How many precious hours have been squandered in selfish gratification! How often, to please ourselves, have we neglected opportunities to work for Christ! Even when we consecrate to God the full strength of our powers, we can do but little in comparison with all that Christ has done for us. Let us, then, serve him with undivided affection, by zeal and fidelity manifesting our

gratitude for the love which we are powerless to repay.

In the service of God there is no middle ground. Said Christ, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let us seek more earnestly to know and do the will of our Father in heaven. Let the light of truth which has shone upon us be so received that its bright rays may go forth from us to the world. Let unbelievers see that the faith we hold makes us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith.

Many who set out well in the Christian life, are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course, they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of heaven. No human hand can erase one disgraceful blot.

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day.

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses; or shall we speak of those things which concern our future life? shall we seek to win souls to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb.

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage



in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, worldliness, be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of "Well done."

June 22, 1886

## **The Spirit of Christ**

The religion of Jesus Christ means something more than talk. The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail. "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we have not the light and love of God, we are not his children. If we gather not with Christ, we scatter abroad. We all have an influence, and that influence is telling upon the destiny of others, for their present and future good, or for their eternal loss.

All have lessons to learn in the school of Christ, in order to perfect Christian characters, and have a oneness with Christ. Said Christ to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He explained his meaning to them. He did not wish them to become children in understanding, but in malice. Little children do not manifest feelings of superiority and aristocracy. They are simple and natural in their appearance. Christ would have his followers cultivate unaffected manners, that their whole bearing might be humble and Christ-like. He has made it our duty to live for others' good. He came from the royal courts of heaven to this world, to show how great an interest he had in man; and the infinite price paid for the redemption of man shows that man is of so great value that Christ could sacrifice his riches and honor in the royal courts, to lift him from the degradation of sin.

If the Majesty of heaven could do so much to evidence his love for man, what ought not men to be willing to do for each other, to help one another up out of the pit of darkness and suffering? Said Christ, "Love one another as I have loved you;" not with a greater love, for "greater love hath no man than this, that a man lay down his life for his friends." Our love is frequently selfish; for we confine it to prescribed limits. When we come into close union and fellowship with Jesus Christ, our love and sympathy, and our

works of benevolence, will reach down deeper, and will widen and strengthen with exercise. The love and interest of Christ's followers must be as broad as the world; and those who live merely for "me and mine" will fail of heaven.

"Now if any man have not the spirit of Christ, he is none of his." This is close language. Who can stand the test? The word of God is to us a daguerreotype of the mind of God and of Christ, also of man fallen, and man renewed after the image of Christ, possessing the divine mind. We may compare our thoughts, feelings, and intentions, with the picture of Christ. We have no relationship with him unless we are willing to work the works of Christ.

Christ came to do his Father's will. Are we following in his steps? All who have named the name of Christ should be constantly seeking for a more intimate acquaintance with him, that they may walk even as he walked, and do the works of Christ. We should appropriate the lessons of his life to our lives. "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Hereby perceive we the love of God; because he laid down his life for us; and we ought to lay down our lives for the brethren." Here is the work of self-denial which we must enter upon with cheerfulness, in imitation of the example of our Redeemer. The Christian's life must be one of conflict and of sacrifice. The path of duty should be followed; not the path of inclination and of choice.

We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the name implies. It should be a little heaven upon the earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and polite courtesy to one another. The reason why there are so many hard-hearted men and women in our world, is because true affection has been regarded as weakness, and has been discouraged and repressed. The better part of the nature of those of this class was perverted and dwarfed in childhood; and unless rays of divine light can melt away their coldness and hard-hearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when he was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself. Then we shall be refined, elevated, and directed by heavenly principles.

A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We want words and deeds of tender consideration for others. A thousand little attentions we can manifest in friendly words and pleasant looks, which will be reflected back upon us again. Thoughtless Christians manifest in their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be forgetful of others' rights, and be unkind to others. Many long intensely for friendly sympathy. God has given each of us an identity of our own, which cannot be submerged in another; but our individual characteristics will be much less prominent if we are indeed Christ's, and his will is ours. Our lives should be, as was our Saviour's, consecrated to the good and happiness of others. We should be self-forgetful, and ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer and lighten, and relieve the sorrows and burdens of others, by acts of tender kindness and little deeds of love. These thoughtful courtesies in our families, that extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow.

It is the work we do, or do not do, that tells with tremendous power upon our lives and destinies. God requires us to improve every opportunity for usefulness that is offered us. Neglect in doing this is perilous to our spiritual growth. We have a great work to do. Let us not pass in idleness the precious hours that God has given us in which to perfect characters for heaven. We must not be inactive or slothful in this work; for we have not a moment to spend without a purpose or object. God will help us to overcome our wrongs, if we will pray, and believe on him. We shall be more than conquerors through Him who hath loved us. When this short life in this world is ended, and we see as we are seen, and know as we are known, how short in duration and how small will appear to us the things of this world in comparison with the glory of the better world. Christ would never have left the royal courts and taken humanity, and become sin for the race, had he not seen that man might, with his help, become infinitely happy, and attain durable riches, and a life that would run parallel with the life of God. He knew that without his help sinful man could not attain these things.

We should have the spirit of progress. We must guard continually against being fixed in our views, feelings, and actions. The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform. Energy, tempered with patience and ambition, balanced by wisdom, are now needed by every

Christian. The work of saving souls is yet left to us, the disciples of Christ. We are not one of us excused. Many in their Christian life have become dwarfed and stunted, from inaction. We should employ our time diligently while in this world. How earnestly should we improve every opportunity of doing good, of bringing others to the knowledge of the truth. Our motto should ever be, "Onward, higher,"--surely, steadily onward to duty and to victory.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Here is the process, the refining, purifying process, to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our Heavenly Father, in obedience to his will, that we may offer to the Lord an offering in righteousness. God has given each of us capabilities, talents to improve. We need a new and living experience in the divine life, in order to do the will of God. No amount of past experience will suffice for the present, or will strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious.

We are seldom, in all respects, placed in the same condition twice. Abraham, Moses, Elijah, Daniel, and many others, were all sorely tried, but not in the same way. Every one has his individual tests and trials in the drama of life, but the very same trial seldom comes twice. Each has his own experience, peculiar in its character and circumstances, to accomplish a certain work. God has a work, a purpose, in the life of each and all of us. Every act, however small, has its place in our life experience. We must have the continual light and experience that come from God. We all need them, and God is more than willing we should have them, if we will take them. He has not closed the windows of heaven to our prayers, but there are those who have felt satisfied to pass on without the divine help they so much need.

How little many of us realize the bearing of our daily acts upon the history of others. We may think that what we do and what we say are of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so unimportant and so small, are links in the long chain of human events. With our first parents, the desire for a single

gratification of appetite opened the flood-gate of woe and sin to this world. Would that all might feel that every step they take may have a lasting and controlling influence upon their own lives and the characters of others. Oh, how much need, then, of communion with God! What need of divine grace to direct every step, and show us how to perfect Christian characters!

Christians will have new scenes and new trials to pass through, where their past experience cannot be a sufficient guide. We need to learn of the divine Teacher as much now as at any period of our lives, and even more. And the more experience we gain, the nearer we draw toward the pure light of heaven, the more shall we discern in ourselves that needs reforming. We may all do a good work in blessing others, if we will seek counsel of God, and follow on in obedience and faith. The path of the just is a progressive one, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us.

Real godliness is diffusive and communicative. The psalmist says, "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation." Wherever the love of God is, there is always a desire to express it. It is hard for us to submit to the crucifixion of self; but when the work is all submitted to God, to him who knows our weaknesses and our sinfulness, he takes the very best way to bring about the desired results. It was through constant conflict and simple faith that Enoch walked with God. We may all do the same. We may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of his will, but leading others, by our example, in the same path of humble obedience and consecration.

June 29, 1886

### **Labors in the Piedmont Valleys**

We have already mentioned our first meeting at Villar Pellice, Italy. Although it was rainy, the hall, the largest place of meeting in the town except the Catholic and Vaudois churches, was crowded. The next Sunday it was pleasant, and long before the hour appointed, the people began to gather. It was soon seen that the house would not accommodate those who would come. The seats were therefore removed, and placed in the yard just in front of the building. Here about four hundred people gathered. Although not more than two-thirds of these were accommodated by seats, the best of attention was given throughout the exercises. We expected that the novelty of having service in the open air, and of hearing a woman speak, would lead some to amuse themselves and disturb the meeting; but in this we were happily disappointed. I had spoken but a few moments when a solemn silence prevailed. Young men and women looked serious, and many were in tears.

I tried to present the truth in its simplicity, that old and young, the learned and the unlearned, might understand. I feel deeply for the people of Italy, especially for those who live in these valleys. They are far from being the conscientious, devoted people they once were. They seem to rest satisfied with their past experience. They have not been educated to sacrifice for the cause of religion, and they do little if anything toward the support of their pastors. But the Lord still has a people in these valleys, and my prayer is that he will break down the barriers that have been built up to prevent the truth from reaching them. There are many who yearn for greater purity and godliness. They need just such plain, simple teaching as the apostles gave. There is great vagueness in the doctrines which prevail in the reformed churches. The general belief is that their faith is founded upon the Scriptures; but the real lack of knowledge of what the Bible does teach is surprising. When the truth is presented, some, like candid men and women, are willing to sit down and investigate. They say, "If this is truth, we want it." We are glad to say that at the present time many are thus investigating for themselves. Paul found such in his day. He commended the Bereans for being more noble than those of Thessalonica, for they searched the Scriptures daily to see if these things were so.

Eld. A. C. Bourdeau has been holding meetings in Villar for some time, and

expects to continue them at least once a week during the summer. It would be difficult to hold them oftener, as most of the people of this place at this season of the year go high up in the mountains where they can pasture their flocks on government land, free of charge. But they say that if Bro. Bourdeau will continue the meetings, they will attend every Sunday afternoon. He has already presented the advent and Sabbath questions quite fully; and still the interest is unabated. It is a question how soon to press these people to a decision in regard to the Sabbath. A few may be prepared to decide understandingly now; but the majority are not. It was therefore decided that the best way would be to induce them to continue to study the Bible, and see that plenty of good reading matter is placed in their hands. It was thought that this, with one sermon a week, would keep up their interest until they returned to the valleys in the early fall, when another effort could be made, and they would be prepared to move intelligently.

Preparatory steps were taken while we were at Torre Pellice, to organize a missionary society, whose special object at present would be to send reading matter to, and correspond with, those who are interested, but who will be scattered upon the mountains during the summer. The brethren and sisters seemed willing and anxious to engage in this work, and we expect that much good will result if they labor perseveringly and in the fear of God.

At St. John, a village three miles down the valley from Torre Pellice, I spoke three times to intelligent and attentive congregations. No less than half a dozen of those who attended were good English scholars. One was a minister who had traveled quite extensively in England; another, a professor in the high school in that place; and another, a young man who had been educated in England. The latter heard me speak several times when we were in Italy last winter, and on one occasion acted as my interpreter.

While at Torre Pellice, we were glad to meet Bro. Biglia from Naples, and have a brief period of consultation with him. In connection with his work of translating for our Italian paper, he has labored some in Naples; but he now desires to give himself more fully to the work of presenting the truth in other places. We spent considerable time, we trust profitably, in conversation with him in regard to the publishing work, and the best means of reaching the people. Southern Italy is in almost every respect a hard field. The mass of the people are poor, unlearned, degraded, and the rankest Catholics. There are, however, honest souls scattered all through Italy, and these must have an opportunity to



receive the light. The message is to go to all nations, tongues, and peoples, and he who labors in the difficult fields, where little fruit of his labors may appear, will, if he labors faithfully, receive as great a reward as those who labor in easier fields and apparently accomplish more.

Sabbath I spoke to the little company assembled in Torre Pellice, from 1 Peter 3:15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Several of those present were engaged directly in colportage work. I sought to impress upon all the importance of exercising meekness and gentleness in presenting the truth to unbelievers. The work of saving souls requires tact and wisdom; it must not be carried forward impulsively, but intelligently and in the spirit of Christ. Many are turned from the truth by the spirit and manner of the one who presents it to them. Although his words may be misinterpreted and falsified, although cutting and unjust things may be said to him, unkindness or resentment on his part are unlooked-for and inexcusable. Many enjoy the fighting part of presenting the truth much better than they do enduring reproach with patience and meekness. They can contend for the truth much more easily than they can teach it by their godly lives.

There are many honest souls in these valleys; but they do not understand the truth for this time, and it is not merely by argument that they are to learn it. There is a work to be done of feeding these hungry, starving sheep with spiritual food. Many of the professed teachers of the people are perfectly content to set their stakes and make no advancement themselves, and they are much disturbed when others are induced to seek for truth. When new light is presented, they feel as the Pharisees felt when Christ came with new light for the Jewish nation. They want to stop the increase of light. They not only refuse to search the Scriptures for themselves, but they do all in their power to prevent others from searching.

The Scriptures are constantly opening to the people of God. There always has been and always will be a truth specially applicable to each generation. The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood. Now suppose a certain people should say, "We have all the truth that our fathers had; we don't want any more," and the God of heaven should send them a message as he did to Nineveh. What would be the result?--The same as would have resulted to the Ninevites

if they had not repented. Sentence was pronounced upon them, but their repentance saved them. How thankful we should be that we have a God who will repent of the threatened evil, when the erring return to him with true contrition of soul.

To all who are scattered amid the darkness of the world, and especially to those who live in these valleys, I would say, There is no other way to break down the barriers and reach the people than by the power of love and by living faith, by having a firm hold of the God of Israel. There is a way to reach the people of these valleys, but it is not in our own spirit and way. It is by having a close connection with Christ. You must feel your utter helplessness without him, and be much with God in prayer. The more ignorant the people are of Bible truth, and the lower they have sunk in ignorance and superstition, the more they need the arm of infinite power to lift them up. Pity rather than censure them. Recall your own sins, and how long the Lord bore with your neglect of his great salvation, and walk with fear and trembling before him. Christ has said, "Without me, ye can do nothing." You want to be imbued with his spirit. The human heart, uncontrolled by the Spirit of God, is void of the meekness of Christ, and loves to battle for the truth. But it will not answer for those who profess unpopular truth to engage in this work, or to be critical and over-bearing. They should not be too free to criticise and condemn others. They should be careful not to let their words wound, but should let pure Bible truth cut its way to the heart. When tempted to speak impatiently, remember, brethren, that when Jesus was reviled, he reviled not again. Give the reason of the hope that is in you with meekness and fear. With fear lest you have not the truth?--No; but with fear lest by some unwise, impatient word you will close the door of hearts against the truth. If you cannot answer the accusations of enemies with calmness, it is better to keep silent. It will not answer to come with the battle-ax against the people, especially of these valleys. They are of a quick, impatient temperament; and when their combativeness is aroused, the door of their hearts is closed to the truth.

God wants you to testify to the world that you have a special message for them, by presenting it in the spirit of Christ. They will then see the difference between those who teach it and those who oppose. But if you have exalted views of your own ability, self will rise in self-justification at the least provocation. What all the workers need is to make an entire surrender to God, and, putting self out of sight, lift up the Man of Calvary. When you have placed yourselves in the right relation to God, then, if you are compelled to go among the warring elements, Christ will give you his spirit, and will work with your efforts. When brought in contact with the powers of darkness, angels of

God will be right by your side, and will preserve you from the wrath of men.

God has thoughts of mercy toward the people of these valleys. He is not unmindful of those who are traveling on foot long distances over the rugged mountains to present the truth to them. You may feel that it is your privilege to look to him for help and strength. It is only by living faith that you can carry forward this work. While you are to preserve the strength that God has given you, it will frequently seem that you have to venture much for the truth's sake. If a good degree of success attends your efforts, do not for a moment take the credit to yourselves. It is not because of your capability, but because Jesus died for precious souls, and he is working to save them. From your past success or failure, God would have you learn to present the truth more acceptably.

Those who do not go from place to place to labor, can take hold of the arm of God by living faith. They can pray that the God of heaven will help those who are carrying the truth to others. Whatever their position in life, all can do something to help spread the light by giving the reasons of their faith to those who are around them.

July 6, 1886

### **Cannot Come Down**

"I am doing a great work," says Nehemiah, "so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

God's people should not relax their watchfulness, or their vigilance, for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people with his temptations. If we give no place to the Devil, but resist his devices, steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments; for he knows that his time is short.

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and to act out, the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors.

It will not increase our influence, or bring us into favor with God, to retaliate or come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood, to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his

commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world.

The case of Nehemiah is presented before us. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it."

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might have warred against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them."

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong.

The Lord's people are seeking to heal the breach which has been made in the law of God. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the

breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances.

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us, and give us precious victories. Nehemiah "clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him."

Messengers were sent repeatedly, soliciting a conference with Nehemiah; but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in the work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem.

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head."

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the

same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand."

We shall receive the most fierce opposition from those who oppose the law of God. But, like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth.

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth.

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world.

The warning needs to be often sounded, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour."

July 13, 1886

### **The Sin of Selfishness**

The simplicity of the truth will ever lead us to feel a sympathy for others' woes. There are those who need our sympathy and our love. To exercise these traits of character, is a part of the life work which Christ has given us all to do.

There exists in the hearts of many an element of selfishness which clings to them like the leprosy. They have so long consulted their own wishes, their own pleasure and convenience, that they do not feel that others have claims upon them. Their thoughts, plans, and efforts are for themselves. They live for self, and do not cultivate disinterested benevolence, which, if exercised, would increase and strengthen until it would be their delight to live for others' good. This selfishness must be seen and overcome; for it is a grievous sin in the sight of God. They need to exercise a more special interest for humanity; and in thus doing, they would bring their souls into closer connection with Christ, and would be imbued with his Spirit, so that they would cleave to him with so firm a tenacity that nothing could separate them from his love.

God will not excuse us for not taking up the cross, and practicing self-denial, in doing good to others with unselfish motives. We may, if we will take the trouble to make the self-denial required of Christians, be qualified, by the grace of God, to win souls to Christ. God has claims upon many of us to which we have never responded. There are those all around us who hunger for sympathy and love. But many of us are nearly destitute of that humble love which naturally flows out in pity and sympathy for the destitute, the suffering, and the needy. The human countenance itself is a mirror of the soul, read by others, and leaving a telling influence upon them for good or evil. God does not call upon any of us to watch our brethren, and to repent of their sins. He has left us a work to do, and calls upon us to do it resolutely, in his fear, with an eye single to his glory.

Every one must give to God an account of himself, not of others, whether he is faithful or otherwise. Seeing faults in other professors, and condemning their course, will not excuse or offset one error of ours. We should not make others our criterion, nor excuse anything in our course because, others have done wrong. God has given us



consciences for ourselves. Great principles have been laid down in his word, which are sufficient to guide us in our Christian walk and general deportment. Those have not kept the principles of the law of God who have never felt the burden of the duty devolving upon man to his fellow-men.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man wounded and robbed represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. All such are found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, he is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the claims of God stated in the first four precepts of the decalogue. Idols claim the heart and affections, and God is not honored and does not reign

supreme.

Some are quite exact in some things, yet neglect the weightier matters--judgment, mercy, and the love of God. Although the customs of the world are no criterion for us, yet the pitying sympathy and the benevolence of the world for the unfortunate, in many cases, shame the professed followers of Jesus Christ. Many manifest indifference to the cases of those whom God has thrown in their midst for the purpose of testing and proving them, and developing what is in their hearts. God reads. He marks every act of selfishness, every act of indifference to the afflicted, the widows, and the fatherless; and he writes against their names, Guilty, wanting, law-breakers. We shall be rewarded as our works have been. Any neglect of duty to the needy and to the afflicted is a neglect of duty to Christ in the person of his saints.

When the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by our marked selfish love, and indifference to the woes and needs of others.

Many times our efforts may be disregarded and apparently lost upon others. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of his care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." How often is Christ disappointed in those who profess to be his children! He has given them unmistakable evidences of his love. He became poor, that through his poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if Christ had refused to bear our iniquity because he was rejected by many, and so few appreciated his love and the infinite blessings he came to bring to them? We need to encourage patient, painstaking

efforts. Courage is now wanted, not lazy despondency and fretful murmuring. We are in this world to do work for the Master, and not to study our inclination and pleasure, and to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire?

Our work is to toil in the vineyard of the Lord, not merely for ourselves, but for the good of others. Our influence is a blessing or a curse to others. We are here to form perfect characters for heaven. We have something to do besides repining and murmuring at God's providence, and writing bitter things against ourselves. Our adversary will not allow us to rest. If we are indeed God's children, we shall be harassed and sorely beset; and we need not expect that Satan or those under his influence will treat us well. But there are angels who excel in strength, who will be with us in all our conflicts, if we will only be faithful. Christ conquered Satan in our behalf in the wilderness of temptation. He is mightier than Satan, and he will shortly bruise him under our feet.

Our spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing.

All must be lost who will not arouse themselves and work with Christ. Many encase themselves in cold, unfeeling, unsympathizing armor. There is but little life and warmth in their associations with others. They live for themselves, not for Jesus Christ. They are careless and indifferent to the needs and conditions of others less fortunate than themselves. All around us there are those who have soul hunger, and who long for love expressed in words and deeds. Friendly sympathy and real feelings of tender interest for others would bring to our souls blessings that we have never yet experienced, and would bring us into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy. What are we doing for Christ? "Strive to enter in at the strait gate: for many, I say unto you, will

seek to enter in, and shall not be able."

July 20, 1886

### **Among the Churches of Switzerland**

Thursday morning, May 20, we left our home in Basel for a two weeks' tour among the churches of Switzerland. We traveled by private conveyance, partly because we needed the benefit healthwise to be derived from such a journey. The roads of Switzerland are excellent. They are everywhere broad and macadamized, and are so carefully kept that there is but little dust or mud; and although Switzerland is very mountainous, the roads have been so laid out that there are few steep or difficult places. At noon we would usually stop to rest and eat our dinner in the grove, or under some broad-spreading tree by the way-side, and while resting in the heat of the day, our guide and interpreter would supply the neighboring families with our French or German missionary papers, according to the language they spoke. Much of the scenery was beautiful, and in places its grandeur was beyond all description. For grandeur and beauty combined, we think it exceeds anything we have seen in America, not excepting the mountains of Colorado.

Friday noon, we arrived at Tramelan, where we were cordially welcomed and entertained at the home of Bro. Roth. With the exception of the youngest three, this entire family--father, mother, seven sons, and three daughters--are members of the church. One son and one daughter are at work in the office at Basel. Bro. Roth is a merchant tailor, and his oldest son is in the same business. The second son has been a successful baker, and still retains an interest in the bakery, while he gives himself to the work as a colporter. The bakery, with its sales room, the two tailoring establishments, a store for general merchandise, and rooms for three or four families are all found in one commodious building. This arrangement by which the work and business are conducted under the same roof where the persons engaged in it find their home, is a characteristic feature of this country. This family is better situated and much more independent than most of our brethren in Switzerland, many of whom find it very difficult to obtain work on account of keeping the Sabbath.

The church at Tramelan is not large, and their meetings are held at the houses of the brethren. When the time for meeting comes, the largest room is quickly cleared, benches and boards which are kept for this purpose are brought in, and the large family

room soon assumes the appearance of a meeting hall. On Sabbath, quite a number came in from the neighboring churches, so that the meeting room was filled and the adjoining rooms were occupied. It is seldom that these brethren have the privilege of listening to preaching, and they seemed hungry for gospel food. As I looked around upon those assembled, I thought, What great good they may do if they maintain their allegiance to God! Those who love not the truth will place many obstacles in the way of all such little companies; false doctrines will surely be presented for their acceptance. But if they are listening attentively to the voice of the True Shepherd, they will walk in the light as he is in the light. "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." He who is all-powerful is able to keep his people, although they may be exposed to temptations and perils. He has promised to do this, however, only on condition that they trust and obey him. "Kept by the power of God through faith unto salvation."

On Sunday, services were held during the day, and in the evening the brethren came together for a missionary meeting. I spoke a short time on the privileges and duties of the Christian. If our brethren do not enjoy much ministerial labor, it is all the more important that they place themselves in a right relation to God, so that they can receive of his blessing themselves, and become channels of light to others. Much more is included in the term "missionary work" than is commonly supposed. Every true follower of Christ is a missionary, and there is almost an endless variety of ways in which he can work. But there is one thing which is frequently overlooked and neglected. It is the work of making the prayer and social meetings as interesting as they should be. If every one would do his duty with fidelity, he would be so filled with peace, faith, and courage, and would have such an experience to relate when he came to the meetings, that others would be refreshed by his clear, strong testimony for God.

Our prayer and social meetings are not what they should be,--seasons of special help and encouragement to one another. Each one has a duty to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his saints. If you do not allow darkness and unbelief to enter your hearts, they will not be manifest in your meetings. Do not gratify the enemy by dwelling upon the dark side of your experience, but trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus and less of ourselves, we should

have much more of his presence in our meetings.

When we make our Christian experience appear to unbelievers, or to one another, as one that is joyless, filled with trial, doubt, and perplexity, we dishonor God; we do not correctly represent Jesus or the Christian faith. We have a friend in Jesus, who has given us the most marked evidence of his love, and who is able and willing to give life and salvation to all who come unto him. Why, then, do we not bring cheerfulness, hope, and thankfulness into our religious life? Why do we not praise God for his goodness, and speak with confidence of what he is doing for us? It is not necessary for us to be ever stumbling and repenting and mourning and writing bitter things against ourselves. It is our privilege to believe the promises of the word of God, and accept the blessings that Jesus loves to bestow, that our joy may be full.

On Tuesday, we drove from Tramelan to Bienne, where we attended their evening missionary meeting. A goodly number were present. I spoke about half an hour on the importance of not being discouraged in our efforts to spread the truth, and W. C. W. and others followed. They have here an active missionary society; but there is always danger of the workers' becoming discouraged when all their expectations are not realized. How was it with the Prince of life, the world's Redeemer? He came to men with messages of love and warning; but only a few took any interest in his work. Did he then become discouraged because of the hardness of men's hearts? If he had, the whole human race would have been hopelessly lost. But no; he continued to work with unabated interest, whether men would hear or whether they would forbear. He was man's only hope, a bright and shining light amid the darkness. And shall the light of his followers grow dim amid the surrounding darkness because their labor is not appreciated? God forbid. We have entered upon a life-long struggle. We have started to run a race for an immortal crown, and we must run with patience if we would succeed. If we are weak, Christ is strong; if we are ignorant, he is wise; and we may unite our ignorance to his wisdom, and our frailty to his enduring might.

From Bienne we went to Chaux-de-Fonds, where we have a growing church of about forty members. Ten of these have been added during the last few months by the labors of Brn. Ertzenberger and Vuilleumier. Here I spoke Thursday evening, also Sabbath forenoon. Although followed by two interpreters, one in French and one in German, I felt the deep movings of the Spirit of God upon my heart. The truth seemed so clear and powerful, that I felt to say with the beloved John, "That which was from the

beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life," "declare we unto you." Although pressed by infirmities before I commenced to speak, the power of God rested upon me to such a degree, and I felt such a sense of the worth of souls, that every faculty seemed to be renewed.

I was specially called out to appeal to those who had been convinced of the truth, but who were still in a state of indecision, shrinking at the cross. Now was the time for them to decide to be on the Lord's side. Joshua said to Israel in their backslidings, "Choose ye this day whom ye will serve." We could not call the people forward, for they were packed in too closely; but nearly the entire congregation arose to signify their intention to put away every sin, and obey God.

After an earnest season of prayer, testimonies were borne in quick succession by nearly all present. It was a profitable meeting to us all. Although of different nationalities, our hearts were united on worshiping the one only true God. It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the latter rain when it shall be poured out.

Several meetings were held at Chaux-de-Fonds for the special benefit of the church, and Sunday evening we went to Locle, where I had an appointment to speak on temperance. The brethren there had secured a large hall, and it was filled with a fine class of people, who listened with deep interest. While here in Europe, I shall try to improve every opportunity of reaching the public. Here, as in America, whenever the truth is presented in a new place, our enemies try to arouse the prejudice of the people against me and my work. If, when these false reports are put in circulation, there are



some who have heard me speak, and can testify of the nature of my work, it may help counteract the influence of these falsehoods, and prevent much prejudice that might otherwise arise.

We have now visited all the churches in Switzerland, and spoken once or more in each place. But we feel a great desire to do more thorough work for them. While the brethren are noble, whole-hearted, and generous to the last with what little they have, there is still a great work to be done for them. They need more of a spirit of union and brotherly love. Not only is this the case in the churches of Switzerland, but we find the same difficulty existing all through Europe. There is a criticising, exacting spirit manifested, which, if long cherished, is sure death to spirituality and a growth in grace. May God give his ministering servants wisdom to know how to suppress this tendency wherever it may appear, and grant strength to his people to so overcome in this respect that the sweet spirit of the Lord may run from heart to heart, and His name be glorified.

In a few days we start for Scandinavia, where we expect to spend about four weeks in attending the Conference in Sweden, and other general meetings, as may be appointed.

July 27, 1886

## **Experience as a Teacher**

Experience is said to be the best teacher. Genuine experience is indeed superior to book knowledge. But habits and customs gird men and women as with iron bands, and they are generally justified by experience, according to the common understanding of experience. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law and science.

Here is where we have met with the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all-convincing argument is "my experience." Some will say, The Lord has blessed me in believing and doing as I have; therefore I cannot be in error. "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of experience. Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. Men and women, with constitution and health gone because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience.

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. Eve was beguiled by the serpent to believe that God would not do as he had said he would. Ye shall not surely

die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband; and that which had an overpowering influence upon him, was her experience. The serpent had said that she should not die, and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt.

Her experience stood arrayed against the positive command of Jehovah, and Adam permitted himself to be seduced by the experience of his wife. Thus it is with the religious world generally. God's express commands are transgressed, and because "sentence against the evil-doer is not executed speedily, the hearts of the sons of men are fully set in them to do evil."

Men and women, in the face of the most positive commands of God, will follow their own inclination, and then dare to pray over the matter, to prevail upon God to consent to allow them to go contrary to his expressed will. God is not pleased with such prayers. Satan comes to their side, as he did to Eve in Eden, and impresses them, and they have an exercise of mind, and this they relate as a most wonderful experience which the Lord has given them. A true experience will be in perfect harmony with natural and divine law. False experience will array itself against science and the principles of Jehovah. The religious world is covered with a pall of moral darkness. Superstition and bigotry control the minds of men and women, and blind their judgment, so that they do not discern their duty to their fellow-men, and their duty to yield unquestioned obedience to the will of God.

Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. God said, Ye shall not go; but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who would wish to be guided by such an experience as that of Balaam? There are those who would understand their duty clearly if their duty was in harmony with their natural inclinations. Circumstances and reason may indicate clearly their duty, but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. Psalm 81:11, 12: "But my

people would not hearken to my voice; ... So I gave them up unto their own hearts' lust; and they walked in their own counsels."

Those who are desirous to follow a course which pleases their fancy, are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. Some have their duty indicated by circumstances and facts sufficiently clear, but have, through the solicitations of friends, in harmony with their own inclinations, been swerved from the path of duty, and passed over the clear evidences in the case; and, with apparent conscientiousness, they have prayed long and earnestly for light. They have had earnest feeling in the matter, and they interpret this to be the Spirit of God. But they have been deceived. This course has grieved the Spirit of God. They had light, and in the very reason of things, should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord, and press their case, and the Lord allows them to have their own way. They have so strong an inclination to follow their own course that God permits them to do so, and to suffer the results. These imagine they have a wonderful experience.

God made Adam and Eve in paradise, and surrounded them with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord had made the organs for use. If happiness consisted in doing nothing, man in his state of holy innocence would have been left unemployed. But he who formed man, knew what would be for his best happiness; and he no sooner made him, than he gave him his appointed work. In order to be happy, he must labor.

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be blessed, and our lives will be useful. Not only will the organs of the body be gaining strength by their exercise, but the mind will be acquiring strength and knowledge, in the action of all the organs of the body. The exercise of one muscle, while other muscles are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to

be exercised in order to become properly developed and retain healthful vigor.

August 3, 1886

### **Known by Their Fruits**

Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, how they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith.

The truth should be presented in a manner which will make it attractive to the intelligent mind. We as a people are not understood. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers, by their consistent, elevated lives, that they have been deceived in this people! How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character!

It is highly important for those who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. See Titus 1:9: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." In verse 16 Paul speaks of class who profess that they know God, but in works deny him, and are "unto every good work reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that

is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word.

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their lives. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow-men he will have the fear of God before him, will love his neighbor as himself, and will deal just as he would be dealt by. His conversation will be truthful, chaste, and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ.

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that of a truth God has been with his people when their works have corresponded with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition.

The following scripture is applicable to those who go along under such a deception: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to

me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Here is the greatest deception that can affect the human mind,--for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied.

God has provided means to correct the erring; yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above.

God is bringing out a people, and preparing them to stand as one, united, to speak the same things, and to carry out the prayer of Christ for his disciples: "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."

God has blessed his people who have moved forward, following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that of a truth God is with his people, and have humbled their hearts to obey him. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world, the Sabbath and their errors are placed upon a level, and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as



possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth; and unless he repents, it were better for him that a millstone were hung about his neck, and he cast into the sea.

No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any course to lead unbelievers to think us more so than our faith requires us to be.

August 10, 1886

### **Characteristics of God's People**

Many of the professed people of God are so conformed to the world that their peculiar character is not discerned, and it is difficult to distinguish "between him that serveth God and him that serveth him not." God would do great things for his people if they would come out from the world and be separate. He would make them a praise in all the earth, if they would submit to be led by him. Says the True Witness, "I know thy works." Angels of God, who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual. The unbelief, pride, covetousness, and love of the world which have existed in the hearts of God's professed people, have grieved the sinless angels. The grievous and presumptuous sins which exist in the hearts of many, have caused angels to weep, as they have seen that God has been dishonored because of the inconsistent, crooked course of professed followers of Christ. And yet those the most at fault, those who cause the greatest feebleness in the church, and bring upon their holy profession a stain, do not seem to be alarmed, or convicted, but seem to feel that they are flourishing in the Lord.

Many believe themselves to be on the right foundation, that they have the truth, and rejoice in the clearness of truth, and boast of the powerful arguments in proof of the correctness of our position, and reckon themselves among the chosen, peculiar people of God; yet experience not his presence, and his power to save them from yielding to temptation and folly. These profess to know God, yet in works deny him. How great is their darkness! The love of the world with many, the deceitfulness of riches with others, has choked the word, and they have become unfruitful.

When efforts are made to set things in order, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting

of his wiles.

Some do not manifest a desire to know their true state, and escape from Satan's snares. They are sickly and dying. They are occasionally warmed by the fire of others, yet are so nearly chilled by formality, pride, and the influence of the world, that they have no sense of their need of help.

There are many who are deficient in spirituality and the Christian graces. A weight of solemn responsibility should daily rest upon them as they view the perilous times in which we live, and the corrupting influences which are teeming around us. Their only hope of being partakers of the divine nature, is to escape the corruption that is in the world. All need a deep and thorough experience in the things of God. This experience cannot be obtained without effort on the part of all such. Their position requires them to possess earnestness and unabated diligence, so as not to be found sleeping at their post. Satan and his angels sleep not.

Christ's followers should be instruments of righteousness, workmen, living stones, that emit light, that they may encourage the presence of heavenly angels. They are required, as it were, to be channels through which the spirit of truth and righteousness shall flow. Many have partaken so largely of the spirit and influence of the world that they act like the world. They have their likes and dislikes, and discern not excellence of character. Their conduct is not governed by the pure principles of Christianity; therefore they think only of themselves, their pleasure and enjoyment, to the disregard of others. They are not sanctified through the truth, therefore realize not the oneness of Christ's followers the world over. Those who are most loved of God are those who have the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity, and true holiness.

If all were devoted to God, a precious light would shine forth from them, which would have a direct influence upon all who are brought in contact with them. But all need a work done for them. Some are far from God, variable and unstable as water. Some have no idea of sacrifice. When they desire any pleasure, or any article of dress, or any special indulgence, they do not consider whether they can do without the article, or deny themselves of the pleasure, and make a freewill offering to God. How many have considered that they were required to make some sacrifice? Although it may be of

less value than that of the wealthy man in possession of his thousands, yet that which really costs self-denial would be a precious sacrifice, and an offering to God. It would be a sweet-smelling savor, and would come up from his altar like sweet incense.

The youth are not authorized to do just as they please with their means, regardless of the requirements of God. With David, they should say, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." Quite an amount of means has been expended to multiply copies of their pictures. Could all enumerate the amount given to the artist for this purpose, it would swell to quite a large sum. This is merely one way in which means are squandered. In this direction, much money is invested for self-gratification, from which no profit is received. They are not clothed or fed by this outlay. The widow and the fatherless are not relieved; the hungry are not fed; the naked are not clothed. Your stinted offerings are brought to God almost unwillingly, while in self-gratification means are spent lavishly. How much of the wages earned finds its way into the treasury of God to aid in the advancement of his work in saving souls? They give a mite each week, and feel that they do much. But they have no sense that they are each stewards of God over their little, as are the wealthy over their larger possession. God has been robbed, and themselves indulged, their pleasures consulted, their tastes gratified, without a thought that God would make close investigation of how they have used their Lord's goods. While they unhesitatingly gratify their supposed wants (which are not wants in reality), and withhold from God the offering they ought to make, he will no more accept the little pittance they hand in to the treasury than he accepted the offering of Ananias and his wife Sapphira, who purposed to rob God in their offerings.

The young among us are, as a general thing, allied to the world. But few maintain a special warfare against the internal foe. But few have an earnest, anxious desire to know and do the will of God. But few hunger and thirst after righteousness. But few know anything of the Spirit of God as a reprover or comforter. Where are the missionaries? Where are the self-denying, self-sacrificing ones? Where are the cross-bearers? Self and self-interest have swallowed up high and noble principles. Things of eternal moment bear with no special weight upon the mind. God requires you individually to come up to the point, to make an entire surrender. Ye cannot serve God and mammon. Ye cannot serve self and at the same time be servants of Christ. You must die to self, die to your love of pleasure, and learn to inquire, Will God be pleased with the objects for which I purpose to spend this means? Shall I glorify him? We are

commanded, whether we eat or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter? How many of the youth have made God their trust and portion, and have earnestly sought to know and do his will? There are many who profess to be servants of Christ in name, but they are not so in obedience. Where religious principle governs, the danger of committing important errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, how shall I best serve and glorify thy name in the earth? How shall I conduct my life to make thy name a praise in the earth, and lead others to love, serve, and honor thee? Let me only desire and choose thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in him, he will not leave me to perish. He shall be my crown of rejoicing.

If we get the wisdom of man before us as the wisdom of God, we are led astray by the foolishness of man's wisdom. Here is the great danger with many. They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new, which are liable to arise. They wait to see what others will think. If they dissent, that is all that is needed. The evidence in their own minds then is positive that it is all of no account whatever. This class is not small; but although their numbers are large, it does not change the fact that they are weak minded through long yielding to the enemy, inexperienced, and will always be as sickly as babes, walking by others' light, living on others' experience, feeling as others feel, acting as others act. They act as though they had not an individuality. Their identity is submerged in others. They are merely shadows of others whom they think about right. These will all fail of everlasting life unless they become sensible of their wavering character, and correct it. They will be unable to cope with the perils of the last days. They will possess no stamina to resist the Devil; for they do not know that it is he. Some one must be at their side to inform them whether it is a foe approaching, or a friend. They are not spiritual, therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. None, young or old, are excusable in trusting to another to have an experience for them. Said the angel, "Cursed be man who trusteth in man, and maketh flesh his

arm." A noble self-reliance is needed in the Christian experience and warfare.

August 17, 1886

## **God Requires Energy in His Work**

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some present these truths of such weighty importance in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Those whom God has called, must be trained to put forth efforts, and work earnestly and with untiring zeal for him, and pull souls out of the fire. When such feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the souls, that with David they may say, "My heart was hot within me; while I was musing the fire burned."

Paul exhorted Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the laborers for God! What a necessity for their faithful study of the word, that they may be sanctified by the truth themselves, and may be qualified to teach others.

All are required to exemplify the truth in their lives. Some who think that they have a work to do to teach others the truth, are not all converted and sanctified by the truth themselves. Some have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his servants to possess. These are unsanctified. They have occasionally a flight of feeling, which gives them the

impression that they are indeed the children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised, make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts. Meditating upon him, and pleading with him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness.

The servants of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form. Nothing that we can do, of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, they must appeal to men and women to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved. Let the labor be characterized by humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life or death are before them, for them to choose. The salvation of the soul is not a matter to be trifled with. The deportment of the laborer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left him to do. A decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness while thus exercised.

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise, the mind will become strong to battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will are brought into perfect subjection. Then there will be a daily piety at home and abroad. When engaged in labor for souls, there will be a power which will attend the efforts that are made. There will be with the humble Christian, seasons of



devotion, which are not spasmodic, fitful, or superstitious, but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God.

The Majesty of heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favorite retreat, and often followed him. Therefore he chose the stillness of night, when there would be no interruption. While Jerusalem was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father for his disciples, that they might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers.

Jesus could heal the sick and raise the dead. He was himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prayed, and that often, with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example.

Angels ministered to Christ, yet the presence of these angels did not make his life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like as we are, yet without sin. If the laborers, while engaged in the work the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Shall they cast away their confidence because they do not realize all that they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put him to death who came to give them life.

True laborers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. They

will not faint and despond in view of the labor, arduous though it may be. In the epistle of Paul to the Romans he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are hid all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we may be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak and inefficient in bearing responsibilities and burdens.

All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labor in his strength; therefore every victory they gain does not exalt them, but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honor to the cause of God.

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished.

August 24, 1886

### **Laborers Together With God**

It is the purpose of God that the plan of salvation shall not be wrought out independent of human instrumentalities. He has not chosen angels, but men of like passions as ourselves, to proclaim the gospel to the human race. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It was that He might receive the honor that this work was committed to weak, erring mortals. Being the feeble instruments in his hands, all the glory of their success would naturally be reflected upon him, the great Master Workman. And after he has, in his wisdom, instituted this plan, we have no reason to expect that the work will be accomplished without the ordained means. Hence it is important that all who have been made partakers of this great salvation, communicate to others that which has been made known to them.

All who have received the light of truth are placed under solemn obligations to let that light shine forth to others. Each can, in his humble sphere, do something for the Master. He may not be able to make magnificent offerings to advance the cause of God, but he can give the willing, cheerful, service of an obedient heart. All cannot be preachers; all cannot be generals in the army of the Lord; but all can be faithful privates, following in humble obedience the commands of the Captain of their salvation. They can cheer their companions with words of hope and courage, and by so doing will show forth the praises of Him who hath called them out of darkness into his marvelous light. God demands of all the very best service that they can give. If they can only do the lowly errands for him, these should not be neglected.

Opportunities are placed in the way of many who might become workers together with God, but their hearts are not consecrated, and their eye is not single to his glory; they are not awake to seize these openings, and therefore permit them to pass unimproved. Thus a precious blessing is lost. Let each anxiously inquire, What have I done for Jesus? and what can I do for him? And then in humility let each surrender himself unreservedly to God, saying, Here am I; Lord, send me.

In that great day when every work shall be brought into judgment, the words will

fall from the lips of the Master upon the astonished ears of the humble, patient worker, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." The ones thus addressed have no knowledge that they have done anything worthy of this commendation, and they ask, When saw we thee thus, Lord? The answer comes, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." To the astonished multitude on his left the Master will say, "Depart from me, ye cursed." "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not." The response comes from hearts that have been so wrapt up in selfishness that they could not see the wants of others: Lord, when saw we thee thus and so, and ministered not unto thee? The answer is, "Inasmuch as ye did it not to the least of these, ye did it not to me."

By this we see that those who neglect the simple, daily courtesies of life which they might perform to one another as servants of God, are not the ones who will receive the commendation of faithful servants. The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. They are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor.

Wherever a church is raised up, the minister should not consider his duty done until it is thoroughly organized and placed in working order. Every member should become a missionary. All should be given something to do to help spread the light of truth; for this very activity will cause them to grow in spirituality. It is because so many who profess to be followers of Jesus are left without responsibilities, to center their thoughts upon their own interest, without being trained to become workers in the Master's vineyard, that there are so many idlers, and so few workers. "No one," say they, "has hired us."

It is this kind of discipline that has been sadly neglected in many of our churches. The time and labor of our ministers have not been spent in the manner best calculated to keep the churches in a healthy, growing condition. If less time had been spent in sermonizing, and far more in educating the people to work intelligently, there would now be many more to enter the broad field as missionaries, and much more talent to be

put to use in the various branches of the work.

Never should the laborer who raises up little companies here and there give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause by their personal labors and by their means. Frequently those who receive the truth are among the poor of this world; but they should not make this an excuse for neglecting those duties which devolve upon them in view of the precious light which they have received. They should not allow poverty to hinder them from laying up a treasure in heaven. The blessings within reach of the rich are also within their reach. If they are faithful in using what little they do possess, their treasure in heaven will increase according to their fidelity. It is the motive with which they work, not the amount they do, that makes their offering valuable in the sight of Heaven.

All should be taught to do what they can for the Master; to render to him according as he has prospered them. He claims as his just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward him, and cannot expect his prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained and the plan heartily adopted. God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. And when he sees a faithful performance of duty in the payment of the tithe, he often, in his wise providence, opens ways whereby it shall increase.

Those who have been made partakers of the grace of God should not be slow to show their appreciation of that gift. They should not look upon the tithe as the limit of their liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? None should forget to make thank-offerings and free-will offerings to God, that through their instrumentality the precious light that they have received may be borne to others just as worthy as themselves.

The Lord gives some an opportunity to honor him with the abundance of their substance; others, if they can do no more, can honor him just as much by watching for an opportunity to give a cup of cold water to the weary, thirsty disciple. It is the

privilege and duty, not only of those who have large possessions, but of those who have but little, to be faithful, to grudge nothing from the Lord. The poor widow who gave two mites made as great a sacrifice as the rich man who gives his thousands; and her reward will be as great. He who follows God's arrangement in the little that has been given him will receive the same returns as he who bestows of his abundance. The same is true also of those who cheerfully employ their talents of ability in the cause of God, while those who fail to improve that which has been given them will incur the same loss as though that little had been much. It was the man who had only one talent, but who went and hid that talent in the earth, that received the condemnation of the Lord.

Oh that I could impress all with the importance of following God's order in all things, and of becoming workers for him! Let us humble our hearts before the Lord, and when we become indeed his true followers, we shall feel to confess that we have done very little for the dear Saviour who has done so much for us. Let us closely examine our own hearts, our motives, and our actions, realizing that these must each bear the close scrutiny of the Master, and that then we shall receive his impartial verdict.

To those engaged in the work of opening the Scriptures to those who are in the darkness of error I would say, Have faith in God. Let your consecration be entire. Never despond. Never shrink from apparent impossibilities. There is a crown to win. If God has made you the heralds of salvation, never allow one word of discouragement to escape your lips. Never deem any heart too hard to be reached. Never feel that poverty is binding you and the people about so that you cannot advance. "Go forward," is the word from the Captain of our salvation. Move steadily onward in obedience to this command. He who bids you move is ready to move with you. "Without me," says Christ, "ye can do nothing."

The Lord will work for his people when those who have newly come to the faith and those who are older in the truth say individually, I can and will do something for the Master. I will lay up something in the bank of heaven, even if it cost me present self-denial. And after his servants have come up to their privilege and done all that they possibly can do, even at a sacrifice to themselves, then the Lord will still advance his cause. He can subdue hearts the most obdurate. He can, by his Holy Spirit, bring the most selfish and grasping to appreciate truth above earthly treasure, and bring their talents of means and ability into his service. But unless those who have already received the truth go forward and learn how to work, the success of truth in their borders will be

according to their limited faith.

The followers of Christ are a spectacle to the world, to angels, and to men. The eyes of many are turned upon his people. The world may scorn the truth and those who dare to believe it, and self righteousness may treat it with disdain; yet the word from our Captain is, "Go forward to victory!" And he has said, "My word shall not return unto me void," "but it shall accomplish that which I please." If his people are faithful in performing their part of the work, certain victory will at last crown their labors.

And will it not pay to deny ourselves of many of the good things of this life if by so doing we can help to advance the cause of God? Let us consider what joy unspeakable will fill our hearts if, as we gather around the great white throne, we shall see souls saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel when we look upon that company, and see one soul saved through our agency, and understand that that one has saved others, and these still others,--a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity!

August 31, 1886

## **Walk in the Light**

God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ.

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellow-men, in order to express by their words and acts the love of God which animates their hearts. In this way they will be lights in the world, and the light transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light.

The Spirit, wisdom, and goodness of God, revealed in his word, are to be exemplified through the disciples of Christ, and will condemn the world. God requires of his people according to the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and their darkness is great according to the degree that their light was abundant. Accumulated light has shone upon God's people. Many have neglected to follow the light, and for this reason are in a state of great spiritual weakness.

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them.



Those who never had the light to reject, will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon them; but the light will not save them, unless they consent to be saved by it, and fully live up to it, and transmit that light to others who are in darkness. God calls upon his people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord which is needed. One cannot do this work for another. Religious knowledge has accumulated, which has increased corresponding obligations. Great light has been shining upon the church, and they are condemned by the light, because they refuse to walk in it. If they were blind, they would be without sin. But they have seen light, and have heard much truth; yet they are not wise and holy. Many have not advanced in knowledge and true holiness from what they were years ago. They are spiritual dwarfs. Instead of going forward to perfection, they are taking back tracks to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness.

Will the Israel of God awake? Will all who profess godliness seek to put away from them every wrong, confess to God every secret sin, and afflict the soul before him? Will they with great humility investigate the motives of every action, and know that the eye of God reads all--searches out every hidden thing? Let the work be thorough, the consecration to God entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion--a transformation of the mind, without which we are not savors of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they shall be.

There is too much comparing ourselves among ourselves, taking poor fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, Wanting!

With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it; and yet they rest as unconcerned and well satisfied as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people; yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things.

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one must obtain an experience for himself, act well and faithfully his part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if through lack of watchfulness he has lost a heavenly grace, he will have a struggle to regain it.

But it is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the enemy's camp, and something must be done. Persecution and reproach only wait for those who are indued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ

and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master.

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance that they do not really know half the time whether they are following his footprints, or the footsteps of their great enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs, and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples.

The life and spirit of Christ are the only standard of excellence and perfection, and our only safe course is in following his example. In doing this, he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness.

September 7, 1886

## **The Fruits of Holiness**

Holiness of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what must be done in order to be blessed, and what must not be done, he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, holiness,--nothing short of this would give them success in carrying out the principles he had given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful, and abound in all good works. He will never become weary in well-doing, neither look for promotion in this world; but he will look forward to be promoted by the Majesty of heaven when he shall exalt his sanctified and holy ones to his throne. Then shall He say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," enumerating the works of self-denial and mercy, compassion and righteousness, they have wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which has led to unrighteous acts,--envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.

The words of Christ have been plain. "Strive [agonize] to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." Professed Christians are not all Christians at heart. There are sinners in Zion now, even as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure."

The people of God are not ready for the fearful, trying scenes before us, not ready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing sin and iniquity around them. Many are not obeying the commandments of

God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power that would carry conviction to the hearts of the unbelieving.

Men and women professing godliness, yet not sanctified by the truth they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reproved individually for their sins. They see in the reproofs given to others, their own cases faithfully pointed out before them. They are cherishing the same evils. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the reproofs had been given directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others, and because the judgments of God are not seen in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." The life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place; and it shall not be. But the meek shall inherit the earth."

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of thy throne." A wicked and adulterous people will not escape the wrath of God and the punishment they have justly earned. Man has fallen: and his is a work of a life-time, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the Divine, which was lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost through Adam; and he mercifully sends rays of light to show man his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light lest his deeds shall be reproved.

The Seventh-day Adventists who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Commandment-keeping Adventists are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. "Here are they that keep the commandments of God, and the faith of Jesus." The Lord made a special covenant with his ancient Israel if they would prove faithful: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." And he thus addresses his commandment-keeping people in these last days: "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." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. The warnings, corrections, and reproofs are not given to the erring among them because their lives are more blameworthy than professed Christians of the nominal churches, or because their acts and examples are worse than those of people who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them separates them from God, and in a special manner dishonors his name, by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light.

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, and write, and act the most bitter and hateful things to show their contempt for that law, may make a high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in the day of God, "Found wanting" will be said by the Majesty of heaven. By the law is the knowledge of sin. The mirror which would discover to them the defects in their

character, infuriates them, because it points out their sins. But the people who profess to keep the law of God, he corrects, he reproveth. He points out their sins, and lays open their iniquities, because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared either to die in the Lord, or to be translated to heaven. God will rebuke, reprove, and correct them, that they may be refined, sanctified, elevated, and finally exalted to his own throne.

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, and walk even as he has walked, overcome as he has overcome, and be exalted to his own right hand.

September 14, 1886

### **The Law Immutable**

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High.

There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature,--mysteries which the deepest philosophy, the most extensive research, is powerless to explain.

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages.

However far we may advance in the knowledge of God's wisdom and his power, there is ever an infinity beyond.

Men shut out from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish gratification or worldly gain! The question comes home to every soul, Shall I obey the voice from heaven, in God's ten words, or shall I join with the multitude who trample upon the law of Jehovah?

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God



agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of Judgment than for the transgressors of God's law.

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments." In consideration of all the facts so clearly establishing the claims of God's law, with heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it he enticed Eve into sin. The sad results of that transgression are before us.

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood, is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force?

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonored, and Christ's mission is misrepresented, by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era.

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenged the Hebrew host: "For what nation

is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonoring him and casting a shadow over the most illustrious character presented in the annals of men.

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in consideration of the claims of the law, he continues: "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."

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God.

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,--when type had met antitype in the death of Christ,--then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact.

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their unbelief in not accepting the word of God just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour.

The same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah.

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God.

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true Offering, the New Testament shows that the Saviour foretold by prophecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law.

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his Father's law: "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."

September 21, 1886

### **Christ Our Sacrifice**

As we look back and see how small was the work thirty years ago, and how bound about with poverty, the evidence is very clear that God has singularly led us as a people. Amid discouragement and financial embarrassment, the word has come to us again and again, "Go forward!" And the same voice still says, "Go forward!"

God has wonderfully led us. There have been apostasies and threatened dangers; there have been deep plots laid by the adversary of souls to ensnare us; but we are still on the move "forward." There have been sins among us as among ancient Israel; but, thank God! Christ has been to us an open door which no man could shut. Men may freely extend to us forgiveness for all injuries done them; but that will not blot out one sin from the great record book. But the voice sounding from Calvary--"My son, my daughter, thy sins be forgiven thee"--is all efficacious. That word alone has power, and awakens gratitude in the grateful heart. There is but one channel of forgiveness, and that is ever open; and through it comes pouring a rich flood of divine mercy and forgiveness.

"The cleansing stream I see, I see,"--and the greatest sinner may find pardon.

Many have expressed wonder that God demanded so many slain victims in the sacrificial offerings of the Jewish people; but it was to rivet in their minds the great truth that without shedding of blood there is no remission of sins. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God himself,--that through the blood of Christ alone is there forgiveness of sins. How little we as a people feel the force of this great truth! How seldom, by living, acting faith, do we bring into our lives this great truth, that there is forgiveness for the least sin, forgiveness for the greatest sin!

I wish I could present the subject as it seems to me. Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement. His suffering was not for any sin he had committed; it was for man--all for man; and his free pardon is accessible to all. The suffering of Christ was in correspondence with his spotless purity; his depth of agony, proportionate to the dignity

and grandeur of his character. Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon. Here is where thousands are failing. They do not really believe that Jesus pardons them personally, individually. They fail to take God at his word. He has assured us that faithful is He that hath promised to forgive us, but still he will be just to his own law. His mercy is wanting in nothing. Were one link in the chain defective, then were we hopelessly ruined in our sins. But the chain is perfect--not one flaw in any part, not one link missing.

I would I might sound the glad note to earth's remotest bounds. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Oh, precious redemption! How broad this great truth is--that God for Christ's dear sake, forgives us the moment we ask him in living faith, believing that he is fully able. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Glorious truth! Just to his own law, and yet the justifier of all them that believe! Well may we exclaim with the prophet, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy."

Those who are so gloomy and desponding, gathering clouds of darkness about them, would find strength and encouragement if they would spend one hour of each day in searching the Scriptures for these precious promises, gathering and treasuring them like precious pearls. Let them dwell especially upon the mercy of God and his willingness to forgive sins. Many who have all their lives walked under a cloud, would be filled with amazement as they view the channels overflowing with mercies instead of dark clouds heavy with wrath and denunciations.

We need greater faith in Jesus Christ. We need to bring him into our every-day life. Then we shall have peace and joy, and we shall know by experience the meaning of his words, "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." Our faith must claim the promise that we abide in the love of Jesus. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

Precious opportunities and privileges are granted to us to be a light and blessing to others, strengthening their faith, and encouraging them through the heavenly sunshine in our own souls. We may gather for our own benefit precious rays of cheerful hope and peace and fullness of joy, and in so doing help every one with whom we associate. Instead of strengthening unbelief and doubt, we shall inspire hope.

It is the privilege of all who comply with the conditions to have an experimental faith, to know for themselves that pardon is freely extended for every sin. God has pledged his word that when we confess our sins he will forgive them and cleanse from all unrighteousness. Put away unbelief. Put away the suspicion that these promises are not meant for you. They are for every repentant transgressor, and God is dishonored by your unbelief. Let those who have been filled with doubt, only believe the words of Jesus fully, and thence forward they will rejoice in blessedness of light. Jesus said, "The words that I speak unto you, they are spirit, and they are life." In relying upon the sure word of God, in showing confidence in him, we honor him; and he has said that if we honor him he will honor us.

We keep the Saviour too far apart from our every-day lives. We want him abiding with us as an honored, trusted friend. We should consult him on all subjects. We should tell him every trial, and thus gain strength to meet temptation; and his peace will enter our souls, and our joy will be full, as we contemplate that this mighty Helper has said, "Lo, I am with you alway, even unto the end of the world." Let us open our hearts to receive the peace and joy of heaven; and let our lips make melody to God in praise and thanksgiving for these wonderful blessings vouchsafed to us.

In the light of divine revelation, through the atoning Sacrifice, we may see the glorious plan of redemption whereby our sins are pardoned, and we drawn near to the heart of infinite love. We see how God can retain all his justice, and yet pardon the transgressor of his law. And we are not simply forgiven, but we are accepted of God through the Beloved. The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven,--not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will he pardon the repentant sinner, not

only will he permit him to enter heaven, but he, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh what love, what wondrous love the Father has shown in the gift of his beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of his infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven.

Have we not grand themes for thought, and a solid foundation for our faith? What more can we ask of God than what he has already given us? Oh the love, the infinite love of our blessed Lord, to be our sacrifice! What joy should fill the heart of the Christian, and what expressions of gratitude be heard from his lips! that through the blood of Jesus it is possible for us to gain the love of God, to be one with him. If by living faith we accept this wonderful salvation, we shall never perish as guilty transgressors of God's holy immutable law. Believing on the Son, we shall be obedient to all of the Father's commandments, and have life through Jesus Christ.

But many fail to act upon this faith, and therefore God is dishonored. They go about as if under a weight of woe and condemnation, when they might have peace and comfort and hope and fullness of joy. If they would but bring Jesus into their life, they might receive the rich blessings in store for them. When we have such daily manifestations of God's love to us, why should we continually act as if suspicious of him? Rather, let us honor him by implicit belief in his word.

We have not a Saviour in Joseph's new tomb, with a great stone before the door of the sepulcher. Jesus is not dead. We have a risen Lord, ascended on high, who ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord, and ye know not where they have laid him. We know where he is,--in the presence of the Father, pleading his blood for the forgiveness of our sins.

But the gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing his just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same he made in Eden,--perfect obedience to his law. In the Judgment, God will ask those who profess to be Christians, Why did you claim to believe in my Son, and continue to transgress my law? Who required this at your hands--to trample upon my rules of righteousness? "Behold, to obey is better than sacrifice, and to hearken than the



fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all his subjects obedience, entire obedience to all his commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness only is imputed to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. Oh that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice!

October 5, 1886

### **The Conference in Sweden**

Tuesday evening, June 15, in company with Sr. McEnterfer and Sr. Kristine Dahl, of Christiana, Norway, I left Basel, to attend the Conference in Orebro, Sweden, and general meetings in Christiana and Copenhagen. W. C. White had gone to Leipsic with Elds. Whitney and Conradi, on business connected with the publishing work at Basel, and it had been arranged that we should join him at Hamburg. But on Monday I had an attack of pleurisy, which, though yielding for a time to treatment, returned the next day with greater severity. Every breath was painful. It seemed impossible for me to travel, especially at night. To take a sleeping car, for one night only, would involve an extra expense of ten or twelve dollars, and this was out of the question. Yet it was necessary for us to leave Basel that night in order to reach Orebro before the Sabbath. Although appearances were against us, we determined not to be hindered. We looked to the Lord in faith, and he gave me help. Though not entirely freed from pain, I was relieved from the intense suffering. On the cars we had a compartment to ourselves, and were able to secure some rest.

We reached Hamburg in safety, where we met my son. From this place a three hours' ride brought us at midnight to Kiel, on an arm of the Baltic Sea. Thence we were conveyed in a small steamer to the shores of Denmark. We traveled by rail to Copenhagen, and again embarked on a steamer for Malmo, Sweden. Here, on the afternoon of the 17th, we took the cars for Orebro, which is situated near the central part of Sweden.

From Hamburg, Sr. Dahl went direct to Christiana, and we were left to make our own way as best we could. Those who are accustomed to traveling in the United States, where one can go from the Atlantic to the Pacific Ocean without change of country or language, making a journey of nearly four thousand miles with three or four changes and little delay, can hardly appreciate the difficulties of European travel to those who know little of any language except the English, where every day brings one to a new country, with its strange language, its peculiar customs, its customhouses, and frequent changes. At Malmo, however, we found a gentlemanly official who could speak English, and who kindly rendered us assistance. On taking the train for Orebro, we were

told that we would not change cars till midnight; and as we had a compartment to ourselves, we determined to improve the time till then in sleeping. About ten o'clock, however, we were abruptly aroused. The Swedish officials came to our door and with great earnestness rattled off something, of which we could only distinguish, "straxe," "straxe." What was wanted we could not comprehend, yet there was evident need of haste. They finally made us to understand that we were to change cars immediately, and we sleepily gathered up our belongings, and went where we were directed.

In Sweden we are as far north as Labrador and Hudson's Bay, and the days in summer are very long. The last night of our journey we could hardly call night. The sun did not go out of sight till past nine o'clock, and the long twilight continued till eleven. At 2 a. m. the dawn was already gilding the eastern sky, broad belts of crimson and gold reflecting the light of the sun, which had not yet appeared above the horizon. At three the sun was shining brightly. A sunrise at this early hour was a sight which we had never before witnessed.

We reached Orebro Friday morning, and were soon in the home of Sr. Jacobson, who entertained us at our visit last fall. Here we were pleased to meet Eld. Olsen and his son, recently from America, Bro. and Sr. Matteson, from Stockholm, Sweden, and Eld. Oyen, from Christiana, Norway.

The number of Sabbath-keepers in Orebro is not large, but there is a little company who are striving to obey the truth. When we were here last fall, the meetings were held in a very unfavorable place to obtain an outside attendance. Since that time our people have hired a new hall, which is neat and convenient, and which will seat three hundred persons. This is much larger than is needed for their Sabbath meetings, which are attended by about a score. But during the Conference it was frequently filled, and many were obliged to go away, unable to obtain an entrance.

The Conference was preceded by a meeting for missionary workers, which, beginning June 16, continued one week. There was a larger attendance of our brethren than we had expected, both at these meetings and at the Conference. We have ten churches in Sweden, and though widely scattered, all but one was represented by delegate. There were, in all, between fifty and sixty brethren and sisters present.

The time was well filled up with meetings varying in character, but all-important

for those who contemplate giving themselves to the work in any capacity. The morning meetings, held at half past six, were well attended, and they were profitable seasons. The Spirit of the Lord was manifested, and many testified that they had received increased light, and were strengthened and blessed. I spoke six times in the morning meetings, and five times upon other occasions. We were much encouraged by the testimonies borne at these meetings, and to see the brethren eagerly grasping new ideas, and rejoicing in the light given.

Sweden has as yet had but little labor, and the sound of the truth has reached but few ears; yet it is a good field, and earnest, persevering efforts should be made to extend the knowledge of the truth. Calls are coming in from Norway, Denmark, and Sweden for meetings to be held in the large cities, where a few have already been raised up. We look at these cities with pain that we have not more missionaries to send to them. The few who have received the truth in different places are left almost without help, when they should be visited often, and educated to become workers. The openings are many; but where are the laborers?

In Sweden most of our brethren are poor, and as they look at appearances it seems impossible for them to do much to sustain and extend the work. But in the early days of the cause in America similar difficulties had to be met. There were very few at first who accepted the truth, and nearly all of them were poor. We were obliged to practice the strictest economy; we pressed our wants into as close a compass as possible, that we might have even a limited amount of our own hard-earned means to use in advancing the work. Sometimes it seemed that we must come to a stand-still, that the publication of the truth must stop. But after we had done to the utmost of our ability, we cried unto the Lord, and he heard us. Some one would be raised up to supply the present pressing necessity, and as we moved forward, new strength was given us to make advance moves.

It is only by faith, self-denial, and persevering effort that this work can be carried forward. The poorer class have embraced the truth, and it seems to be so ordered in the providence of God that these should be educated and disciplined to strain every nerve and arouse every power, to do that which, if they were to look at appearances, would be impossible. All the mental and financial strength of those who believe the truth must be called out. If they walk by faith, as we were obliged to do at the commencement of the work, God will work with their efforts. When they have done all that they can do, and

have gained the experience which God would have them gain in lifting the burdens of responsibility, then he will raise up men to teach the truth, and also men of means to push the work.

In the beginning, the work goes hard and slow. Now is the time when all should bend their shoulders to raise the load and carry it forward. Advance we must, though the Red Sea be before us, and impassable mountains on either hand. God has been with us and has blessed our efforts. We must work by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." We are to pray, believe that our prayers are heard, and then work.

The work may now seem small; but there must be a beginning before there can be any progress. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is commenced in a healthy manner, there will be a steady and substantial gain. A high standard should be placed before those who are newly come to the faith. They should be educated to be careful in speech and circumspect in conduct, giving evidence that the truth has accomplished something for them, and thus by their example shedding light upon those who are in darkness. All who accept the truth are to be lights in the world, not merely in profession, but in good works. Wherever an effort is made to raise up a church, thorough and faithful instructions should be given to those who accept the truth. No part of the work should be neglected, and they should not be left to themselves when the laborer goes to a new field, but should still receive care and instruction. Let nothing be left in an incomplete, slipshod manner. Whatever is done, should be done with thoroughness. The few who are thus brought into the truth will in time accomplish more than if there is a greater number uneducated, untrained, who do not realize their responsibility, and whose peculiarities are woven into their religious experience. It will be far more difficult to undo that which has been done wrong, and put another mold on the work, than to take the work from the very beginning.

Those who have received the truth may be poor, but they should not remain ignorant or defective in character, to give the same mold, by their influence, to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character they keep pace with the truth revealed, their light will grow brighter and brighter. The truth will do its refining work, restoring the moral image of God in man, and the darkness and confusion and strife of tongues which is the curse of so many

churches, will cease. The power that God will give to his church, if they will only walk in the light as fast as it shines upon them, is scarcely conceived of.

The Lord is soon to come, and the message of warning is to go forth to all nations, tongues, and peoples. While God's cause is calling for means and laborers, what are those doing who live under the full light of the present truth? There are some who feel no burden for souls. While they claim to believe that the end is at hand, covetousness has blinded their eyes to the wants of the cause of God. The means which he has placed in their hands to be used to his glory, they are binding up in houses and lands, while the saving truth, which God has intrusted to us to be given to the world, is hedged about and shut in by poverty. God calls upon every individual believer to do to the utmost of his ability, and then to pray in faith for God to do what man cannot.

My brother, you cannot be a Christian and cherish covetousness. You cannot be a Christian and not be a missionary. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and remain at ease? You may feel that the little you can do will be so inadequate to the demand that you will do nothing; but if each will do what he can, God will bless the effort, and the treasury will not be empty. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life in the precious, saving truths for this time; and remember that Christ identifies his interest with that of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me."

During the meetings at Orebro, I was urged by the Spirit of the Lord to present his law as the great standard of righteousness, and to warn our people against the modern, counterfeit sanctification which has its origin in will-worship rather than in submission to the will of God. This error is fast flooding the world, and as God's witnesses we shall be called to bear a decided testimony against it. It is one of the veriest delusions of the last days, and will prove a temptation to all who believe present truth. Those who have not their faith firmly established upon the word of God will be misled. And the saddest part of it all is that so few who are deceived by this error ever find their way to the light again.

The Bible is the standard by which to test the claims of all who profess

sanctification. Jesus prayed that his disciples might be sanctified through the truth, and he says, "Thy word is truth;" while the psalmist declares, "Thy law is the truth." All whom God is leading will manifest a high regard for the Scriptures in which his voice is heard. The Bible will be to them "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." "Ye shall know them by their fruits." We need no other evidence in order to judge of men's sanctification; if they are fearful lest they shall not obey the whole will of God, if they are listening diligently to his voice, trusting in his wisdom, and making his word the man of their counsel, then, while they make no boasts of superior goodness, we may be sure that they are seeking to attain to perfection of Christian character. But if the claimants of holiness even intimate that they are no longer required to search the Scriptures, we need not hesitate to pronounce their sanctification spurious. They are leaning to their own understanding, instead of conforming to the will of God.

God requires at this time just what he required of the holy pair in Eden, perfect obedience to his requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts.

The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," is their cry; "only believe in Christ, and you will be saved. It is all you have to do." While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

It is unsafe to trust to feelings or impressions; these are unreliable guides. God's law is the only correct standard of holiness. It is by this law that character is to be judged. If an inquirer after salvation were to ask, "What must I do to inherit eternal life?" the modern teachers of sanctification would answer, "Only believe that Jesus saves you." But when Christ was asked this question he said, "What is written in the law? How readest thou?" And when the questioner replied, "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself," Jesus said, "Thou hast answered right: this do, and thou shalt live." True sanctification will be evidenced by a

conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ.

A number of persons were present at this meeting who held to the popular theory of sanctification; and as the claims of God's law were presented, and the true character of this error was shown, one man was so much offended that he rose abruptly and left the meeting-hall. I afterward heard that he had come from Stockholm to attend the meeting. In conversation with one of our ministers, he claimed to be sinless, and said that he had no need of the Bible, for the Lord told him directly what to do; he was far beyond the Bible teachings. What can be expected of those who follow their own imaginings rather than God's word, but that they will be deluded? They cast away the only detector of error, and what is to prevent the great deceiver from leading them captive at his will?

This man represents a class. Spurious sanctification leads directly away from the Bible. Religion is reduced to a fable. Feelings and impressions are made the criterion. While they profess to be sinless, and boast of their righteousness, the claimants of sanctification teach that men are at liberty to transgress the law of God, and that those who obey its precepts have fallen from grace. A presentation of its claims arouses their opposition, and excites anger and contempt. Thus their character is shown, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

The true follower of Christ will make no boastful claims to holiness. It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ, and as he continues to walk with him he will be gaining a clearer sense of the holiness of God's character and the far-reaching nature of his requirements. He will see more clearly his own defects, and will feel the need of continual repentance, and faith in the blood of Christ. He who bears with him a continual sense of the presence of Christ, cannot indulge self-confidence or self-righteousness. None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claim to perfection.



October 12, 1886

## **An Appeal**

I am deeply exercised in regard to our present position, realizing from the word of God how far down we are in prophetic history, so near the close of time, with so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. As we look over the vast field here in Europe, we can truly say, The harvest is great, but the laborers are few. Some are being added to the church. In Lausanne, as the result of earnest effort, twenty-six have recently taken their stand to keep the Sabbath. Under Bro. Ertzenberger's labors, fourteen have been added to the church in Chaux-de-Fonds; and Sabbath, June 5, twenty from different churches were baptized at Tramelan. Since our last visit to Chaux-de-Fonds, another has taken a stand upon the truth, and we expect to hear that others have decided.

But how little is being done in comparison to the great work to be accomplished! In our journeyings, we pass through many large, populous cities where the warning message has never been proclaimed. We travel through pleasant villages, and know that the message has not reached them. And how few of our brethren of the different nationalities are bearing any burden of the work of God! I am often unable to sleep for thinking wherein we have neglected to arouse the missionary spirit in those who can labor in German, French, and other languages. How can you who have received the truth feel so little burden for those of your own tongue in other countries? The heavenly messengers are doing their work; and what are we doing? Where are our youth? Are they earnestly seeking the Lord, endeavoring to obtain a knowledge of the truth as it is in Jesus, that they may become light-bearers to the world?

The Prince of life once came from heaven to earth, and bore insult and mockery, pain and death. Preparation is now being made in heaven for his reign in glory, and the message must be proclaimed to all nations, tongues, and peoples. The youth can engage in this work if they will learn in the school of Christ. What is the aim of those who are enjoying the advantages of our schools, Bible lectures, and Sabbath-schools. You who have precious opportunities and privileges, who are feasting upon the truth, what use are you making of these blessings? Are you seeking a preparation to unite with Christ in his work? Are you obtaining a thorough knowledge of the truth, that you may impart it to

others? What our youth need now is the burden of the missionary work, which is a sure outgrowth of a soul converted. I would recount to them the sufferings, the sacrifices, the persistent and untiring efforts of the Majesty of heaven, that he might save fallen man. Upon the cross of Calvary he paid the redemption price for a world lost. It was the world that he loved, the one lost sheep that he would bring back to his Father's fold. Would that you could appreciate the strength and fervor of that divine compassion! If you will take hold of the work right where you are at the present time, and do what you can, be sure that you will have the help of Jesus. All heaven is pledged to those who will seek the Lord with the whole heart. Error prevails everywhere. Those with whom God has intrusted the treasures of his truth are to let the light shine amid the moral darkness. Where are the soldiers of the cross of Christ? Let the God-fearing, the honest, the single-hearted, who look steadfastly to the glory of God, prepare themselves for the battle against error.

Missions are being established; and if the converting power of the truth comes to our youth, we shall see them pressing into the ranks of the workers. Had they been educated from the beginning of their religious experience to be true to their faith, fervent in piety, and in sympathy with Christ's longing for the salvation of souls, we would have hundreds of missionaries where we have one today. In every mission established, there should be a school for the education of laborers. The very best German, French, and Scandinavian talent should be enlisted in the work of educating promising young men and women of these different nationalities. This essential matter has been greatly neglected. In the office at Battle Creek, at Basel, and at Christiana, there is pressing need of translators in these different languages; and the various branches of the work are crippled for want of laborers. God-fearing workers are wanted in our houses of publication, in our missions, in our churches. There is need of persons educated in English, French, German, and other languages. We want a hundred workers where there is one. The heavy responsibilities should not rest upon one man in any branch of the work. Two or three should be fitted to share the burden, so that if one should be called to another post of duty, another may come in to supply his place. Provision has not been made half as extensively as it should have been, against any and every emergency. A fund should be raised to educate for missionary work those who will give themselves unreservedly to God and the cause, and who will labor not for large wages, but for the love of Christ, to save souls for whom he died.

A great responsibility rests upon those who profess the truth, to guard their means

from flowing into channels that will not bring glory to God. How much has been thoughtlessly wasted by our youth in America, spent for display, for things which they would have been just as happy without! Every dollar we possess is the Lord's. Instead of spending means in self-indulgence, we should invest it in answering the calls of missionary work. As new fields are opened, these calls are constantly increasing. A deep longing is now taking possession of souls, a longing for something which they have not. They call for light, for help, for the opening of the Scriptures. To meet these calls we must have means. If we ever needed workers who would use means economically, it is now. They should see in the money they handle, a trust which God has committed to them. Every cent should be carefully treasured. A cent seems like a trifle; but a hundred cents make a dollar, and, rightly spent, may be the means of saving a soul from death.

Care should be exercised to select the right men for teachers in missionary schools. Young men who are themselves deficient in Christian experience are not wanted. We need men who fear God, and who will labor with an eye single to his glory. The workers need to come closer to God than they have done. They must have his converting power upon the heart, in order that he may impart to them wisdom and knowledge, as he did to Daniel, and make them channels of light to others. Let those who are to be educators, seek for this heavenly endowment, that the understanding may be quick and clear. God will help them if they seek him; and those who have been under their instruction may be presented before the Master fitted to do his work with thoroughness and fidelity. Our ideas are altogether too narrow. With ears of faith we should hear the mighty Captain of the Lord's host saying, "Go forward." We must act, and God will not fail us. He will do his part when we in faith do ours.

The great adversary of souls is mustering his forces. He is setting every device in operation in order to confuse the minds of men with specious errors, and thus destroy souls. There are too many faint, cowardly hearts in this hour of spiritual battle. Oh that our weakness may be made strong, that we may wax valiant in fight, and put to flight the armies of the aliens. Our work is not to be done in a hap-hazard manner. Satan, united with human agencies, will take advantage of every mistake. Unclean hands and unholy hearts cannot be intrusted with this sacred work. Those who profess to keep God's commandments, but whose lips and hearts have not been touched with a live coal from off his altar, should not engage in his work until they are converted. "Be ye clean that bear the vessels of the Lord."

We must awake out of sleep. Europe is stretching out her hands, and the Macedonian cry comes from across the broad waters, "Come over and help us." The work here has advanced very slowly, for want of men and means. Where are the idlers in the market places? Let them arouse, and place themselves where they may be trained to render acceptable service. Oh, my heart is full to bursting when I think what ought to have been done here in Europe in days gone by, and how far the work might now be advanced if those who have received the light of present truth had been faithful to their trust! If so many had not wrapped their talents of ability and money in a napkin, and buried them in the earth; if the church had done the work that God made it her duty to do, we should today have thousands rejoicing in the truth here, and there would be light-bearers in all parts of Europe. Brethren, God calls upon you to redeem the time. Make haste to unearth your buried talents. If God has intrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. What if some do become poor by investing their means in the work of spreading the truth? Your Master for your sakes became poor; and by following his example, you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means are far safer placed in the cause of God than deposited in a bank, or invested in houses and lands. No thief can approach them, no fire can consume them. They are laid up in bags that wax not old.

When Jesus ascended to heaven, he committed his work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of his truth. "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you alway, even unto the end of the world." This solemn commission reaches us in this age. God leaves with his church the responsibility of receiving or rejecting it. Many seem to rest perfectly easy, as if heavenly messengers were to come to this earth, to proclaim with an audible voice the message of warning; but while angels have their work to do, we are to do ours in opening the Bible truth to those who are in darkness. Is your interest selfishly shut up in your own family, to your church? God pity your narrowness! You should have that undying zeal, that far-reaching love, which encircles the world. Those who are not called to go to foreign countries have a work to do in their own borders, to keep up the interest in their churches by well-directed effort, that they may be spiritual and self-sacrificing, and by their means and earnest prayers may aid those who enter new and

difficult fields. Ministers should not do work that belongs to the laymen, thus wearying themselves, and preventing others from doing their duty. They should teach the members how to work in the church and community, to build up the church, to make the prayer-meeting interesting, and to train for missionaries youth of ability. The members of the church should co-operate actively with the ministers, making the section of country around them their field of missionary labor. Churches that are weak or few in numbers, should be looked after by sister churches.

The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for being shut up to his own selfish interests. There is work for every mind, and for every hand, work adapted to different minds and varied capabilities. Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light. Is it any marvel that God does not visit the churches with greater manifestations of his power, when so large a number are shut up in themselves, engrossed in their own interests? It is thus that their piety becomes weakened, and they grow bigoted and self-caring; but by working for others they would keep their souls alive. If they would become co-laborers with Jesus, we should see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond our own border. Oh, if the church would arise, and put on her beautiful garments, the righteousness of Christ, what a change would be realized in her influence, and in her spiritual condition! The jealousies and fault-finding, the heart-burnings, the envy and dissensions, the strife for supremacy, would cease. A close sympathy with Christ and his mission of love and mercy, would bring the workers into sympathy with one another, and there would be no disposition to cherish these evils, which, if indulged, are the curse of the church. In giving attention to the work of saving souls, they would be stimulated themselves to greater piety and purity; there would be a unity of purpose, and the salvation of precious souls would be felt to be of such great importance that all little differences would be completely swallowed up.

The Lord holds the church responsible for the souls whom they might save. If his people were to see themselves as God sees them, they could not endure to look their responsibilities and delinquencies in the face. Self-reproach would overwhelm them. Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be the children of God, you are your brother's keeper. God has intrusted to you sacred truths. Christ abiding in the individual members of the

church is a well of water, springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others. Men are perishing close by your own doors, while they hew out to themselves broken cisterns that hold no water. Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and sins. Have we the truth for these last days? If we have, it must be carried to every nation, kindred, tongue, and people. Ere long, the living and the dead will have been judged according to the deeds done in the body, and the law of God is the standard by which they are to be tested. Of this they must now be warned. God's holy law must be vindicated, and held up before them as a mirror.

But this work requires means. It is true that times are hard, that money is not plenty; but the truth must be spread, and money to spread it must be placed in the treasury. Many are trembling with fear because the work moves faster than their slow faith, and means is expended more rapidly than it comes into the treasury; and yet we have taken only the first few steps in advance. Our message is world-wide; yet many are doing nothing, and many more, so very little, and with so great a want of faith, that it is next to nothing. Shall we abandon the field that has already been opened in foreign countries? Shall we drop part of the work in our home missions? Shall we be disheartened at a debt of a few thousand dollars? Shall we falter and become laggards in the very last scenes of this world's history? My heart says, No, no! I cannot contemplate this question without a burning zeal in my soul to see this work go. We would not deny our faith, we would not deny Christ; yet we shall commit this fearful sin unless we move forward, as the providence of God opens the way. The work must not stop for want of means. More money must be invested. "Sell that ye have and give alms." There is a time coming when commandment-keepers can neither buy nor sell. In the last extremity, before this work shall close, thousands of dollars will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the great work of preparing souls to stand in the great day of God, and they will give hundreds as readily as five dollars are given now. But let us not dishonor God by thinking that the church has not the means to do all the work that devolves upon her just now.

None need be in darkness concerning their duty if they make God's word their rule. They should study the instructions given by Christ upon different occasions, and should put them in practice. The Saviour has bidden us, "Lay not up for yourselves treasures upon earth, ... but lay up for yourselves treasures in heaven." Some selfishly

retain their means during their life-time, trusting to make up for their neglect by remembering the cause in their wills. But not half of the means thus bestowed in legacies, ever benefits the object specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stewardship upon another. Do just as Christ has directed you, and you are in a safe path. In obeying this injunction, our example will preach louder than words. The highest display of the power of the truth is seen when those who profess to believe it give evidence of their faith by their works. Those who believe this solemn truth, should possess such a spirit of self sacrifice that the worldly ambition of the money-worshiper will be rebuked. We shall be brought into straight places in our work. Trials will come. God will test the strength of our faith. He will prove us to see if we will trust him under difficulties. The silver and the gold are the Lord's; and when his stewards have done their duty fully, and can do no more, they are not to sit down at ease, and let things take their course. It is then that they should cry to God for help. There should be stated seasons for prayer. Let those who have faith seek the Lord earnestly, remembering that the "kingdom of heaven suffereth violence, and the violent take it by force."

The church has, with open hand and heart, come forward to the work hitherto, and she will do it yet. We have confidence in her integrity, and she will not be the poorer for the multitude and costliness of her gifts. The offerings of the church have in many instances been more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not followed the workers, like sharp sickles, into the harvest field. It is true that there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands; but there has been a lack of heart-felt sympathy with laborers, a lack of real burden of soul, that the means invested may do its work. This is the ground of our difficulties. This is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul to watch and pray for the success of the work. Let every one who gives of his means, also send up his prayers daily that it may bring souls to the foot of the cross. And in every church, once a week at least, let there be a season set apart for praying for this work. Let all be united, not mingling in their petitions other wants, such as blessings for the sick and needy, but having a specific object for their faith and entreaties. Brethren, move high heaven by your prayers for God to work with the efforts of his servants. The Lord has agencies which he will put in operation in answer to the importunate prayers of faith. He will fulfill his word, "Lo, I am with you always, even unto the end of the world."

Our work is calling attention to us as a people. We are signs and wonders in the world. Seventh-day Adventists are making progress, doubling their numbers, establishing missions, and unfurling the banner of truth in the dark places of the earth; and yet the work moves far more slowly than God would have it. The members of the church are not aroused to put forth the earnest individual efforts they are capable of making, and every branch of the work is crippled for the want of fervent piety and devoted, humble, God-fearing workers. There is a class that are represented by Meroz. My heart is sore troubled for these. The missionary spirit has never taken hold of their souls. The calls for foreign missions do not stir them to action. What account will these render to God, who are doing nothing in his cause, nothing to win souls to Christ? Such will receive the denunciation, "Thou wicked and slothful servant!" The interest and labors of the church must be extended more earnestly and decidedly to both home and foreign missions. There should be deep heart-searching among our young men and women, to see if they have a work to do for the Master. There is work to be accomplished that money cannot do. Heart devotion is needed now. The destitute portions of the field must be supplied with earnest laborers. Warm, loving hearts are wanted. We must have great faith and corresponding works. All who go into the missionary field will have hardships and trials to endure; they will find hard work, plenty of it; but those who have the right stamp of character will persevere under difficulties, discouragements, privations, holding firmly to the arm of the Lord. They will show a zeal that will not flag, a faith that will not yield, a resolution that will not weaken. They are doing no more than God requires when they dedicate themselves soul, body, and spirit, to his service, becoming partakers with Christ in his sufferings. If they share his self-denial and cross-bearing, they will be partakers also in his joy,--the joy of seeing souls saved through their instrumentality in the kingdom of glory.

We need to cry to God as did Jacob, for a greater baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the mighty God of Israel. Let the ministers walk humbly before the Lord, weeping between the porch and the altar, and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Let the members of the church lay aside their pride and ornamentation. Instead of being expended for needless things, let their means flow into the treasury of the Lord. Thousands of dollars would thus be brought in to supply the wants of the cause.



But more than this is to be done. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus and his life of self-denial and sacrifice. Let genuine love, piety, and faith be cherished in the heart, and their precious fruits will appear in the life. Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done ten years ago. Our plans must be enlarged, our operations extended. What is needed now is a church whose individual members shall be awake and active to do all that is possible for them to accomplish. We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess, offers the highest encouragement to the most devoted and self-sacrificing and persevering effort that mortal energies can bestow. We should have the courage of heroes, the faith of martyrs.

October 19, 1886

### **Labors in Christiana**

July 2 we arrived in Christiana. We were met at the station by friends, and taken to the rooms which had been prepared for us in a part of the old office building formerly used as a meeting-hall. These rooms were fitted up very comfortably, and were made attractive by a variety of house plants. We were glad to meet Bro. and Sr. Clausen, so recently from America, and other friends with whom we formed an acquaintance at our visit last fall.

Sabbath, July 3, we met with the church in their hall in the new publishing house, a pleasant and commodious place of worship. I spoke to them from 2 Peter 3:11 : "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." I urged upon them the importance, since they had received so great light, of having corresponding works. The genuine receiver of truth is a doer of the word, and not a hearer only. As the truth is brought into the life, the whole character is changed. "Old things are passed away; behold, all things are become new." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The truly converted soul will become gentle and condescending. His character will be marked with simplicity. He will be spiritually-minded. Self-exaltation will cease. His affections have entered a new channel. He loves Jesus with the whole heart, and he loves his brethren as the purchase of the blood of Christ. Here is the fruit that will certainly appear in the renewed heart.

We have a most solemn faith. Believing as we do that Christ is soon to come, what manner of persons ought we to be in all holy conversation and godliness! What holy energy and diligence should be manifested in our lives! It should be our delight to do the will of God; and if we do his will, we shall be found of him in peace, without spot, and blameless.

An appointment had been made for me to speak Sunday afternoon at Laurvig, about seventy miles from Christiana. We went to this place by steamer, leaving Christiana at ten o'clock Saturday evening. The little steamer was so crowded that we could not obtain a state-room, but the seats in the ladies' cabin served us for berths. The

night seemed long, and we were glad to see, about two o'clock, the red eastern sky foretelling the sunrise.

We arrived in Laurvig at 5 A. M., and were met by Bro. E. G. Olsen, and taken to our rooms at the hotel, where we spent the morning in sleeping. After taking dinner with Bro. and Sr. Olsen, we visited a beautiful forest park, an extensive grove of beech-trees, which is said to be the only beech grove in Norway. What especially interested me was, while it was a place of public resort, no alcoholic liquor of any kind was allowed to be sold there. Nothing stronger than soda water was dealt out to visitors.

In the afternoon I addressed a good congregation from Luke 10:25-28: "A certain lawyer stood up, tempting him, and saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." I showed from the words of Christ what constitutes true holiness, that faith and obedience go hand in hand.

In this place, as in Orebro, are to be found the claimants of sanctification, some of whom, not satisfied with the boast of perfect holiness, make the most presumptuous claims, one man even professing to be Christ himself. This spurious sanctification has a bewitching power very similar to that of Spiritualism, and as difficult to break. Its advocates claim to be holy while they are workers of iniquity, calling sin righteousness, and righteousness sin. Satan uses this class to bring contempt upon Bible religion.

Under Bro. Olsen's labors a good interest had been manifested in Laurvig, and about twenty had begun to keep the Sabbath. We felt a deep interest in this little company. Some of its members were converted from a life of dissipation. The appearance of one of these brethren impressed me forcibly; his countenance bore in so marked a manner the impress of the spirit of Jesus that one could but say, This man is indeed born of God. He is poor, dependent upon his daily labor for support, and on account of the Sabbath he expects to lose his position; he is no longer young, and infirmities press upon him; but he has the peace of Christ. The truth he loves has done much for him; there has been a decided change in his whole life. The fountain has been purified, and the change is evinced by the sweetness of the stream that flows from it.

The renewed man can say, "For me to live is Christ." I much desired to remain longer in this place; but duty called us elsewhere, and on Monday we returned to Christiana.

We felt much burdened for the church in this place; for we knew that it was not in a healthy condition. While some of its members were earnest and devoted, earnestly striving to follow Christ, there were others of that class whom the apostle calls vain talkers, whose mouths must be stopped. Their religion consists in prying into the affairs of others, as if the Lord had placed them on the judgment-seat to criticise and condemn their brethren. They have carried their reproaches and accusations from household to household, and instead of being promptly rebuked, they have found listeners. Those who thus give ear to these fault-finding ones are equally guilty; for they are encouraging them in their cruel work. Whoever lends himself to this work of evil surmising, reproach, and accusation, is rendering service to Satan, who is the accuser of the brethren, accusing them before God day and night. Those who have Christ abiding in the heart will not be engaged in any such work; they will be as far removed from it as the east is from the west.

Those who are associated together in church capacity have entered into a relationship with one another which implies mutual responsibility. They have individually pledged themselves to God and to their brethren to build up one another in the most holy faith,--to build up, not to tear down. No church can be in a healthy, flourishing condition unless its leaders shall take firm, decided measures to repress this fault-finding, accusing spirit wherever it exists. Its indulgence should be made a matter of church discipline; for it is a violation of the law of God, a violation of the rules which Christ has laid down for preserving order in the church. If these mischievous talkers are not subjected to church discipline they become confirmed in their evil work, and God charges the guilt upon the church.

It is impossible to express the pain and trouble caused by the false tongue. The atmosphere surrounding the soul is vital with influences for good or evil. There are persons whose presence leaves a taint on everything wherever they go. An intelligent Christian lady, after a scandal-monger had left her house, set all the doors and windows wide open to cleanse the atmosphere of its pollution. The professed followers of Christ should realize that the influence of their words and acts not only has a bearing upon themselves, but extends outside the church. If they could see the mischief wrought by their careless words, the repetition of vague reports, the unjust censures, there would be

far less talking and more praying when Christians assemble together.

At the bar of God there will be opened before us astonishing revelations of the results of evil-speaking. At that bar the deceitful tongue, the cruel tongue, that has been so unsparing in its accusing and denunciation, will receive from the Judge of all the earth the same judgment that it has passed upon others. Vain talkers will then be called to meet their work, to answer for the souls that have been turned from the truth by their wicked words.

The members of the church need to be educated to realize their accountability. They should feel that it extends to all the minutest acts of life, to the words and to the thoughts. We must individually meet our whole life again before God's throne, and give an account, not only for all we have done, whether good or evil, but for all the good we might have done yet failed to accomplish because we were not consecrated to God.

We spent two weeks in Christiana, and labored earnestly for the church. The Spirit of the Lord moved me to bear a very plain testimony. At our last meeting especially, I presented before them the necessity of a thorough change in the character if they would be children of God. When they come to worship before the Lord, it should be with subdued and reverent hearts. The house built for his worship is a sacred place, not a place for unholy feelings, malice, fault-finding, and bitterness of spirit. I urged upon them the necessity of deep repentance, confession, and forsaking of the sins which had shut away the sweet spirit of Christ from the church. We then called for those to come forward who would take a decided position on the Lord's side. Many responded. Some good confessions were made, and earnest testimonies were borne. We hope that this move is but the beginning of a decided advance on the part of many members of this church.

The Lord is willing to work for the church if they will in his fear go to work for themselves. They must individually make earnest efforts to reach a higher standard; but the church cannot rise while the mischief-makers are allowed to do their work of death. Each member of the church should do all in his power to eradicate this curse. God would have his children keep guard, not only over their words, but over their thoughts. Let the heart be closed firmly against all evil reports and meddling talkers, and let it be opened wide to receive God's light and love. Let the soul receive the impress of the divine image, that it may reflect Jesus to the world.

The grace of Christ in the soul is represented as a well of water springing up into everlasting life. The heart imbued with the spirit of Christ renders back love and obedience, gratitude and thanksgiving, thus showing forth the praises of Him who has called us out of darkness into his marvelous light. How terrible a thing it is to disappoint Jesus by failing to do this work which he expects of us, and which we can do if his light is shining in our hearts! The world is to be warned by the solemn truths which God has committed to his people. And the condition of the church is making its impression either for or against these truths. A perishing world has need of living Christian men and women, in whom Christ is abiding, and in whose daily life he is revealed. A church whose members are quickened by personal connection with Jesus will have an influence upon unbelievers. Their purity of character, their inflexible fidelity, their Christ-like meekness, are a light to guide other souls to Christ and to the truth.

October 26, 1886

## Visit to Copenhagen

From Christiana we went by steamer direct to Copenhagen. This was a pleasant journey of about twenty-four hours. Much of the way we were in sight of land. Christiana is situated at the head of a bay, or fiord, extending about fifty miles into the country from the sea. While passing through this fiord we have a fine view of the scenery on each side. Sometimes the bay narrows so that there seems to be little more than room to pass, and again widening stretches away to a great distance. Along the coast are mountains, sometimes covered with pine forests, and again bare and rocky, while here and there are clusters of little houses, perched high upon the rocks.

Arriving in Copenhagen, we found Bro. Brorsen waiting for us. Eld. Matteson's family, with whom we stayed last fall, had moved to Stockholm, and we now took rooms at the hotel. We were very pleasantly situated. Just across the street were the city botanical gardens, of which we had a fine view from our windows. The grounds were very attractive, and being open to the public afforded us a pleasant place to walk, apart from the noise and confusion of the crowded streets. My health improved much after coming to Copenhagen, so that I was in a better condition to labor than when I left home.

Our meetings here were appreciated, and seemed to be a blessing to the church. Last fall there were only about a dozen in Copenhagen keeping the Sabbath. Since that time there have been several valuable additions to their number. Those who have received the truth, have moved very cautiously. Some have been six months searching the Bible, like the noble Bereans, to see if these things are so. Among this number was a retired sea captain, who was a member of the Methodist Church, and a teacher in their Bible class. The members of his class were very much attached to him, and he had hoped, by moving with wisdom and caution, to bring some of them to accept the truth. But the minister, learning of his change of views, became alarmed, and deprived him of his class. This brother's testimony in our meetings revealed a warm interest in this work. He said that in past ages the gospel had gone from the east to the west, and now he thanked God that the precious light of truth was returning with increased power from the west to the east.

In one of our meetings a stranger arose to speak, saying that he had not been in Copenhagen before for years; he could not see anything good there; but he was thankful he had come now. He had never listened to such things as he had heard in that meeting. He believed that the time had come for the outpouring of the Spirit of God, spoken of by the prophet Joel. He seemed deeply moved, and expressed a desire to go with this people. He also attended the Sabbath-school, which was conducted by Bro. Oyen with life and spirit, presenting a marked contrast to the ordinary Sunday-school. The stranger seemed greatly interested in the exercises, and at the close he spoke again, saying that he had never before seen anything like it; that he must go home and tell his Baptist brethren all that he had seen and heard.

This man's wife, who was present at the meeting, had been a Sabbath-keeper for several years, and had been bitterly opposed by her husband. The change in him was to her an unexpected blessing, and she was filled with joy. With Sr. Matteson as interpreter, she afterward came to speak to me, and with deep emotion expressed her gratitude for what she had heard.

One brother who with his wife has recently accepted the truth, is a first-class carpenter. He stated his faith to his employer, saying that he could not work on the seventh day; but instead of being discharged, as he had feared, he was retained and allowed to keep the Sabbath. Whatever one's business or calling, it always pays to be thorough, to do our very best, and to be continually learning and improving. Those who do this, will be retained by their employers when others, who are less capable and efficient, are discharged. And, as a rule, those who are faithful and thorough in their business will bring the same characteristics into their religious life. God grant that this may be the case with this dear brother.

There are some who have had to take less pleasant and profitable positions because they keep the Sabbath; yet they are not discouraged, but are fully decided to obey God's commandments. There are others who are convinced of the truth, and are endeavoring to arrange their business so they can keep the Sabbath. One encouraging feature which we noticed in the little company here is that they are all anxious to have special efforts made to spread the truth in this large city, well knowing that such labor will involve efforts and responsibility on their part.



If those who have received the truth will let their light shine out to others in meekness, holiness, and love, they will be a power for good in the world. Every truly converted soul will, like Daniel, Ezra, and other faithful servants of God, stand as a witness for him amid the almost universal apostasy. They will catch the divine rays of light shining from God's word, and will reflect it to the world. If his servants under the former dispensation were to shine brightly, as lights amid the darkness, how much more should we in this age, when in addition to the light which they had, we have all the increased light which has since been shining from God's word and from his dealings with his people. When the Christian church was established, the light of heaven was in the midst of it, and its bright beams penetrated everywhere. So it should be now.

God has given the individual members of his church ability to exert an influence on other minds. He expects all to improve in ability by putting to exercise the talents he has lent them. The pen, the power of speech, and the affections sanctified, are to be used in his work of enlightening the world. And as we thus work in his order, he will be constantly renewing, sanctifying, elevating, and increasing our powers, that we may accomplish a greater amount of good. The Christian no longer asks, What is agreeable to self, or for my own interest? but, What is God's will? what is for his glory, and the good of my fellow-men? How can I be instrumental in the salvation of souls? Every one who is a partaker of the divine nature will feel the burden of souls. He will love as Christ loved and work as Christ worked, expecting the reward at the end of the warfare. What is needed in every church is the vitalizing spirit of Christ, earnest, practical piety. In Christ we can do all things; without him we can do nothing.

While in Copenhagen we visited several beautiful parks, and one day ascended the "round tower," a very large and high tower connected with an old church. The ascent to this tower is not by stairs, but by an inclined plane, winding round and round, nine stories high. From this point a few stairs take us to the roof, which commands an extensive view of the city and the surrounding towns and islands. The ascent to the tower is so gradual, and the passage so wide, that several horses could be driven abreast. We were told that Peter the Great and Frederick IV. rode to the top of this tower, and while looking down from the dizzy height the former said to his companion, "Which of us has soldiers who would prove their loyalty by throwing themselves down from here if their king required it?" Frederick replied that he could not claim to have any soldier that would do this, but he could say that he was not afraid to sleep in the house of the poorest subject in his kingdom.

As I looked down upon the great city, I could but think of the scenes that will be witnessed here when Christ shall come. This city is given up to pleasure and worldliness. Beer-drinking and card-playing, dancing and reveling, absorb the attention of the people. The multitudes will mock at the message of warning. Like the dwellers in Sodom, they will be awakened only when it is too late. As the sun arose for the last time upon the cities of the plain, the people thought to commence another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as the thunder peal from an unclouded sky, fell balls of fire on the doomed capital. "So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. The world will be rocked to sleep in the cradle of carnal security. They have been taught by their ministers to believe that the second advent of Christ is to be spiritual or to take place in the distant future, and the warning of his soon coming is denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth, and all are saying, Where is the promise of his coming? Then it is that the voice of the archangel and the trump of God are heard. Oh, what terror will then overwhelm the wicked! What cries of anguish will be heard from those who have derided the overtures of mercy from God's messengers! The bolts and bars by which they sought to guard their treasures are rent asunder by the mighty earthquake. The grand and magnificent buildings are shaken down, and the guilty triflers are buried in the ruins.

Says the apostle, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Yet Jesus sees that even those who have received the light are in danger of becoming careless and losing the spirit of watchfulness, and he addresses to them the solemn warning words, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping." Increased vigilance is our only safety. The waiting, watching ones will be actively engaged in preparing to meet their Lord. They will keep a faithful watch over themselves lest the least sin shall defile the character. They will maintain strict temperance. Humility and simplicity will characterize every

action, in harmony with the truth they hold. We cannot be too careful in our preparation that we may meet the Lord in peace. Our powers should be tasked to the utmost to understand the word of God, and to heed its warning and counsels. We should seek earnestly to adorn the soul temple in a manner to please our Lord. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Those are watching most nobly and truly who are laboring with the greatest diligence to arouse souls to their danger. All heaven is astir, actively engaged in preparing for the great day of God's vengeance, the day of Zion's deliverance; and shall not equal earnestness and zeal be manifested by his people on the earth?

The little while of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. Let the blessed hope of our Saviour's soon appearing inspire us with fresh courage, and give vigor to every Christian grace. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

November 2, 1886

### **"Hold Fast, and Repent"**

You to whom are committed the sacred, testing truths for this time, are you faithful to your God-given trust? Every one wields an influence over the destiny of other souls. "Ye are the light of the world." A faithful discharge of duty on your part will have a telling influence on the impenitent; but if you neglect the work which God has given to you, some soul will be lost. Consider this matter, I pray you, in the light of God's word; and may your souls feel the burden of your intrusted responsibility. Oh that there might be a turning to the Lord by every member of the church, that the earnest, fervent piety of each might be a message of warning to the sinner! "Be zealous and repent," is the word of God to his professed people. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a pure Christianity. Great dangers are lurking for us on every side. When they most need the presence of God, many have it least. They are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God. Like the teachers of Israel, you may explain Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experimental knowledge of the Scriptures, they would not have been ignorant of the power of God. Like them, we have great light and privileges; but many do not respond to these, and herein lies their peril. When Jesus wept over Jerusalem, his tears were for all who abuse present privileges. He wept that so many who profess his name fail to become what God designed them to be; that they continue in sin and weakness, while he is willing and able to save them if they will but come to him. The Saviour says, "What more could I have done that I have not done in it?" He has dealt with his people as a loving father with a wayward and rebellious child. But he sees grace resisted, privileges abused, opportunities slighted. Where he had a right to expect earnest, vital piety, he sees insincerity, hollow formalism, and Pharisaic pride. Neglect of light is chargeable on those whom God has intrusted with great and solemn truths. Ingratitude for God's mercies, abuse of blood-bought privileges, stand registered against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited on those who have had so great light, yet are so

cold and unimpressible that no light shines from them to the world.

God has loaded us with his benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God's servants have wept and prayed over the lukewarm state of the church. Some may arouse, but only to fall back into unconsciousness of their sin and peril. Passion, worldliness, malice, envy pride, strife for supremacy, make our churches weak and powerless. Some of Christ's ambassadors are carrying a heavy burden on their souls, because their message is treated by so many as an idle tale. The eye of Jesus, looking down the ages, was fixed upon our time when he said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" It is still thy day, O church of God, whom he has made the depository of his law. But this day of trust and probation is fast drawing to a close. The sun is fast westering. Can it be that it will set, and thou not know the things that belong unto thy peace? Must the irrevocable sentence be passed, "But now they are hid from thine eyes"? I tell you there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let thee go except thou bless me." It will be of no avail to make a spasmodic effort, only to fall back into spiritual lethargy and lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges unimproved, the soul temple filled with desecrated shrines,--all is recorded in the books of heaven. But most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest.

The Saviour speaks to his people, "Be zealous and repent." It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not my delegated prophets that you have refused to hear, but your Redeemer, your only hope. If ye are destroyed, it is yourselves alone that are responsible. Ye will not come to me that ye might have life. "O, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." I desired to save you, but ye would not be doers of my word. The arm strong to save, is also strong to punish. Jesus is now looking from heaven above with yearning pity upon thee, even thee in this thy day, O thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless all shall give earnest heed to the things that belong to their peace, the words of Christ may at any moment be applicable to them: "Now they are hid from thine eyes." I intrusted thee with a solemn, sacred message of truth to be made

known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thy hand.

Will our churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God? The present is our day of visitation. Look not to a future, more convenient season, when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. "Today," saith the Spirit of God, "if ye will hear his voice, harden not your heart." Today go about the work, else you may be one day too late. The impression that you have now may not be as strong tomorrow. Satan's snare may close about you. The candlestick may be moved out of its place, and you left in darkness. "See that you refuse not him that speaketh." Says the true Witness, "Behold, I stand at the door and knock." Every warning, reproof, and entreaty in the word of God, or through his delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar his entrance. Jesus is knocking through the prosperity he gives you. He loads you with blessings to test your fidelity, that they may flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings he has given?

There are some whose hold on life is weakening. Disease is preying upon them. Soon will come the time for the separation from all earthly things. Will they venture to trifle with God now? Will they rob him by withholding help from his cause? Are there any who will prefer perishable, earthly treasure to the heavenly, immortal substance? Christ is making his last appeal to hearts. How importunate his entreaty, how reluctant he is to give you up to separation from his love and presence forever! Still is heard the step of Him who waiteth at your door; his voice is yet pleading for entrance; but there is a point beyond which his forbearance will not reach. Shall the words be written over the doomed doorway, "Ephraim is joined to idols: let him alone"? Shall it be spoken concerning you, He is joined to his idol of sensuality: let him alone? He is joined to his idol of earthly treasure: let him alone? He is joined to his idolatry of self: let him alone?

The Sun of righteousness may set this very day for those who have had great light and privileges, and have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent. Oh, it is peace that you need,--Heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; but Jesus offers it as a gift. It is yours if you will but reach out your hand and grasp it. Many are weary of their half-hearted service. Their souls cry out after the living God. We are so weak, so helpless, yet so desirous for a better state of things, that we turn away from a religion that has no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul.

Let the minister of God in his labors lean upon the arm of infinite power. Let him lay bare his soul in the secret place alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry as did Jacob, for the Comforter. Never trust in what you yourself can do. Your wisdom is but foolishness. Ever keep in heart the knowledge that we are laborers for God. The Lord is leading his church in these last days as he led ancient Israel. While he gives them warnings, reproofs, and encouragement through his delegated servant, Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people today. Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions. The warning to the Sardis church is applicable at this time: "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. 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." And to us also the promise is extended, "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."

November 9, 1886

### **Mental Inebriates**

What shall our children read? is a serious question, and demands a serious answer. I am troubled to see in Sabbath-keeping families periodicals and newspapers containing continued stories that leave no impress of good upon the minds of the children and youth. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to maturer years destitute of true piety and practical godliness. These dear youth need so much to put into their character-building the very best material--the love and fear of God and a knowledge of Christ. They should copy his example in denying self, in living to do good, and in obeying all God's commands. Christ says, "I have kept my Father's commandments."

But many know little or nothing of the reasons of our faith, and have little of an intelligent knowledge of the truth as it is in Jesus. The mind is feasted upon sensational stories, and the brain is excited just according to the food given it. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are restless or dreamy, and are unable to converse save upon the most commonplace subjects. Religious thought and conversation is a channel quite foreign to their minds. I have felt sincere pity for these souls when I have considered how much they were losing by neglecting opportunities for knowledge of the religion of Jesus Christ, in whom our hopes of eternal life are centered. How much precious time is wasted in which they might be studying the Pattern of true goodness and loveliness of character! They might become like Jesus, pure and undefiled in a world of fierce temptation, reflecting the rays of light from the character of our blessed Example. Thus confessing Jesus to the world, they would reveal on whose side they stand.

But when an appetite for reading exciting, sensational stories is cultivated, and the habit of reading any and every thing that is to be had, is established, the moral taste is perverted, and the mind is unsatisfied unless fed upon this trashy, unwholesome food. I am pained to see young men and women thus ruining their usefulness in this life, and failing to obtain an experience that will prepare them for an eternal life in heavenly



society. I can think of no more fit name for them than mental inebriates. Intemperate habits of reading have a similar effect upon the brain to intemperance in eating or drinking.

I am personally acquainted with some who have lost the healthful tone of the brain through wrong habits of reading; and they will go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, will become to them unendurable trials and insurmountable obstacles, and life will be to them a constant shadow. The nerves of the brain are constantly and unnecessarily taxed by this passion for reading. The nobler powers of the mind, adapted to higher pursuits and contemplation, are educated to be contented with commonplace, yes, worse than commonplace, things, and are thus abused, debased, and dwarfed. Those who indulge the habit of racing through an exciting story, are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. When the intellect is fed and stimulated upon this depraving food, the thoughts become impure and sensual. Youth and even those of mature age have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn and refused to act, some of its fine mechanism gave way, and paralysis was the result. There are men and women now in the decline of life who have never recovered from the effect of intemperance in reading. The habit, formed in early years, grew with their growth, and strengthened with their strength. Determined efforts to overcome this sin of abusing the God-given power of intellect were partially successful; but many have never recovered the vigor of mind God bestowed upon them.

Others continue as they began. All desire to be practical Christians ends with the wish; for they cannot be truly Christ-like, and continue feeding mind and soul upon the class of literature they have chosen. Professedly obeying God and loving his word, they are crowding their minds with all kinds of sensational reading, until their moral powers are perverted, they become useless in the world, and God is dishonored. I have seen Sabbath-keeping young ladies fairly unhappy unless they had on hand some new novel or some paper with an exciting, fascinating story. During their leisure moments the mind craved stimulation, as the drunkard craves intoxicating drink. These youth manifested no devotion; no heavenly light reflected upon their associates to lead them to the Fount of knowledge. They had no deep religious experience. If this class of reading had not been constantly before them, there might have been some hope of their

reforming; but they craved it constantly, and must have it.

Persons who indulge the habit of story-reading make no progress mentally or morally. The time so devoted is worse than wasted. The gospel seed that is sown in the heart remains unfruitful, or is choked by the weeds sown by such reading. Seed that does not spring up and bear fruit loses its power of germinating. The fig-tree which bore no fruit was doomed to be cut down, condemned as an encumbrance to the very soil it occupied. God requires healthy growth of every tree in the garden of the Lord. But story-reading dwarfs the intellect. Childhood and youth are the time to begin to store the mind, but not with the chips and dirt found in modern newspapers and sensational literature. The mind should be guarded carefully. Nothing should be allowed to enter that will harm or destroy its healthy vigor. But to prevent this, it should be preoccupied with good seed, which, springing to life, will bring forth fruit-bearing branches. If all kinds of seed are sown--good and bad indiscriminately--the mind's soil will be impoverished and demoralized by a wild and noxious growth. Weeds of every kind will flourish, and good seed attain no growth at all. A field left uncultivated speedily produces a rank growth of thistles and tangled vines, which exhaust the soil and are worthless to the owner. The ground is full of seeds blown and carried by the wind from every quarter; and if it is left uncultivated, they spring up to life spontaneously, choking every precious fruit-bearing plant that is struggling for existence. If the field were tilled and sown to grain, these valueless weeds would be extinguished, and could not flourish.

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth. The children should be educated to reject trashy, exciting tales, and turn to sensible reading that will train their minds to be interested in Bible story, history, and arguments. If their imagination becomes excited by feeding it upon highly-wrought fictitious stories, they will have no desire to search the Scriptures or obtain a knowledge of truth to impart to others. Truth is what our youth should read and study, not fiction--truth to be practiced every day, that truth which Christ prayed might sanctify his disciples.

When the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature, that enfeebles the moral powers, and wrecks the faculties

God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading.

Parents are asleep as to the importance of this subject. Instead of recommending your children to read "Robinson Crusoe" or fascinating stories even of real life, such as "Uncle Tom's Cabin," open to them the Scriptures, and have hours of reading God's word and searching the Scriptures for evidences of his truth. Parents can choose, if they will, whether or not their children's minds shall be filled with pure and holy thoughts and sentiments; but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the expanding minds of their children, that proper habits and tastes may be formed. The Bible would not be neglected as it is if parents would take the proper course in teaching it to their families. The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought.

The Bible should be a book for study. The precious pearls of truth do not lie upon the surface, to be found by a careless, uninterested reader. Christ knew what was best for us, of whatever age, when he commanded us, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jesus, the greatest teacher the world ever knew, would have men and women and children and youth reach the highest standard of excellence of character. He would have them become fully developed mentally, morally, and physically.

The holy Bible is neglected in many homes because so many other things are allowed to crowd it out. Center tables are covered with fictitious literature, newspapers, magazines, albums, and trinkets; and although the Book of books may be there also, its covers are seldom if ever opened by the younger members of the household, because of the ever-present temptation in the form of some alluring tale. Love for solid thought and reading is little cultivated by such literature.

Men who are under the power of the evil one, are inspired by him to write overwrought fictitious stories, with which our world is flooded. In this they are fulfilling Satan's own plan; for if left to itself, the mind naturally chooses such food, to the neglect of the important saving truths of God's word. Our youth and children, and even those of mature age, should firmly pledge themselves to abstain from indulgence in reading the fascinating novels and sensational literature of the day. They delude the

imagination, and fill the mind with such an amount of trash that there is no room for storing the sacred utterances of the prophets and apostles, who wrote as they were moved upon by the Holy Spirit.

The Lord, in his great mercy, has revealed to us in the Scriptures his rules of holy living, his commandments, and his laws. He tells us therein the sins to shun; he explains to us the plan of salvation, and points out the way to heaven. If they obey his injunction to "search the Scriptures," none need be ignorant of these things. The actual progress of the soul in virtue and divine knowledge, is by the plan of addition,--adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite; but we are to have a sense of the infinite. The mind must be taxed contemplating God and his wonderful plan for our salvation. The soul will thus be lifted above commonplace things, and fastened upon things that are eternal. The thought that we are in God's world, and in the presence of the great Creator of the universe, who made man in his own image, after his own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that he loves us, and cared so much for fallen man as to give his dearly beloved Son to redeem us, that we might not miserably perish, is a great one; and whoever opens his heart to the acceptance and contemplation of these great themes, will never be satisfied with trivial, sensational subjects.

Light and truth are within the reach of all and those who have the knowledge of the truth are to be as light in darkness; but if they do not set their minds to searching God's word, Satan will find chaff to fill their minds, leaving no room for the growth of the precious seed of truth. Amid the perils of these latter days, every individual member of the church should understand the reasons of his hope and faith, which are not difficult of comprehension if the mind is only kept free from the perverting and paralyzing influence of modern romance and fiction. There is work for the brain to do if we would grow in grace and the knowledge of the Lord Jesus Christ. Then let us labor most earnestly to impress and urge upon our children the necessity of understanding the reasons of our faith. We are surrounded with temptations so disguised that they allure while they taint and corrupt the soul. Satan varies his enticements to suit different minds; and he takes advantage of every circumstance to make his plans for a soul's destruction successful.

God inspired holy men to record for our benefit instruction concerning these

dangers that beset our salvation, and how to escape them. The great needs of the soul will be felt upon becoming acquainted with God's word. The Bible declares that obedience to all God's commandments is essential to our salvation. It teaches us our duty to him, and his will concerning us. We are pointed to the cross of Calvary, and the voice of God says, Look in faith upon Him whom your sins have pierced, and live. Direct the eye of faith to the Lamb of God, and the sins that bruised the blessed body and broke the tender heart of God's dear Son will become hateful and abhorrent. The heart must realize its sins and repent of them. If there is faith in the pardoning blood of Jesus, who is full of compassion and divine love, gratitude and heavenly joy will fill the heart. Confidence in the power of Christ to save will steal into the soul, and thoughts of heavenly things will fill the mind. Jesus, precious Jesus, will become the chief among ten thousand, and the one altogether lovely. Have we individually opened the door of our hearts to welcome the blessed Redeemer? If we have, we shall find no satisfaction in feeding upon husks; for we feast with Christ, and he feasts with us. Nothing more is wanted for the soul's comfort or salvation.

I call upon the children and youth to empty their minds of foolish vanities, and make Jesus their everlasting friend. Be sure you have a well-grounded hope. Nothing short of this should satisfy the soul. Make no mistake, for we are working for eternal results. It is insanity to be quiet and at ease as so many are at the present time, having no assurance that they are indeed sons and daughters of God. Eternal interests are at stake. Put away that story, fall upon your knees in prayer for strength to overcome temptations, and devote your time to searching the Bible. And when Jesus reveals himself to you as a sin-pardoning Saviour, reflect the heavenly radiance upon others. You need not remain in suspense; true light shines from God's word upon all hearts that are open to receive its precious rays; and it is your privilege to say, "I know that my Redeemer liveth." The Spirit will bear witness with your spirit that you are indeed children of God. You may commune with Christ, who will be within you a hope of glory. This is true religion. All else is deception, a delusion. Let us open our hearts to its influence, that when Christ comes, we may be ready to receive him in joy and peace.

November 16, 1886

## **The Duty of Forgiveness**

"Forgive us our debts, as we forgive our debtors." It is most difficult, even for those who claim to be followers of Jesus, to forgive as Christ forgives us. The true spirit of forgiveness is so little practiced, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge thereof, to those who have not experienced it for themselves it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life.

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, the angel told the women who had brought spices to the tomb, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself upon the tender mercy of the Master he had so wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord intrusted to him the care of the sheep and lambs of the heavenly fold, Peter knew that he was taken back into divine confidence and affection. To fulfill this charge, he would need to have that mind which was in Jesus Christ; and if he was converted, he would copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors; remembering the patient love of Christ toward him, affording him another opportunity to bring forth the fruit of good works, he would be more conciliatory toward erring ones.

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the long-suffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience, to be kind, even though they do not meet our expectations in every particular. The Lord expects us to be pitiful and loving, to have sympathetic hearts. The fruits of the grace of God will be shown in our deportment to one another.

We should keep always before us that, while claiming to be commandment-keepers, we must not be found to be commandment-breakers. The last six commandments specify man's duty to man. Christ did not say, You may tolerate your neighbor, but, "Thou shalt love thy neighbor as thyself." This means a great deal more than professing Christians carry out in their daily life. While they claim to be doers of God's word, they fail to make sure work by earnest practice.

When Christ was on earth, instead of removing from the commandments one jot or one tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. As Jesus taught the people practical godliness, the scribes and Pharisees were thinking that he was lowering the Old Testament standard; but Christ read their thoughts and understood their feelings like an open book, and reproved the self-righteous rulers in these words to the 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." "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Christ continues to impress upon his disciples the necessity of practicing the principles of the commandments. He tells them that the seventh commandment may be violated by the eyes and thoughts; therefore, the principles of God's law reach even to the intents and purposes of the mind. The Saviour seeks to impress upon his followers that merely believing the commandments is not enough; they must do them. He sets forth plain evidence that if we faithfully keep the ten precepts we shall love our neighbor as ourselves. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in

heaven is perfect."

"Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "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."

All the lessons and works of Christ were to show the elevated character of the law of his Father. If we have any just comprehension of the love wherewith he hath loved us, we will see that we come far short of doing his words. We claim to have special light in regard to the binding claims of God's law upon the whole human family, and we profess to be walking in that light. Let us critically examine ourselves, to see if we are living in obedience to the words of our Master in which he plainly points out the duty of his followers to their enemies as well as to their brethren.

Nothing short of unreserved consecration to God will place us in such a relation to him that we will rightly perform every daily duty, and cultivate a piety so thorough and practical as to make itself felt by all in the circle of our influence. We must guard ourselves against a love of self that will lead us to neglect to render obedience to the important instructions Christ has given. These lessons should be so impressed upon our minds that we will consider how our words and actions appear to those who behold them. We should studiously cultivate Christian courtesy at all times, which will keep us from neglecting that which is due to others. We must study the example Christ has left us, as revealed in his character; and then, all unconsciously to ourselves, we shall do the works he did. By reflecting upon those around us the rays of light we thus receive, we may bring to a saving knowledge of him those who know him not. If all who claim to believe the truth would practice the lessons of Jesus to love our neighbor as ourselves, there would be a forward, upward movement all along the line. We are to love souls for whom the Saviour died, with the pure unselfish love he manifested when he became our sacrifice.



Let heads of families look into their home life. Is this love exemplified in the family circle? Go farther in your self-examination: in your association with your brethren in church capacity, do you find unkindness, selfishness, or even dishonesty? Be sure that you examine and prove yourselves as Paul has directed: "Examine yourselves, whether ye be in the faith: prove your own selves." In the light of God's word, search carefully whether you truly have the love of God in the heart. "This is my commandment, That ye love one another as I have loved you." "He that saith he is in the light, and hateth his brother, is in darkness even until now."

The love of Jesus needs to be brought to bear upon our lives. It will have a softening, subduing influence upon our hearts and characters. It will prompt us to forgive our brethren, even though they have done us injury. Divine love must flow from our hearts in gentle words and kindly actions to one another. The fruit of these good works will hang as rich clusters upon the vine of character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"Long-suffering" is patience with offense; long endurance. If you are long-suffering, you will not impart to others your supposed knowledge of your brother's mistakes and errors. You will seek to help and save him, because he has been purchased with the blood of Christ. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." To be long-suffering is not to be gloomy and sad, sour and hard-hearted; it is to be exactly the opposite.

There are church members who never feel sweet peace and rest in Jesus. They have made no growth in grace, they manifest no increase in meekness and love. An impatient, fault-finding, critical, envious, suspicious spirit classes them as yet among those under the influence of the adversary of souls. If they would let the spirit of their Saviour come in, their cold, hard hearts would be melted, and the merciful love of Jesus would be communicated to others instead of this worrying, exacting spirit. Christ's followers are in this world for the purpose of working intelligently to pluck brands from the burning. A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. Every duty he will faithfully perform, thus becoming a beacon light.

Have you an unwavering trust in God? Lacking self-confidence, do you put your faith in him, rejoicing that you are privileged to be his child, even to suffer for his dear sake? Rejoicing in Christ as your Saviour, pitiful, compassionate, and touched with the feeling of your infirmities, love and joy will be revealed in your daily life. If you love Him who died to redeem mankind, you will love those for whom he died. A restful peace and happiness will fill your heart to overflowing when you believe that Jesus carries you and all your burdens.

Brethren, we are nearing the Judgment. Talents have been lent us in trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those yet in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified.

November 30, 1886

## **Love for the Erring**

Christ came to bring salvation within the reach of all. Upon the cross of Calvary he paid the infinite redemption-price for a world lost. His self-denial and self sacrifice, his unselfish labor, his humiliation, and, above all, the offering up of his life, testify of the depth of his love for fallen man. It was to seek and to save that which was lost that he came to earth. His mission was to sinners--sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with himself. The most erring, the most sinful, were not passed by; his labors were especially for those who most needed the salvation he came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, and the more earnest his labors. His great heart of love was stirred to its depths for the ones who were the most hopeless, and who most needed his transforming grace.

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept his salvation, bestowing all his efforts upon them, and receiving their gratitude and love. The true Shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the Shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him. He does not drive it back, but, oh wondrous love! he tenderly gathers it in his arms, and placing it upon his shoulder bears it to the fold. Then he calls upon his neighbors to rejoice with him over the lost that is found.

The parable of the prodigal son, and that of the lost piece of silver teach the same lesson. Every soul that is especially imperiled by falling into temptation causes pain to the heart of Christ, and calls forth his tenderest sympathy and most earnest labor. Over one sinner that repenteth, his joy is greater than over the ninety and nine who need no repentance.

These lessons are for our benefit. Christ has enjoined upon his disciples that they

co-operate with him in his work; that they love one another as he has loved them. The agony which he endured upon the cross testifies of the estimate he places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with him. None are to consider themselves special favorites of heaven, and center their interest and attention upon self. All who have enlisted in the service of Christ are to work as he worked, and to love as he loved even those who are in ignorance and sin.

But there has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. Many have manifested great coldness and sinful neglect, represented by Christ as passing by on the other side--keeping as far as possible from the very ones who most need help. The newly converted soul often has fierce conflicts with established habits, or with some special form of temptation, and he may be overtaken in a fault. Overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by his professed followers! When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of fully as great sins in some other direction, will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into willful, premeditated sin. As they see souls going astray, some fold their hands, and say, "I told you so. I knew there was no dependence to be placed upon them." Thus they place themselves in the attitude of Satan, exulting in spirit that their evil surmisings have proved to be correct.

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and he holds us responsible for pursuing a course which will drive them to discouragement, despair, and ruin. Unless they daily cultivate the precious plant of love, many who believe the solemn truths for this time are in danger of becoming narrow, unsympathizing, bigoted, and critical of others, esteeming themselves as righteous when they are far from being approved of God. Some are uncourteous, abrupt, and harsh. They are like chestnut burrs; they prick whenever touched. These do not rightly represent Christ, and they do incalculable harm by misrepresenting our loving Saviour.

We must come up to a higher standard, or we are unworthy of the Christian name. We should cultivate the spirit with which Christ labored to save the erring. These are as dear to him as we are. They are equally capable of being trophies of his grace, and heirs of his kingdom. But they are exposed to the snares of a wily foe, exposed to danger and defilement, and, without the saving grace of Christ, to certain ruin. Did we view this matter in the right light, how would our zeal be quickened, and our earnest, self-sacrificing efforts be multiplied to come close to those who need our help, our prayers, our sympathy and love.

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. Have we knowledge, we should instruct the ignorant. Has God blessed us with this world's goods, it is our duty to succor the poor. We must work for others' good. Let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those around them.

Those only live for Christ and honor his name who are true to their Master in seeking to save that which is lost. Genuine piety will surely manifest the deep longing and earnest labor of the crucified Saviour to save those for whom he died. If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others. The truth exemplified in the life will exert its power, like the hidden leaven, upon all with whom it is brought in contact.

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow his example, and work as he worked. It will often require a struggle to control our own feelings and refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily prayer and praise, a life which will shed light upon the path of others, cannot be maintained without earnest effort. But such effort will yield precious fruit, blessing not only the receiver but the giver. The spirit of unselfish labor for others gives depth, stability, and Christ-like loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated.

There is no room for sloth or selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perception, a steady, growing faith, and increased power in prayer. Those who are watching for souls, those who devote themselves most fully to labor for the salvation of the erring, are most surely working out their own salvation.

But how this work has been neglected! If the thoughts and affections were wholly given to God, think you that souls in error, under the temptations of Satan, would be dropped as carelessly and unfeelingly as they have been? Would not greater efforts be put forth, in the love and simplicity of Christ, to save these wandering ones? All who are truly consecrated to God will engage with the greatest zeal in the work for which he has done the most, for which he has made an infinite sacrifice. This is the special work to be cherished and sustained, and never allowed to flag.

God calls upon his people to arise, and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven.

Our meetings for worship should be sacred, precious occasions. The prayer-meeting is not a place where brethren are to censure and condemn one another, where there are to be unkind feelings and hard speeches. Christ will be driven from the assemblies where this spirit is manifested, and Satan will come in to take the lead. Nothing that savors of an unchristian, unloving spirit should be permitted to enter; for do we not assemble to seek mercy and forgiveness from the Lord? And the Saviour has plainly said, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Who can stand before God and plead a faultless character, a blameless life? And how, then, dare any criticise and condemn their brethren? Those who themselves can hope for salvation only through the merits of Christ, who must seek forgiveness by virtue of his blood, are under the strongest obligation to exercise love, pity, and forgiveness toward their fellow-sinners.

Unless you educate yourselves to respect the place of devotion, you will receive no blessing from God. You may worship him in form, but there will be no spiritual service. "Where two or three are gathered together in my name," says Jesus, "there am I

in the midst of them." All should feel that they are in the divine presence; and instead of dwelling upon the faults and errors of others, they should be diligently searching their own hearts. If you have confessions to make of your own sins, do your duty, and leave others to do theirs.

When you indulge your own harshness of character by manifesting a hard, unfeeling spirit, you are repulsing the very ones whom you should win. Your harshness and severity destroy their love of assembling together, and too often result in driving them from the truth. You should realize that you yourselves are under the rebuke of God. While you condemn others, the Lord condemns you. You have a duty to do to confess your own unchristian conduct. May the Lord move upon the hearts of the individual members of the church, until his transforming grace shall be revealed in life and character. Then when you assemble together it will not be to criticise one another, but to talk of Jesus and his love.

Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers, merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive, and not be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, his love will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life.

We are not to depend upon two or three members to do the work for the whole church. We must individually have a strong, active faith, carrying forward the work God has left us to do. There must be an intense, living interest to inquire of God, "What wilt thou have me to do?" "How shall I do my work for time and for eternity?" We must individually bend all our powers to search for the truth, employing every means within our reach that will aid us in a diligent, prayerful investigation of the Scriptures; and then we must live the truth, that we may save souls.

An earnest effort should be made in every church to put away evil-speaking and a censorious spirit. Severity and fault-finding must be rebuked as the work of Satan.

Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all close their ears to gossip and censure. Direct the tale-bearer to the teachings of God's word. Bid him carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil.

The admonition of the True Witness to the Sardis church is, "Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." The sin especially charged against this church is that they have not strengthened the things that remain that are ready to die. Does this warning apply to us?

God has done his part of the work for the salvation of men, and now he calls for the co-operation of the church. There is the blood of Christ, the word of truth, the Holy Spirit, and there are the perishing souls. Every follower of Christ has a part to act to bring men to accept the blessings Heaven has provided. Let us closely examine ourselves, and see if we have done this work. Let us question the motives, the actions of the life. Are there not many unpleasant pictures hanging in memory's halls? Often have you needed the forgiveness of Jesus; you have been constantly dependent upon his compassion and love. Yet have you not failed to manifest toward others the spirit which Christ has exercised toward you? Have you felt a burden for the one whom you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him? Have you shown by words of tenderness and kindly acts that you love him and desire to save him? As you have associated with those who were faltering and staggering under the load of their own infirmities of disposition and faulty habits, have you left them to fight the battles alone, when you might have given them help? Have you not passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy, and to allure them into Satan's nets? Have you not, like Cain, been ready to say, "Am I my brother's keeper?" How must the great Head of the church regard the work of your life? How does He to whom every soul is precious as the purchase of his blood, look upon your indifference to those who stray from the right path? Be sure that He who is the true Watchman of the Lord's house, the sleepless Warder of the temple courts, has marked every neglect.

Have not Christ and his love been shut out from your life, until a mechanical



form has taken the place of heart service? Where is the kindling of soul you once felt at the mention of the name of Jesus? In the freshness of your early dedication, how fervent was your love for souls. How earnestly you sought to represent to them the Saviour's love. The absence of that love has made you cold, critical, exacting. Seek to win it back, and then labor to bring souls to Christ. If you refuse to do this, others who have had less light and experience, and fewer opportunities, will come up and take your place, and do that which you have neglected; for the work must be done to save the tempted, the tried, the perishing. Christ offers the service to his church; who will accept it?

God has not been unmindful of the good deeds, the self-denying acts, of the church in the past. All are registered on high. But these are not enough. These will not save the church when she ceases to fulfill her mission. Unless the cruel neglect and indifference manifested in the past shall cease, the church, instead of going from strength to strength, will continue to degenerate into weakness and formality. Shall we let this be? Is the dull torpor, the mournful deterioration in love and spiritual zeal, which exists today, to be perpetuated? Is this the condition in which Christ is to find his church?

Brethren, your own lamps will surely flicker and become dim, until they go out in darkness, unless you shall make decided efforts to reform. "Remember therefore from whence thou art fallen, and repent, and do thy first works." The opportunity now presented may be short. If this season of grace and repentance passes unimproved, the warning is given, "I will come unto thee quickly, and will remove thy candlestick out of his place." These words are uttered by the long-suffering, forbearing One. They are a solemn warning to churches and to individuals, that the Watcher who never slumbers is measuring their course of action. It is only by reason of his marvelous patience that they are not cut down as cumberers of the ground. But his Spirit will not always strive. His patience will wait but little longer.

At the last day the final decision by the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted. You cannot always pass these by on the other side, and yourselves find entrance as redeemed sinners into the city of God. "Inasmuch," says Christ, "as ye did it not unto one of the least of these, ye did it not to me."

But it is not yet too late to redeem the neglects of the past. Let there be a revival

of the first love, the first ardor. Search out the ones you have driven away; bind up by confession the wounds you have made. Come close to the great Heart of pitying love, and let the current of that divine compassion flow into your heart, and from you into the hearts of others. Let the tenderness and mercy that Jesus has revealed in his own precious life can be an example to us of the manner in which we should treat our fellow-beings, especially those who are our brethren in Christ. Many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christ like efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love.

"Wouldst thou an erring soul redeem, And lead a lost one back to God? Wouldst thou a guardian angel seem To one who long in guilt has trod? Go kindly to him, take his hand, With gentle words, within thine own, And by his side a brother stand, Till thou the demon sin dethrone. {RH November 30, 1886 26 "Scorn not the guilty, then, but plead With him in kindest, gentlest mood, And back to the lost one thou mayest lead To God, humanity, and good. Thou art thyself but man, and thou Art weak, perchance to fall as he; Then mercy to the fallen show, That mercy may be shown to thee."

December 7, 1886

## **Workers With God**

God's blessings are not bestowed upon men independent of human effort. We see this principle illustrated in the natural world. God has given us the earth with its treasures. He causes it to bring forth food for man and beast, he sends the recurring seasons, he gives the sunshine, the dew, and the rain; yet man is required to act his part; he must co-operate with God's plan by diligent, painstaking effort. The plough must break up the soil, the seed must be sown, the field must be tilled, or there will be no harvest.

So in the spiritual world. All that we possess, whether of talents, of influence, or of means, is of God; we can accomplish nothing without divine aid. Yet we are not released from the necessity of effort. While salvation is the gift of God, man has a part to act in the carrying out of the plan of redemption. God has chosen to use men as his instruments, to employ human agencies in the accomplishment of his purposes. He has ordained to unite divine power with human endeavor, in the work of saving souls. Thus we become laborers together with God. We have a grand and important work, because it is a part of God's great plan for the redemption of man. It is a high honor bestowed upon finite beings thus to co-operate with the Majesty of heaven.

God is not dependent upon men for the advancement of his cause. He might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai with his own voice. But in order to cultivate a spirit of benevolence in us, he has chosen to employ men to do this work. Every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for our sakes became poor, that we through his poverty might be rich." And it is only as we fulfill the divine purpose in our creation that life can be a blessing to us. All the good gifts of God to man will prove only a curse, unless he employs them to bless his fellow men, and for the advancement of God's cause in the earth.

The spirit of benevolence is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all he

had, and then gave himself that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in good works is the true fruit of the Christian life. The principle of worldliness is to get, get, and thus people expect to secure happiness; but carried out in all its bearings, its fruit is misery and death.

Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse. To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of beneficence.

Christians should act from fixed principle, following the Saviour's example of self-denial and self-sacrifice. What if Christ had left his work, becoming weary because of the ingratitude and abuse that met him on every side? What if he had returned to heaven discouraged by his reception? We are reaping the fruits of his infinite self-sacrifice; and yet when labor is to be done, when our help is needed in the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God.

How does God regard our ingratitude and lack of appreciation of his blessings? When we see one slight or misuse our gifts, our hearts and hands are closed against him. But those who received God's merciful gifts day after day, and year after year, misapply his bounties, and neglect the souls for whom Christ has given his life. The means which he has lent them to sustain his cause and build up his kingdom are invested in houses and lands, lavished on pride and self-indulgence, and the Giver is forgotten. The truth which is designed of God to be carried to all nations is impeded in its course, because the money that is needed for the work is expended on selfish gratifications. The gifts of heaven, if employed for the purpose for which they were bestowed, would bring many sons and daughters to God. But vanity and extravagant display grasp everything within their reach to build up and glorify self, and many souls are lost because of this neglect.

By their abuse of God's gifts in this life, many are proving themselves unworthy of eternal life. The powers of the mind and the affections of the soul are selfishly diverted from the channel in which God would have them flow. These persons do not appreciate the great salvation brought within their reach, or they would unite with Christ in his work. Their interest is not in that direction, but centered upon self. Their treasure is not laid up in heaven but on the earth, and they mind earthly things. They are laying upon the foundation wood, hay, and stubble, which the fires of the last day will consume. The life work, so full of anxiety, perplexity, and needless toil, is lost, eternally lost! The treasure that might have been laid up in the bank of heaven is swept away, and the poor souls who have misapplied the means lent them of God are bankrupt for eternity!

You who claim to believe the truth, to be waiting for the appearing of our Lord in the clouds of heaven, waiting to be translated to the mansions Christ has given his life to purchase, how much, I ask, do you love his appearing? How much do you value eternal above temporal things?--Just as much as your works show, and no more. Brethren and sisters, "the night is far spent, the day is at hand." I call upon you to awake out of sleep. Let every church arouse and put away their pride and vanity and worldliness. Let them humble their hearts before God by repentance that they have lifted so few burdens for Christ.

Did we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we would work from altogether a higher stand-point. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will, fully enlisted in his service. Every distinctive faculty should be devoted to this work,--our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet-smelling savor, diffusing a rich fragrance throughout all the earth.

To us as a people God has committed great and solemn truths, not merely to be enjoyed by ourselves, but to be given to others. The banner of truth must be unfurled in

every nation. The message of warning must be proclaimed to every tongue and people. But this work is still far from being accomplished. I am pained as I see the condition of things in Europe. Something has been accomplished, and the angels are still holding the four winds that a far greater work may be done; but there is so great poverty and actual want that the truth makes slow progress. In how many countries has the message as yet only found an entrance! In how many cities is there not even one soul that has heard the proclamation of the Third Angel's Message! Angels of God are moving upon minds, and preparing the way for the reception of the truth. From every side the Macedonian cry is heard, "Come over and help us." But the work is hindered for lack of workers and for lack of means.

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. If the money that has been expended annually by our brethren in selfish gratification had been placed in the mission treasury, where there is now one missionary in the field there might be one hundred. Who will have to render an account for this great lack of funds? Many of our American brethren have done nobly and willingly for the advancement of the truth in Europe, but there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed as we see the little that is being done, when we have a world-wide message, and the end of all things is at hand.

The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a time when so much was at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded of God's commandment-keeping people. If there was ever need of economy and self-denial, it is now. There should be no extravagance in dress, no useless expenditure for self-indulgence or display. Let our means and our labors be devoted to the cause of God, to save souls for whom Christ died.

As the holidays are approaching, I appeal to you, instead of making gifts to your friends, to bring your offerings to God. Let us show that we appreciate the great plan of

redemption. As God has given us all Heaven in the gift of his dear Son, let us express our gratitude by thank-offerings to his cause. Let the evergreen Christmas trees yield a rich harvest for God.

I present before you our missions in foreign lands as the object of your gifts. Let us show that we value the precious light of truth by making a sacrifice to extend the light to those who are in darkness. Through our self-denial and sacrifice, lands that have never heard the truth may hear it. They may become vocal with the praise of God, and from them many voices may be lifted to swell the last note of warning. Let every church, every family, join in this work. Let every child take a part, bringing some offering as the result of his own industry and self-denial. The Saviour will accept the free-will offerings of every one. Gifts which are the fruit of self-denial to extend the precious light of truth, will be as fragrant incense before God.

Have we been forgetful of God's goodness in the past, we have now a precious opportunity to redeem these neglects. Let us upon the coming Christmas and New Year's not only make an offering to him of our means, but give ourselves to him in willing service. To each of us, from the oldest to the youngest, is granted the privilege of becoming workers together with God. Christ is soon to come in the clouds of heaven to reward every one according to his works. To whom will it then be said, "Ye have done what ye could"?

December 14, 1886

## **The Old Year And The New**

Another year has nearly closed. The history of every one's life has been registered in the books of heaven. This record we are soon to meet. What does it testify of you and of me? Does it bear witness of self-denial for Christ's sake? Does it testify that you have been laborers together with God?

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need to stand idle. Not one is excused. Have you been faithful to your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellow-men to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel?

The men and women whom we have met day by day are Judgment-bound. They will stand before the great white throne to testify against us if we have been unfaithful to duty, if our example has led them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices have we been willing to make for their salvation?

It is not alone in distant lands that there is need of light-bearers. There are honest souls living close by our own doors who have never yet heard the reasons of our faith. The people are perishing for want of knowledge. Thousands are in ignorance of the Scriptures. They accept the teachings of their ministers, and many of these are trying by every means to lead the minds of the people away from the plain "thus saith the Lord," to human doctrines and traditions. We see multitudes sunken in vice and ignorance, without hope and without God in the world. Yet provision has been made that they may become children of God. His mercy is still lingering for them. He still invites them, weary, heavy-laden with sin, to come to him for pardon, rest, and peace. To us he has given the message of truth, the invitation of mercy, to bear to these perishing souls.



Here is the work before us. I call upon you who have a knowledge of Christ, to engage in this work as never before. Labor earnestly, with a spirit of self-sacrifice, to save the souls that are perishing around you. Do not wait for them to come to you, but go out and search for them. Study to devise ways and means of reaching them. Dig deep for those buried up in error; bring them up to the broad daylight of truth. Point them to the lamb of God who taketh away the sin of the world.

During the past year how much time that might have been devoted to this work has been given to self serving! How much money has been needlessly expended on trifles to gratify taste and please the eye! How much has been spent for the indulgences of appetite! For all this what account can be rendered to God?

Notwithstanding the advancement of the cause, and the increasing need of funds to push the work in new fields, many are still binding up their means and absorbing all their energies in worldly enterprises, burying their talent in the earth, as if they designed thus to keep it from God's treasury, as if God had no just claims upon them. They seem to look upon their ability and possessions as their own. By their actions, and in their hearts, they echo the charge of the unjust steward, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth." God penetrates their motives, and understands the thoughts of their hearts. They may make trivial excuses for their course, but God reads their selfishness and covetousness.

They charge him with being a hard master, because he claims their possessions and their service. But we can bring nothing to God which is not already his. Everything was lost by sin; man forfeited his title to every blessing. It is only by divine grace, through the infinite sacrifice of Christ, that we could be re-instated in the favor of God, and be permitted to enjoy his gifts. We are not our own. Christ has bought us with his precious blood, and we belong to him. All that we possess, our mental and physical powers, all the blessings of the present and the future life, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where he has not sown, and gathering where he has not strewed, is false. When God calls for our gifts or our service, he is only claiming that which is his own. "All things come of thee," said King David, "and of thine own have we given thee."

The means which God has furnished for the advancement of his cause are placed

in the hands of his servants. He has intrusted them with his goods, and made them his agents, the dispensers of these goods to advance his glory. The cause has waited for years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth in direct opposition to the command of Christ? All now have an opportunity to use their means to advance the cause of God, but those who wait till some future time will be too late. Let the stewards critically examine the use they have made of God's intrusted capital. Have they embezzled it? Have they squandered it by mismanagement? Are they guilty of robbery toward God?

There have been some who have done what they could with self-denying, self-sacrificing effort. God is not unmindful of their works of love and devotion. Of Cornelius it was said that his prayers and his alms had come up in remembrance before God. Every act of self-denying benevolence and loving service is precious in the sight of God. Some have ever manifested a willingness to do for his cause, and the Lord has prospered these willing ones, making them channels for his gifts, that they might continue to do and be blessed in doing. They can say with David, "What am I, and what is my people, that we should be able to offer so willingly after this sort?" "God is not unrighteous," said the apostle Paul, "to forget your work and labor of love." Neither will he overlook the lack of these labors in the members of his church who make themselves first and his cause second. Every one will be rewarded as his works have been.

Those who have failed to present to God the tithes and offerings which belong to him, should awaken to a sense of their duty. Wherever there has been any neglect on your part to give back to the Lord his own, repent with contrition of soul, and make restitution, lest his curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. "Bring ye all the tithes into the store-house," he says, "and prove me now herewith." When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask him to provide means to send the message of truth to the world.

The spirit of self-denial and self-sacrifice should be cultivated in the church. It must be encouraged in the young. God has claims on the service of all,--men and women, youth and children,--and the earlier they are led out of and away from themselves, and taught to exercise self-denial or engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. If we desire to engage the

hearts of the youth in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in; but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success.

Children should be trained to habits of self-denial for Christ's sake. Let the Saviour's life of sacrifice and unselfish labor be often presented before them as the example which they are to copy. Teach them that without self-denial and cross-bearing we cannot be his disciples. When they would foster vanity by needless display in dress, let parents show them from God's word its sinfulness. Educate them to have beautiful characters, to seek the adorning which is precious in God's sight. As they are brought in conflict with the fashions and customs of the world, let not Satan gain control, but let honor be shown to Jesus by obedience to his precepts. Children will learn to love that which the parents love; to value that which they value. If fathers and mothers desire their children to place eternal above temporal things, they must set the example.

We are approaching the beginning of a new year. What shall be the nature of its record? Many have made great mistakes during the past year. Shall these be repeated during the year upon which we are soon to enter? We need to examine ourselves carefully to see what is the tendency of our course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to us our standing and the nature of our work. It is not yet too late for wrongs to be righted; and while Jesus our mediator is pleading in our behalf, let us do our part of the work. Let us confess and forsake our sins, that we may find pardon.

Brethren, 1886 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your houses in order. Set your hearts in order. Make thorough work while Jesus is ministering in the sanctuary. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year of higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works.

God alone can tell what will transpire during the year 1887. It may be in our lives and in the history of our cause more eventful than any that has preceded it. During the past year we have seen special evidences that the Lord is at work; but this should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of His providence, each token that His hand is in the work, to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future.

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up to the openings of his providence. Do something, do it now, and let the record of the new year be one that you will not be ashamed to meet.

December 21, 1886

### **The Graces of the Spirit**

We are plainly told what are the fruits of the Spirit; and I ask, Who will be excused in the day of God? If the word of inspiration has told us the fruits of the Spirit, and made plain to us the very work to be done in order to cherish and cultivate the fruits of the Spirit, then, I say, who can be excused for cherishing evils that will hinder us from entering into the kingdom of God?

Any one can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth, or by gaining worldly honor. Character is not obtained by trying to have others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it not worth more to have our names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth? Let me know that Jesus smiles upon me; let me know that he approves my actions and my course, and then let come what may, let afflictions be ever so great, I will be resigned to my lot and rejoice in the Lord.

The fruits of the Spirit are love, joy, peace, long-suffering. Are you in a position where you do not possess these graces? Just as soon as any one crosses you, or offends you, does there arise in your heart a feeling of bitterness, a spirit of rebellion? If this is the spirit you have, bear in mind that you have not the spirit of Christ. It is another spirit. It is the Satan side of your character that is ruling rather than the spirit of Christ. We want a spirit of gentleness. We cannot live right in the family circle without it. In order to have the proper control of our children, we must manifest a spirit of gentleness and of meekness, and of long-suffering. We do not want to have a fault finding, fretful, scolding spirit. If we teach them to have a spirit of gentleness, we must have a spirit of gentleness ourselves; if we teach them to be long suffering, we must be long-suffering ourselves; and if we would have them manifest a spirit of love toward us, we must manifest a gentle, loving spirit toward them. But at the same time there need be no

weakness or unwise indulgence on the part of parents. The mother must have firmness and decision. She must be as firm as a rock, and not swerve from the right. Her laws and rules should be carried out at all times and under all hazards; but she can do this with all gentleness and meekness. She should not be bitter and accusing; that only causes a spirit of opposition. She should be gentle, kind, meek, and long-suffering; but with this there should be firmness of principle. In a family disciplined and trained after this plan, there is a power in favor of Christianity. The children will grow up God-fearing men and women. But in a family where the opposite course is taken, even though the parents profess to be followers of Jesus, you will find the children going in the ways of the world. The powers of darkness are gaining a hold upon them, and they are passing right over into the hands of the enemy. And what influence does this have upon the outside world? Does it testify in favor of Christianity?--No, indeed.

Then we are to have godliness and faith. We are to believe in God and his promises, and in his power to help and save us. We must believe him; for he is well able and more than willing to help us in time of trouble, to comfort us in times of affliction and distress, and to deliver us out of all our trials and difficulties. Troubles and difficulties will come, and we must confide in God. If our children do not do as we wish them, what course are we going to take in the matter? give them up because we see that they do not have the Spirit of God?--Never! it should only make them dearer to our hearts. We must come before God with them in our prayers. We must present them before the throne of God, and say, Lord, here are the children thou hast given me, and I cannot rest day nor night till thou hast brought them into the ark. I cannot enjoy it to be in the ark unless my children are there also.

When the children of Israel rebelled so that the Lord threatened to destroy them, did Moses give them up?--No, no; he pleaded for them. And when the Lord said, "Let me ... destroy them, and blot out their name from under heaven: and I will make of thee a great nation," etc., Moses wished the Lord to blot his name out of the book also, if he could not forgive their sin. Thus he was willing to sacrifice his own eternal interests if God would spare the children of Israel.

How is it with you, fathers and mothers? Are you drinking in the things of this life, and forgetting the eternal interests of your children? or are you coming to the throne of grace, pleading and agonizing with God for his mercy and blessing upon your household? Do you plead with your children to come to Christ, and then go where there

is no eye to see and no ear to hear, and there pour out your petitions before God for them? Why do you have your homes filled with unconsecrated children?--It is because there is no sense of the claims of God. It is because there is no sense that Christ has bought them, and they are his children. Christ says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." How?--By the cultivation of the graces of the Spirit--love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. We want the living faith that will grasp the strong arm of Jehovah. Christ said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the promise. Where is the faith to grasp the promise of God, and never give up until every child is gathered into the ark?

We should all have an interest in this matter of faith. There is not a soul that is not indebted to God. Christ died for all, that you might have the grace of the Spirit, that you might become conquerors, that you might have eternal life. And when the saints shall stand around the great white throne, where praise, and honor, and glory, and might, and power are ascribed to him, will one of these before me be missing? Is there one here who has not his eyes and affections fastened upon heaven? Are there any here who are not seeking for "those things which are above, where Christ sitteth on the right hand of God"? Have you been baptized with the baptism of Christ? Have you received these graces of the Spirit? Have you risen with Christ? Then "seek those things which are above, where Christ sitteth on the right hand of God."

Then we want piety. If piety was practiced daily, you would find that it would be a living testimony, burning its way to the hearts of the youth, and to all around you. Let your light shine. Have you the light? Have you kindled your fire from off the altar? Then let it shine forth in good works to those around you. Gather yourselves together, and by your divine influence and earnest efforts scatter the light. Let it be scattered upon those who are in error and in moral darkness among the world. There are those that need light, those that need help, those that need strength; and you are to let your light shine forth to them.

Every man, and every woman, and every child must be in earnest. It is no time to be discouraged now, for the evil one is pressing upon us harder than ever before, and we cannot afford to lose ground by going backward. In the name of Jesus Christ of Nazareth, we must rally for the right; and we must strive not to have our children taken right out of our arms, and out of our homes, to pass into the ranks of the enemy. We

cannot afford it. We must work for God, and we must work for heaven, with all the might and faith there is in us. Be not deceived by the temporary things of this life. Consider the things of eternal interest. I want a closer connection with God. I want to sing the song of redemption in the kingdom of glory. I want the crown of immortality to be placed upon my brow. With an immortal tongue I want to sing praises to Him who left glory, and came to earth to save those that were lost. I want to praise him. I want to magnify him. I want to glorify him. I want the immortal inheritance and the eternal substance. And what care I, I ask you, what care I for the things of the world, if I lose or if I gain heaven at last? Of what advantage will they be to me? But if I have a hold on Heaven, I can have a right hold on my fellow-men; I can have an influence that will constantly press against the tide of evil that there is in the world, and lead souls into the ark of safety.

We all need the graces of the Spirit of God in the heart. God help us to seek for this. Do not rest until you have received it. Break the chains of darkness asunder. Come where the living waters flow, and drink of salvation. Then, if Christ is in you a well of water springing up into everlasting life, you may water all that are around you, and bring others into the kingdom of God. God grant, oh, may God grant, that all these souls may be there. Christ has bought you; and you cannot afford to be lost. May you in God's strength make your calling and election sure.



January 4, 1887

### **Led by the Spirit**

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

In the first of these verses there is presented the class that cannot enter into the kingdom of God. Those that do the things here specified shall not inherit that kingdom. But there is presented another class, who can and will enter the kingdom of God, who will have a right to enter there; and they are those who are working to attain such a position that they will have a moral fitness to stand around the great white throne in their white robes of character. In the day of their probation they realized the importance of the work to be done, and took hold of it understandingly and intelligently. They saw that there was a great work to be done in order to obtain a fitness of character for the kingdom of God. They knew that no one could do their work for them; that no one could believe for them; that no one could form a character for them. It was an individual work, a personal effort.

Here is held out the very thing for which we are to labor: "But the fruit of the Spirit is love." If we have the love of Christ in our souls, it will be a natural consequence for us to have all the other graces,--joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces; because they

are obeying the requirements of the law of God. They are law-keepers, and therefore they are not under the bondage of the law.

Some time ago, when we were passing through Oswego, N. Y., we saw two stern officers, and with them two men were coupled, carrying in their hands large leaden balls. We did not come to the conclusion that they had been keeping the law of the State of New York, but that they had been breaking it, and that they could not walk at liberty because they were transgressors of the law. We were trying to live in harmony with all the laws of the State of New York, and with the law of God; and we were walking at liberty,--we were not under the bondage of the law. If we live in harmony with the life of Christ, with the law of God, that law does not condemn us--we are not under the bondage of the law.

There are two courses of action which we may pursue. One leads us away from God, and shuts us out of his kingdom; and in this path are envyings, strife, murder, and all evil deeds. The other course of action we are to follow, and in its pursuance will be found joy, peace, harmony, and love. Love--that is what we are to cherish; and what we need most is the love of Christ in our hearts. We are more destitute of this precious boon than of anything else. It is the love that glowed in the bosom of Jesus which we most need; and when it is in the heart, it will reveal itself. Can we have the love of Jesus Christ in the heart, and that love not go out to others? It cannot be there without testifying that it is there. It will reveal itself in the words, in the very expression of the countenance.

Not long since, I heard a sick child say that some one did not love him. He was asked why he said so. "How do you know that he does not love you?" "Why I can tell just as soon as I look at him that he does not like me; I know he doesn't love me." A child reads the very look in the eye, and understands the expression of the countenance; and cannot persons of maturer age tell when there is love in the heart? for it will manifest itself in the deportment, in the words, in the actions, in the expression of the face. Is it a marvel to us that a child can tell who are his friends? Is it anything strange that he knows that certain people are fond of him? Then it should not take us many months to tell whether the love of Christ is in the heart, whether it is overflowing from it.

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot

be hidden. The holy influence it reflects through the character will be manifest to all. Christ will be formed within, "the hope of glory." His light and his love will be there; his presence will be felt. There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed. "The Lord is here!" Not a word had been uttered; but the blessed influence of God's holy presence was sensibly felt. The joy that comes from Jesus Christ was there; and in this sense the Lord had been in the room just as verily as he walked through the streets of Jerusalem, or appeared to the disciples when they were in the upper chamber, and said, "Peace be unto you."

When our eldest son, in whom we had the brightest hopes, and upon whom we expected to lean, and whom we had solemnly dedicated to God, was taken from us; when we had closed his eyes in death, and mourned in great sorrow because of our affliction, then there came a peace into my soul that was beyond description, that was past understanding. I could think of the morn of the resurrection; I could think of the future, when the great Life-giver will come and break the fetters of the tomb, and call forth the righteous dead from their dusty beds; when he will release the captives from their prison houses; that then our son will be among the living ones again. In this there was a peace, there was a joy, there was a consolation, that was beyond description. And why?--Because I felt that my hand was placed in the hand of Jesus Christ; that I was his and he was mine, that he loved me, and that I loved him; and that this affliction was an evidence of his love. I could lean upon the strong arm of the Saviour through all that suffering and affliction; and then I felt that he would sustain me in every trial to the end. How good and gracious a Father we have! We can lean our whole weight upon him, and he will bear us up. It is this virtue that connects us with Jesus; and here the work commences with us.

I have before spoken to you of the plan of addition--Peter's ladder of eight rounds. "Add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is something to have a knowledge of Jesus Christ. We should make this our highest, our first, and our last aim. In the verses read in your hearing today, we see that

we are to have love, and connected with this are joy, peace, long-suffering, patience. We see the restlessness of the world, their dissatisfied condition. They want something they have not. They want something to keep up an excitement, or something for amusement. But for the Christian there is joy, there is peace, there is long-suffering, gentleness, meekness, forbearance, and patience; and to these things we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God. Are we every one of us doing this? One cannot do it for another. You may set to work, and obtain the graces of the Spirit; but that will not answer for me. There may be forty or fifty here who will set about cultivating these Christian graces; but that will not do for the remainder of you. Each one individually must do the work, and determine through personal efforts to have the grace of God in the heart. I cannot form a character for you, nor can you for me. It is a burden that rests upon every one individually, young or old.

It has been said of men of gray hairs that there is no danger of their shrinking from their post of duty; but in the case of Solomon, when he became old, we learn that he lost his connection with God. And why?--Because he sought after the renown, honor, and riches of this world; because he took wives from among the idolatrous nations, and became allied with those nations. It is true that by this alliance he brought gold from Ophir and silver from Tarshish; but it was at the expense of virtue, of principle, of integrity of character.

All through the history of the Jewish nation we see that the people of God, whether old or young, had to keep themselves distinct and separate from the idolatrous nations around them. God has a people today; and it is just as necessary now as anciently that his people should keep themselves distinct and separate, pure and unspotted from the world, its spirit, and its influences, because the world sets up a standard opposed to the standard of truth and righteousness.

If I profess to be a servant of Jesus Christ, should I follow a worldly standard, and have my course of action such as to meet the demands of the world? or should I take for my example Him who was a Man of sorrows and acquainted with grief,--Him who so pitied a fallen race that he laid aside his kingly robe, left the royal courts of heaven, and came down to this world of pollution and sin, and took upon himself the form of man, and for our sakes became poor, that we through his poverty might be made rich? What shall we do? take for our example Him who was mocked and abused, who was the light of the world, though the world knew him not? or shall we follow after the pattern of the

world?

The people of God are the repositories of his law, and he tells us that we are to be a separate and distinct people. But are we to shut ourselves away from the world so that we can have no influence upon them? Christ says: "Ye are the light of the world;" and that light, he tells us, is not to be hidden under a bushel, or put under a bed, but on a candlestick, that it may give light unto all that are in the house. What does that mean?-- It means that the righteous are to give light to all that are in the world. Christ came into the world to provide a way whereby man in his own behalf might fight the battles of the Lord, and be admitted to sit down at the right hand of God.

What a work is this! When Christ left the world he committed a work into our hands. While here he himself carried his work forward; but when he ascended to heaven his followers were left to take it up where he left it. Others took up the work where the disciples left it; and so it has been carried on until now we have the work to do in our time. And as Jesus ascended, and the clouds received him out of the sight of his disciples, who were attempting to catch the last glimpse of him, he said, "Lo, I am with you always, even unto the end of the world." Thus we have a life companion. We do not have to walk alone. We can carry all our sorrows and griefs, troubles and trials, afflictions and cares, and pour them into the ear that is open to hear, of One who is pleading before the Father the merits of his own blood. He is pleading his wounds--My hands, my hands! "I have graven thee upon the palms of my hands." He offers the wounded hands to God, and his petitions are heard, and swift angels are sent to minister to fallen man, to lift up and to sustain.

Our danger, then, is in separating from God, and in mingling with the spirit and influence of the world. If you think that you are to bring the world to see and sense the claims that high heaven has upon them; if you think that by letting the standard down you can convert sinners, you are most deluded. Christ was in the world, yet he was not of the world. He kept the standard exalted; and that is how every minister, every Christian, and every man that feels any responsibility in the cause of God is to show whether he is connected with God. All are to represent Heaven.

In your school exercises, do you represent Heaven? Do you elevate the mind to take hold upon God, so that the students may go to their homes with the impression that in the College here at Battle Creek a work is being done to fit souls for heaven, for the

companionship of heavenly angels? or are you seeking to bring in the world's standard, even degrading your exercises below the world's standard?

I remember that when I was in Salem, Oregon, there was a large class about to graduate from the college in that place, and they desired to have an address given to the graduating class; and it was announced that I would address them on "The Perils of Youth and the Formation of Character." They seemed to be very anxious to hear upon this subject. The house was full, although it was the largest church in Oregon; and there seemed to be a solemn impression throughout the entire audience. There was no mirth, nor spirit of jesting, nor anything to which the least exception might be taken. As I saw those youth before me, and realized the importance of the occasion, I felt an inspiration come over me. I might never meet them again until we should meet around the bar of God. I might never see them again until we should see each other in the Judgment; and I felt as though I never had had such an opportunity to say, "Behold the Lamb of God, which taketh away the sin of the world!"

Why is it not the duty of every professor, and every teacher, and every one who acts any part in our College, to present Jesus? Lift him up, him who died for us, and in whom all our hopes of eternal life are centered. Lift him up, and let them understand that he it is who made an infinite sacrifice for them! Lift him up, and show them how he left the royal courts of heaven, and was a Man of sorrows and acquainted with grief, that he might elevate them to his throne at last! Lift him up, oh! lift him up before the people, those who are hungering and thirsting for the bread of life; for there is a fountain open in Jerusalem that they may drink and be satisfied.

Jesus, precious Saviour! I see in him matchless charms! He is the One altogether lovely. He is the chief among ten thousand. I present him to you,--one who can take away the sin of the world; "for there is none other name under heaven given among men, whereby we must be saved."

Here are the youth growing up in our midst. I speak to you, dear brethren and sisters, as an ambassador of Christ; I speak to you who profess to be Christ's followers, and I ask you, What influence are you exerting upon the youth? what are you doing for those in your own homes? A record has gone up before God of what you have done to save them, or of the opportunities that you have let pass by unimproved. Shall it be seen that souls have been driven away from Christ rather than gathered to him, because you

have not been connected with Heaven; because you were molded after the world's standard, and presented that before them; because you were devotees of fashion and of pleasure, thus attracting and diverting their minds from the true standard, which is Christ Jesus? God have pity upon us!

We are doing work for eternity. I want to do it better. I want to do it so that it will stand the test of the Judgment; that when the Judgment shall sit, and the books shall be opened, and every man judged according to the things written in the books, it will there be seen that I have a clean record, without blot; that I have led the right path heavenward, and that I have done what I could to win souls to Christ. Oh that I could speak so as to arouse men and women to realize the importance of the time in which we live! that now is the time of salvation, that now is the time to work. God forbid that we should be idle and asleep, and in the resurrection morn it be said, If it had not been for you, I should have been saved. God forbid that we should allow the spirit and influence of the world to come in, and draw others away upon the wrong track. Here is where the two paths diverge; here is where many will be led astray. And in the day of God many will say, This is why I went into infidelity. I saw that there was no power or worthiness in the church, or among the ministers, and therefore I chose the other path, which has led me to death and destruction. In agony of soul they will seek the rocks and mountains, and cry, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

I feel intensely upon this subject. Day and night it bears upon my soul. Oftentimes when all others in the house were asleep, I have pleaded before God that he would give me wisdom and strength to guide the feet of souls into the path which leads to eternal life. Many times I have gone before him at midnight and entreated for help and wisdom that I might be able to lead the minds of my children in the channel of truth. I did not ask him to give them worldly honors, but that we might raise them up in the ways of truth and righteousness, and that they might love to do the will of God. Mothers have a great responsibility resting upon them; and in the day of God what will be the account which they will have to render to him for the influence they have exerted over the youth under their charge? I want to work for God every hour of my life, and every moment; and then I want to crowd in all the work I can consistent with the amount of strength he gives me.

I want the young to wear at last crowns of immortal glory. Said the inspired apostle, "I have written unto you, young men, because ye are strong, ... and have overcome the wicked one." And here are young men whom Jesus wants to come into his arms. Here are young men whom God wants to go forth with all the armor on, to fight the battles of the Lord. Young men, will you hear his voice? Will you listen, oh! will you listen to his call? Will you not come to the Lord, and find in him your strength? Will you not give yourselves to him today? Can you not say, Here am I, Lord, and all that I am is thine? Thou hast bought me, and I am thine. Take me just as I am, and wash me from the defilement of sin. Help me to honor thee in the earth, and give me an immortal tongue that I may praise thee throughout the ceaseless ages of eternity.



January 11, 1887

## **Our Present Duty and the Coming Crisis**

"And because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, "Them that honor me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void?

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.

The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor.

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences.

The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf.

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

But that which causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loth to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

The command is, "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." These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before him. But the glory of the Lord had departed from Israel. Although many still continued the forms of religion, its power and presence were lacking.

In the time when his wrath shall go forth in judgments, the humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which will be expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls will be vexed day by day with the unholy works and conversation of the unrighteous. They will be powerless to stop the rushing torrent of iniquity, and hence they will be filled with grief and alarm. They will mourn before God to see religion despised in the very homes of those who have had great light. They will lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church.

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "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."

Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the

sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies. Those who are making so great efforts to change the Constitution and secure a law enforcing the first day of the week little realize what will be the result. A crisis is just upon us.

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own hands.

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim, and amid the strife and tumult of nations he guards his people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people have the assurance that they are safe in his hands. In patience they are to possess their souls.

Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief.

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust him, believe in him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me."

Men are not to take credit to themselves for the success of their labors. The clear, sharp thought, the wisdom to plan and execute, are of the ability that God giveth. God is the Master-worker; men are only the instruments in his hand. It is his mind that is working through all who yield themselves to his control. While we are to act our part by improving to the utmost every talent committed to us, we have nothing which we have not received of God, and we should give him all the glory.

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite

hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, not by power, but by my Spirit, saith the Lord of hosts." If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel.

In the time of trial just before us, God's pledge of security will be placed upon those that have kept the word of his patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to his faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, whose wrath will be so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept his commandments. The Arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Brethren, you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded with your profession of faith?

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, "Begin at my sanctuary." And "they began at the ancient men which were before the house." If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

January 18, 1887

## **Unity and Love Among Believers**

The Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed, they take possession of the heart and drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense. This evil may take the form of inordinate self esteem, or an undue longing for the approbation of others, even if it is obtained undeservedly. Self exaltation must be renounced by those who profess to love God and keep his commandments, or they need not expect to be blessed by his divine favor.

We call God our Father. We claim to be children of one family; and when there is a disposition to lessen the respect and influence of one another, to build up ourselves, we please the enemy and grieve Him whom we profess to follow. The tenderness and mercy that Jesus has revealed in his own precious life, should be an example to us of the manner in which we should treat our fellow-beings, and especially those who are our brothers in Christ.

God is continually benefiting us, but we are too indifferent to his favors. We have been loved with an infinite tenderness, and yet many of us have little love for one another. We are too severe upon those whom we suppose to be in error, and are very sensitive to the least blame or question in regard to our own course. Hints are thrown out, and sharp criticisms of each other, but at the same time the very ones who do this are blind to their own failings. Others can see their errors, but they cannot see their own mistakes. We are daily recipients of the bounties of Heaven, and should have loving gratitude springing up in our hearts to God, which should cause us to sympathize with our neighbors and make their interests our own. Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions.

God's love for us is proved daily, yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to impress us with his spirit of tenderness, his love and forbearance. But we scarcely recognize the marks of his kindness, and have little sense of the lesson of love he desires us to learn. It is a wicked pride that delights in the



vanity of one's own works, boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God.

The disciples of Christ will heed the Master's instruction. He has bade us love one another even as he has loved us. Religion is founded upon love to God, which also leads us to love each other. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others.

Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we can but be happy, let fortune smile or frown. If we love God with all the heart, we must also love his children. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity.

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom. This is because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord was in enduring toil and shame for others that they might reap a benefit thereby. We are capable of being happy in following his example and living to bless our fellowmen.

We are invited by our Lord to take his yoke and bear his burden. In doing this we may be happy. In bearing our own self-imposed yoke and carrying our own burdens, we find no rest; but in bearing the yoke of Christ there is rest to the soul. Those who want

some great work to do for the Master can find it just where they are, in doing good and in being self-forgetful and self-sacrificing, remembering others, and carrying sunshine wherever they go.

There is great need that the pitying tenderness of Christ should be manifested at all times and in all places; not that blind sympathy which would gloss over sin and allow God's cause to be reproached by ill-doing, but that love which is a controlling principle of the life, which flows out naturally to others in good works, remembering that Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are slow to learn the mighty influence of trifles, and their bearing upon the salvation of souls. Those who desire to be missionaries, have in our world of need a large field in which to work. God does not mean that any of us shall constitute a privileged few, who shall be looked upon with great deference, while others are neglected. He was the Majesty of heaven, yet he stooped to minister to the humblest, having no respect to persons or station. Our Lord, after performing the most humiliating office for his disciples, recommended them to follow his example. This was to keep constantly before them the thought that they must not feel superior to the lowliest saint.

Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, a peculiar people zealous of good works. Among the peculiarities which should distinguish God's people from the world in these last days is their humility and meekness. "Learn of me," says Christ; "for I am meek and lowly in heart, and ye shall find rest unto your souls." Here is the repose which so many crave and in vain spend time and money to obtain.

Instead of being ambitious to be equal with or higher than another in honor and position, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down and called the twelve, and said unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

When the mother of two sons made a request that her sons should be especially

avored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them that the honor and glory of his kingdom were to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and who would be chief must be a servant even as the Son of God was a minister and servant unto the children of men.

Again, our Saviour taught his disciples not to be anxious for position and name. "Be not ye called Rabbi, ... neither be ye called masters; ... but he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased." Jesus cited the lawyer to the sacred law code, given from Sinai: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: .. and .. thy neighbor as thy self." He told him that if he did this, he should enter into life.

"Thy neighbor as thyself,"--the question arises, "Who is my neighbor?" The Saviour's reply is found in the parable of the good Samaritan, which teaches us that any human being who needs our sympathy and our kind offices, is our neighbor. The suffering and destitute of all classes are our neighbors; and when their wants are brought to our knowledge it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the followers of Christ to adopt. First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.

In order to be happy, we must strive to attain to that character which Christ exhibited. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own. He went about doing good, and this was his meat and drink. We may, by following the example of the Saviour, be in holy communion with him, and in daily seeking to imitate his character and follow his example, we shall be a blessing to the world, and shall secure for ourselves contentment here, and eternal reward hereafter.

January 25, 1887

## Unity of the Church

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause.

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven, and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we may be like him.

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart are turned, and the life becomes new in Christ.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar

people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention, and from all unrighteousness, that they may build up instead of tear down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives! Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world.

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest; and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should waive their individual

opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. There should be a perfect trust in God, a child like dependence upon his promises, and an utter consecration of self to his will.

God has ever tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel, as follows: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even his son of promise.

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church-trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance; that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause of God; therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He also writes to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

To the Romans he writes, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

February 15, 1887

### **Praise Glorifies God**

God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise.

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it.

When the ark of God was brought into the city of David, and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful, universal response from the people.

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no response to what is said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by those professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show zeal and ambition when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage, and uphold the hands of the ministers of Jesus Christ.



Those who profess to be guided by the word of God, may be familiar with the evidences of their faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians are connected with Heaven, and intelligent in the things of God. The truth and the love of God are their meditation. They have feasted upon the words of life, and when they hear the truth spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies concerning himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth; and the more he does this, the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life.

We should all be workers together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church are affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, generally should be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath schools, engaging in missionary labor, or filling the different offices connected with the church.

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order which are exercised in counting-rooms and shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. All are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty.

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church.

God wants, not only that his followers should give of their means, but that they should give themselves. He claims their personal interest, their talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name.

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents, and used them to his service and glory! And how many souls might have been saved, had they been wise, and sought first the kingdom of God and his righteousness?

What can we say to arouse those who profess to be the followers of Christ to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? He has left us an example in his life, that we might follow in his steps and secure the approval of Heaven.

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christ-like, and finally obtain an entrance into the city of God.

February 22, 1887

## **Our Sacred Calling**

Text: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Habakkuk 2:1.

We are living in an important period of this world's history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, "Learn of me; for I am meek and lowly in heart." Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with his Holy Spirit, that they shall not speak their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will have an intense interest to be successful in this work.

We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the word of God to the people.

It is the special business of God's delegated messenger to speak the truth in all its simplicity and purity. If he will learn in Christ's school, he will not depreciate his discourses by irrelevant ideas and by relating anecdotes. He should consider that he is standing between the eternal God and perishing souls. It is the duty of the gospel minister to cultivate a sense of his high and sacred calling, and to give evidence that he appreciates the privileges and opportunities placed within his reach through the example of Christ's meekness and love, and he should consider his sufferings and death, that he may bring these privileges within his reach. He should never become tame and lifeless

in his efforts, but should be constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellow-men and to glorify God.

The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities placed within his reach, and should have a high and holy trust in God. He should increase by proper use the talents intrusted to him, and then his powers for doing good will increase; and he should make it his special work to win souls to Christ. There are some who make so great efforts to display their oratory that they display themselves, and show their own ability, but do not lift up Jesus Christ before the people. Some seek earnestly to be sharp in argument, but do not evidence before the people the love and grace of Christ in the heart. They do not leave the impression upon the people that they have a solemn message from God to men, and that they have a knowledge of Jesus Christ.

It is important that the minister should have the spirit of Jesus. His teachings should show that he feeds on Christ, that he lives up to every word that proceeds out of the mouth of God; and in his familiarity with the word of God, he will be instant in season and out of season to bring from the treasure-house of God things new and old. He will reveal that a solemn sense of the value of souls is upon him, and that self is lost sight of as he presents the sacred truths of God to the people. He will not give the impression that he is seeking to make a display of intellect, but to hold up Jesus Christ, and him crucified, before the people. Every one who is seeking to open the Scriptures to others should have an abiding sense of their accountability to God, and should realize that they are standing before a congregation of souls whom they will have to meet again at the Judgment seat of Christ, and that their message will prove a savor of life unto life or of death unto death. Present before your hearers in simple language the claims of God's law upon men, while your own heart is softened and subdued by his Spirit. This is our message. God has given to man his rule of life in his holy law, to guide and control his words and actions. This law permits no neutrality. It has a bearing upon every man's life, and will not relax its hold until every case is decided for life eternal or for perdition.

If ministers of the word would bear in mind that they must meet every individual hearer before Heaven's tribunal, and render an account to God of the manner in which their mission has been performed, the motive and the spirit which has prompted their actions, there would be a more exalted ministry. This is a weight of responsibility which the messengers of truth cannot evade, and the minister who has a sense of the exalted character of his work, well may inquire with Paul, "Who is sufficient for these things?" You are a spectacle unto the world, to angels, and to men. Angels sympathize with the workers in their responsibilities, and will not you, the worker, cultivate correct views of your high calling and sacred responsibilities? Well might you despair were it not for the evidence and assurance that your sufficiency is of God. The charge that Paul gave to Timothy is the charge that is given to every one whom God has sent forth to labor in the great harvest field. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist [this means much more than mere sermonizing], make full proof of thy ministry."

To minister, comprehends much more than mere preaching. In order to fulfill this sacred and important work freighted with eternal interests, the minister must be a man of vital piety, or his labors will not be accepted of God. He must be a man who will not have an exalted opinion of himself, or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He then has a close walk with God. His life of piety and true holiness which he carries with him wherever he goes, and which is interwoven in all his works, makes him a successful and efficient worker. He is a co-laborer with Jesus Christ, and is faithful in his appointed work, as Christ was faithful in his work. He will not, in word or action, exalt self, but in private conversation will talk of Christ; he will pray Christ, he will preach Christ. This is the kind of ministry that proves the worker to be called and chosen of God for his sacred work. In every discourse Christ is presented, set forth among them, not merely in the repetition of words, but in the deep fervor of the spirit; and the divine influence which accompanies the word gives full proof of his ministry. Sermonizing alone will not do this. It is the spirit of labor out of the pulpit that testifies of the true character of the worker. The special work for this time must be done in

reaching the people through personal effort; it is the revealing of Christ in the deep interest that is shown for the souls of those for whom Christ has died. The habitual piety that attends the Christian worker will make its impression, and the minister will not feel that he is sufficient of himself. He will be found often in prayer, pouring out his soul, as did his Master before him, in strong crying and tears. Then his fervent, constant supplications will draw him nigh to God. He will live as in the light of his countenance. His deportment and conversation when with others will be in regard to their soul's highest interest. He will take individuals alone, will talk with them, pray with them; and it is this kind of labor that will be highly successful.

Oh there is a great want with the workers in this cause of earnest, deep love for the souls of those for whom they labor! God requires more of his servants than they give him. Some form a habit of presenting arguments by which they obtain a surface knowledge of the truth. They have a runway of some doctrinal discourses, and they aim no higher. They do not seek to become familiar with the Scriptures, studying the prophecies that they may handle them at all times and in all places. They have not the living, abiding Christ in the heart, and therefore they do not love to dwell upon the practical teachings of Christ. Instead of giving full proof of their ministry, they show that they have but a limited knowledge of the truth. They are ignorant, both of the Scriptures and the power of God. They do not spend time in meditation and prayer. They are not acquainted with the movings of the Spirit of God. They neither pray, nor watch unto prayer. They keep Christ apart from their lives. Their discourses are tame, spiritless, Christless, as destitute of the vital elements as was Cain's offering, in which was not expressed the world's Redeemer, the efficacy of the blood of Christ.

Jesus is not preached in very many of the pulpits of today. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it a practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have; but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need today is the preaching of the blood of Christ and the virtue of his atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors. What the world needs today is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives

of men, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the Sanctuary and pronounces them wanting. The only element which could make them a success is lacking--Jesus, the Light of the world.

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more ignorant than many suppose. They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved. Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statesmen, men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have as little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring him into their life work.

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest

appeals should be made to the sinner to repent and be converted. Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of his word, will be able to draw from the treasure-house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus.

We need vital godliness in order to teach it to others. Those who live the religion of Christ, will bear a living testimony for Jesus. Of such Christ says, "Ye are my witnesses." We have a sacred and sanctifying truth to present to an unbelieving, gainsaying world. We have faithful testimonies of warning to be given to the world, and we can reach the people only through God. We must bring the sanctifying influence of the truth into our own daily lives, and God will qualify us for the work of arousing the slumbering, deadened consciences of sinners. We are not to be satisfied until the hearers are pierced to the heart by the powerful convictions of the Spirit of God of their guilt and sinfulness, and under a sense of their peril, cry out, What shall I do to be saved?



March 1, 1887

### **Partakers of the Divine Nature**

In creating man, God gave him noble qualities. He endowed him with a well-balanced mind, and made every power of his being harmonious. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God's requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to him to heed his warnings, to be instructed by him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and he is in direct communication with him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased.

Through the sanctification of the truth man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. What may not man become through the grace given him, if he will but be a partaker of the divine nature? What examples of uprightness, of purity, of holiness would be given to our world! But the debasement of man's highest, noblest powers, which causes so much sorrow, crime, violence and suffering in the world, is because the precepts of God are not respected. It is because his law is transgressed. Oh, that all who claim to be standing in defense of the law of God would indeed practice in their daily life the observance of its holy principles! We see men eagerly striving to accumulate property. They put forth

all their energies, tact, wisdom, and inventive powers to gain their object, in securing earthly treasures that they will not need, and cannot use for their own profit or for their children's benefit. These persons have not time to devote to prayer, or to seek God, or to place themselves on the side of Christ. Heaven and eternal things have no charms for them. All their moral powers are dwarfed, and their lives are spent for one purpose, the accumulation of wealth. The time, the opportunities granted them of God to secure heaven, are squandered in striving for earthly gain. Would that it were only to the impenitent that this melancholy picture applied! It is most sad, indeed, when those who profess godliness exhibit to the world such a perversion of their powers.

The desire for laying up treasures upon the earth, of making provision for the unknown future, of centering all interest and effort in the earth, and of laboring for corruptible possessions, which must pass away, is not fitting us by the exercise of our powers, to secure the eternal, immortal treasure. If men who claim to believe the truth were as eager candidates for those treasures that are enduring, and if the concentration of their God-given powers were employed in securing the imperishable treasure, what might not they become in the world? What light would be reflected from them! What blessings would be in their flashing the bright beams of light upon the pathway of others! Oh, how many there are who care only for earthly things, and strive only for perishable treasures! All their powers are employed in securing earthly possessions, and time and talents, consequently, are spiritually dwarfed. God sets before man a heaven to gain, a crown to win, and immortal honors to possess. But the powers of his being have been perverted, his object has been changed, and he may be classed with those of whom Paul writes, "who mind earthly things." Body and soul are given to the securing of earthly treasures.

Satan carried Jesus to an exceedingly high mountain and presented before him all the glories of the world in a moment of time, and offered it all to him, if he would worship him. He met the stern rebuke of the world's Redeemer, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Here, then, is the object before us, to worship God, to serve God, and to glorify God. Satan finds those who will give themselves to his service to gain the treasures of the world. He absorbs the mind, and controls the powers so that the service which God demands is given to him. He gains from man all that he tried to secure from Christ. We often see men who stand high in positions of trust, as Christ's followers, but who have made shipwreck of faith. A temptation comes to them and they sacrifice principle and their religious advantages to

secure a coveted earthly treasure. The bait of Satan is taken. Christ conquered, thus making it possible for man to conquer also; but man places himself under the leadership of the god of this world, and steps from beneath the banner of Jesus Christ into the ranks of the enemy. All his powers are devoted to gain, and he worships other gods before the Lord.

The worldly man is not content with a present sufficiency, or with even an abundance. He is always aiming to possess a larger stock, and turns every thought, every power, in this direction. Now he who is seeking for eternal riches should be striving for the heavenly treasure with far greater earnestness and perseverance, and with an intensity that is proportionate to the value of the object of which he is in pursuit. The worldly man is laboring for earthly, temporal things. He is laying up his treasure upon the earth, doing just that which Jesus has told him he must not do. The sincere Christian appreciates the warning given by Jesus, and is a doer of his word, thus laying up his treasure in heaven, just as the world's Redeemer has told him he should do. He views an eternity of bliss worth a life of persevering and untiring effort. He is not misdirecting his efforts. He is setting his affections upon things above, where Christ sitteth at the right hand of God. Transformed by grace, his life is hid with Christ in God. He has not lost by any means, the power of accumulation; but he employs his active energies in seeking for spiritual attainments; then all his intrusted talents will be appreciated as God's gifts to be employed to his glory. By him property will be prized, not hoarded, valued only inasmuch as it can be used to advance the truth, to work as Christ worked when he was upon the earth, to bless humanity. For this purpose he will use his powers, not to please or glorify self, but to strengthen every intrusted gift that he may do the highest service to God. Of him it can be said, "Not slothful in business; fervent in spirit; serving the Lord."

God does not condemn prudence and foresight in the use of the things of this life, but the feverish care, the undue anxiety with respect to worldly things is not in accordance with his will. It will not do for us to float along with the current, we are to be laborers together with God. God has imparted to us moral powers and religious susceptibilities. He has given his own dear Son as a propitiation for our sins, that through him we might be reconciled to God. He has brought to us knowledge, light, and truth, to open our understanding. He is the way, the truth, and the life; and now it devolves upon man to seek most earnestly to co-operate with the agencies which the Lord has provided for his salvation. He must with earnestness lay hold upon the helps

God has placed within his reach. He must pray, he must search the Scriptures, he must believe the word of God, he must obey God, and must employ all his powers in making the most of the opportunities and privileges brought within his reach. Then we must be laborers together with God; for God will not complete his work without human agencies. Jesus has made the infinite sacrifice in our behalf, and he expects of his followers far more than they give him,--voluntary, zealous, disinterested co-operation. His bounty has brought the treasures of heaven within the reach of man, and God expects us to show our faith by our works. God is waiting, angels are watching, to see what the people to whom are committed the treasures of truth will do. They are God's workmen and his agents, and if those who are so highly favored with intrusted truths fail through love for earthly things to perform the part assigned them, it would have been better for them had they never been born. Not only will they lose heaven themselves, but, failing to act their part in the great plan of saving their fellow-men, they will scatter from Christ by thus neglecting to do their appointed work. Others will follow their example, and they will be cursed of God. There are many souls of all nations and tongues and peoples to be enlightened. Are the chosen, royal people of God paralyzed that they cannot see from the word of God their duty, and sense the weighty responsibility that rests upon them to be laborers together with God? "If any man will come after me, let him deny himself, and take up his cross and follow me," were the words that fell from the lips of the divine Teacher.

Our fidelity to Christian principles calls us to active service for God. Those who do not use their talents in the cause and work of God, will have no part with Jesus in his glory. Light is to shine forth from every soul that is a recipient of the grace of God. There are many souls in darkness, but what rest, and ease, and quietude many feel in this matter! Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money, to enlighten others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity. Heavenly mansions are preparing for all who will comply with the conditions laid down in the word of God. In behalf of the souls for whom Christ has died, who are in the darkness of error, it is enjoined upon all true followers of Christ to be a light to the world. God has done his part in the great work, and is waiting for the co-operation of his followers. The plan of salvation is fully developed. The blood of Jesus Christ is offered for the sins of the world, the word of God is speaking to man in

counsels, in reproofs, in warnings, in promises, and in encouragement, and the efficacy of the Holy Spirit is extended to help him in all his efforts. But with all this light the world is still perishing in darkness, buried in error and sin. Who will be laborers together with God, to win these souls to the truth? Who will bear to them the good tidings of salvation?--The people whom God has blessed with light and truth are to be the messengers of mercy. Their means are to flow into the divine channel. Their earnest efforts are to be put forth. They are to become laborers together with God, self denying, self-sacrificing, like Jesus, who for our sakes became poor, that we through his poverty might be made rich.

Divine and human agencies are combined in the work of saving souls. God has done his part, and Christian activity is needed now. God calls for this. He expects his people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ? He will prescribe the terms, he will make all the conditions. Has God enlightened you with a knowledge of himself? Have the treasures of his word been opened to your understanding, so that you have become intelligent in regard to the truths therein? Then go to work with your ability. If you are only humble, pure in heart, single in purpose, you will see the needs and wants of God's cause. You will see that there are foreign countries to be visited, that missionaries must go forth with the spirit of self-sacrifice and devotion, to labor, to deny self, to suffer for Christ's sake. And even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith. How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer there ought to be hundreds receiving every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundred-fold more might have been done than has been done. A worldly spirit has prevailed among the professed servants of God, and the souls of men have not been counted of half as much value as their cattle, their farms, and their business. God will hold them accountable for this terrible neglect in the past; but what are they going to do in the future? Will they come into co-operation with our great Benefactor? Will they as men who have had the light of truth, let that light shine forth to those in

darkness? God has honored them with the privilege of being co-laborers with Christ in the great harvest field. Will they thankfully, heartily receive all the advantages God has provided, and diligently improve them by exercise, using every ability and every sacred trust in the service of the Master? Their success in advancement in the divine life depends upon the improvement of the talents lent them. Their future reward will be proportioned to the integrity and earnestness with which they serve the Master.

All the enterprises in temporal, earthly things prosper in proportion to the wisdom, tact, and concentration of powers exercised in acquiring the desired object. Just so must it be in our Christian enterprises. We must work according to God's word. There must be wise planning. There must be selection of men and gifts appropriate for the various branches of the work. God's word must be our guide as to the conditions that are specified by which we may become laborers together with Christ. The desire to accumulate wealth is an original affection of our nature, implanted there by our Heavenly Father for noble ends. If you ask the capitalist who has directed all his energies to the one object of securing wealth, and who is persevering and industrious to add to his property, with what design he thus labors, he could not give you a reason for this, a definite purpose for which he is gaining earthly treasures and heaping up riches. He cannot define any great aim or purpose he has in view, or any new source of happiness he expects to attain. He goes on accumulating because he has turned all his abilities and all his powers in this direction. There is within the worldly man a craving for something that he does not have. He has, from force of habit, bent every thought, every purpose in the direction of making provision for the future, and as he grows older, he becomes more eager than ever to acquire all that it is possible to gain. It is natural that the covetous man should become more covetous as he draws near the time when he is losing hold upon all earthly things. All this energy, this perseverance, this determination, this industry after earthly power is the result of the perversion of his powers to a wrong object. Every faculty might have been cultivated to the highest possible elevation by exercise, for the heavenly, immortal life, and for the far more exceeding and eternal weight of glory. The customs and practices of the worldly man in his perseverance and his energies, and in availing himself of every opportunity to add to his store, should be a lesson to those who claim to be children of God, seeking for glory, honor, and immortality. The children of the world are wiser in their generation than the children of the light, and herein is seen their wisdom. Their object is for earthly gain, and to this end they direct all their energies. Oh that this zeal would characterize the toiler for heavenly riches!

March 8, 1887

### **Co-laborers With Christ**

Workers in the Master's vineyard must be imbued with the spirit of Christ in his love for souls. Divine influences and a strong, living, working faith are especial qualifications, in order for them to be co-laborers with Jesus Christ. They must cultivate constantly the graces of the Spirit, repressing unbelief. Honor is to be given to the human powers by putting them to the very highest use in the service of God. Under the control and guidance of the Holy Spirit, all may be co-laborers with God. All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. We must know what is the voice of God, that we may live by every word that proceeds out of his mouth. We cannot allow these questions to be settled for us by another's mind, or another's judgment. We must search the Scriptures carefully with a heart open to the reception of light and the evidences of truth. We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. We must know for ourselves what God has said. We are laborers together with God, and we want to know, and must know, what conditions are resting upon those who are to be heirs of salvation, or we shall die in our sins. It is not to be our study as to what may be the opinion of men, or of popular faith, or what the Fathers have said. We cannot trust to the voice of the multitude, but we want to know what is the voice of God, what is his revealed will. He has left us his own statements, and we must search for the truth as for hidden treasures. We must put away all skepticism, all exaltation of our own ideas. We must humble our hearts by repentance and with contrition of soul, praying for true enlightenment. We must be diligent and thoughtful. We must be constant learners in the school of Christ, then we shall be meek and lowly of heart as was our Saviour. The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. He must dig for the truth as he would dig for hid treasures. He must search the Scriptures, comparing scripture with scripture; for he must be a laborer together with God. Individually, we are to work out our own salvation with fear and trembling. It is God who works in us, and by us, and through us. God's

word is the sword of the Spirit, and with a knowledge of revealed truth, which is our spiritual weapon, we must go to work, laboring to pull down the strong-holds of the enemy. The truth must be spoken in love. We must show that we are Christ's followers and that we have learned of Jesus. We must approach the people in the spirit of kindness and affection.

I feel deeply the need of our churches' having greater spirituality and more personal piety. If we are laborers together with God, our own piety must be sound and healthy, and then, when it comes in contact with error, it will not be moved with iniquity, or will not be corrupted. Our churches must feel their responsibility, and instead of devoting their time and talents to worldly things, seek to become elevated, ennobled. The truth must be to them a divine inspiration, a living reality. The laborers together with God will be aroused to do their work for the Master. Instead of doing so little, they must do very much more, and act as if they were plucking souls as brands from the burning fires. God is displeased with the ease-loving dispositions of those who have the light of truth. Time is golden. Lay hold of God by living faith, and exert your powers to their very utmost, having your testimony so vitalized by the Spirit of God that sinners will feel and sense their danger. Let faith be woven into your experience. Let every believer in the truth be thoroughly alive to the danger of this time. Let them awake from their stupor and feel that the delegated ministers are not the only ones to be workers together with God. Every soul must have a part in this. Says Christ, "Ye are the light of the world." This not only applies to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you labored for those close by your own homes? Have you the love of Jesus? If so, you will feel an interest for the souls for whom Christ died. Pure religion and undefiled is an active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold.

We must have more religion. We must love the Lord better. We must daily consecrate ourselves to the Lord and practice the truth. We profess to believe in earnest, sincere, self-denying effort. Let it ever be borne in mind that if a man who professes to believe the truth neglects his God-given responsibility, he will in the day of God be placed with the unprofitable servant. He will learn by the announcement made in the



great day of accounts, if not before, that God was the owner of all he possessed, and that he was only made a trustee, or steward, and was held to a stern reckoning for the faithful administration of his trust. It is all the same, whether we have one talent, or three, or five, or ten; all are the Lord's. Not a farthing is to be squandered upon needless things to gratify the lusts. Not a particle is to be hoarded to the neglect of the salvation of souls for whom Christ has given his life. The principal is all the Lord's, the improvement of it is his, and on every dollar is stamped the image and superscription of Jehovah. All must render an account to God, of how their time and their talents of intellect and money have been used. It is not a light thing to be intrusted with riches; but it is a grand thing to be accounted as a faithful steward of God in making right use of the Lord's money. "How hardly shall they that have riches enter into the kingdom of God!" but how beautiful will be the character of those who have borne the trust of God's capital worthily! If one has held all as God's property, and heeded God's voice to invest his property in his cause to save precious souls, he will see these souls saved in the kingdom of God, because he appropriated God's means as he designed it should be appropriated. He will then be received into everlasting habitations.

Let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlasting too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellow-men. Let each watch and pray, place himself in right relation to God, and study to see what good he may do,--what words he may speak, what influence he may exert, what light he may diffuse as co-laborers with God, and what he can do to establish missions in places where there are none, that a light may be continually shining forth to the dark corners of the earth. He may make such a disposition of his intrusted earthly treasures, as shall produce to him in the world to come an hundred-fold, and an eternal inheritance. While the religion of Christ flourishes in hearts, the streams of beneficence will never cease to flow. The one who is a faithful steward is constantly giving, and God is constantly supplying that the channel shall not become dried up. But it is not the rich alone that are to sustain the cause of God in our world; those who have been blessed with the light of truth can learn to practice self-denial, and have something to give. All the little rivulets made to flow into the channel of doing good, blessing humanity, will keep the treasury supplied with means.

It is not merely the duty of the minister, but of every member of the church, to represent Christ to the world. They are to catch the rays of light from Jesus, and reflect

them upon souls blinded by error and infatuated with false doctrines. They are to hold up the only true standard of righteousness, which is God's holy law, while the world is holding up a false standard. Satan is seeking to present light for darkness, and darkness for light, the truth for error, and error for the truth. He would extinguish every ray of light shining from the throne of God, and in its place put his darkness. But the sons of God are here, every one of them, for the purpose of irradiating the world. The more light is despised, opposed, and condemned, the greater evidence they have in regard to their work to let their light shine forth to others. They receive their orders from God to guide souls to righteousness, truth, and heaven. The torch of truth must shine to willing as well as unwilling eyes. When Christ ascended on high, the church was to be the agent, or medium, through which light was to be communicated to the world. "Ye are the light of the world." Every individual Christian is required of God to be a living, shining light in the world. He must wrestle with God in secret prayer; then he will go forth in the spirit of Christ to hold converse with men. Anointed for the mission, he bears with him the atmosphere of paradise. His words will be well-chosen, and his face will reflect the image of his Master. He will be the light of the world, a living epistle known and read by all men.

March 15, 1887

### **In What Shall We Glory?**

"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.

Men are not to rejoice in their wisdom, their strength, or their riches, but in the fact that they have a knowledge of Christ. This knowledge is the most excellent, the most precious, that we can possess. It is the pledge of everlasting life. For "this is life eternal, that we might know thee the only true God, and Jesus Christ, whom thou hast sent." Money cannot buy it, intellect cannot grasp it, power cannot command it; but to all who will accept it, God's glorious grace is freely given. But men may feel their need, and, renouncing all self-dependence, accept salvation as a gift. Those who enter heaven will not scale its walls by their own righteousness, nor will its gates be opened to them for costly offerings of gold or silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ.

It is only when the sinner feels the need of a Saviour, that his heart goes after the One who can help him. When Jesus walked among men, it was the sick that wanted a physician. The poor, the afflicted and distressed, followed after him, to receive the help and comfort which they could not find elsewhere. Blind Bartimaeus is waiting by the wayside; he has waited long to meet Christ. Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch his heart of love, and bring them the blessings of his grace; but they know not the sickness and poverty of their souls, and they feel no need of Christ. Not so with the poor blind man. His only hope is in Jesus. As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The by-standers answer that "Jesus of Nazareth passeth by." With the eagerness of intense desire, he cries, "Jesus, thou Son of David, have mercy on me!" They try to silence him, but he cries the more vehemently, "Thou Son of David, have mercy on me!" This appeal is heard. His persevering faith is rewarded. Not only is physical sight restored, but the

eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of righteousness shines into his soul. All who feel their need of Christ as did blind Bartimaeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave.

The afflicted, suffering ones who sought Christ as their helper, were charmed with the divine perfection, the beauty of holiness, that shone forth in his character. But the Pharisees could see no beauty in him that they should desire him. His simple attire, and humble life, devoid of outward show, rendered him to them as a root out of dry ground.

The self-righteous feel no need of Christ. And when those who profess his name extol their own wisdom and goodness, they give evidence that they are not acquainted with him. As soon as Christ is revealed to the soul, the sinner feels that his only hope is in the Lamb of God as the propitiation for sin. As Christ begins to open his love before him, watch the effect, and see what it is. Many claim this experience who are strangers to the love of Christ. But if it leads one to look with humility upon himself to place the honor of Christ above his own, if he gives evidence that the heavenly reward is of more value to him than his worldly possessions, we may know that beams of light from Christ are shining upon his soul.

The Scriptures speak of some who thought they possessed love for Christ, when the test showed that self was uppermost in their affections. Simon the Pharisee was one of these. He professed to be a disciple of Jesus; and wishing to show his Master special honor, he made a supper, and invited Christ and his friends as guests. But Jesus shocked his narrow prejudice by showing that Heaven esteemed a penitent sinner above a Pharisee. The woman who had been a sinner, longed for purity of heart. She had seen the works of Jesus, and she greatly desired to become like him in character. The words of Christ had kindled the hope of a better life, and her deep love and gratitude prompted the offering of the precious ointment. The Pharisee was offended that Jesus should permit a sinner to approach him. Unbelief filled his heart, and doubts arose as to Christ's divine mission. The Saviour, reading his unspoken thoughts, reprov'd him by a parable:

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I

suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." Jesus takes Simon on his own ground, as feeling himself more righteous than the woman. Then he proceeds to draw the contrast between the love and devotion of the poor penitent, and the unbelief and cold neglect of the self-righteous Jew.

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little."

Simon had been a great sinner, and also a loathsome leper. Christ had pardoned his sins, and cleansed him from the terrible disease that was upon him. He had as much cause as the woman he despised, for humility and gratitude to Jesus. But he esteemed himself so highly, he was so intent upon maintaining his own honor and standing, that he was blind to the great debt of gratitude he owed. He had withheld from his Saviour even the acts of courtesy due to a common guest. He did not look upon himself as so great a sinner as he really was. Self-love opened the door to pride, unbelief, and ingratitude. So long as he cherished self-righteousness, he could not place a right estimate upon Christ.

The command is not, Let him that glorieth glory in himself, but in God. For sinful men, the highest consolation, the greatest cause of rejoicing, is that Heaven has given Jesus to be the sinner's Saviour. When Adam and Eve ate of the forbidden fruit, there was no hope for the sinful race; but Christ offered to take the sin upon himself. He offered to go over the ground where Adam stumbled and fell; to meet the tempter on the field of battle, and conquer him in man's behalf. Behold him in the wilderness of temptation. Forty days and forty nights he fasted, enduring the fiercest assaults of the powers of darkness. He trod the "wine-press alone; and of the people there was none with" him. It was not for himself, but that he might break the chain that held the human race in slavery to Satan. He saw that man had become so weakened by disobedience that he had not wisdom or strength to meet the wily foe, and this is why the Son of God takes upon himself man's nature, and, gaining the victory in our behalf, brings to us divine power, that, combined with human effort, will enable us to overcome.

There is, then, no ground for men to take glory to themselves. For every blessing which they enjoy, for every good quality which they possess, they are indebted to the grace of Christ. None should exalt themselves as possessing wisdom or righteousness. There are many, especially among those who profess holiness, who compare themselves to Christ, as though they were equal with him in perfection of character. This is blasphemy. Could they obtain a view of Christ's righteousness, they would have a sense of their own sinfulness and imperfection. There is not a case recorded in the Bible, of prophet or apostle claiming, as do the "holiness" people of today, to be without sin. Daniel humbled himself before God, to confess his sins and the sins of his people. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect: ... but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And John declares, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. Those who are expecting that Christ is soon to come, and that they are to be translated to a holy heaven, should, of all people upon the earth, walk most carefully and humbly before God. All self-importance must be purged away from us before we can grow in grace and the knowledge of the truth. When we have our eyes fixed upon heaven, and have clear views of the character of Christ, we shall exalt the Lord God in our hearts.

As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master. By beholding, by "looking unto Jesus the author and finisher of our faith," he becomes changed into the same image. It is not by looking away from him that we imitate the life of Jesus, but by talking of him, by dwelling upon his perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love, and by earnest, persevering effort, to approach the perfect Pattern. By having a knowledge of Christ,--his words, his habits, and his lessons of instruction,--we borrow the virtues of the character we have so closely studied, and become imbued with the spirit we have so much admired. Jesus becomes to us "the chiefest among ten thousand," the One "altogether lovely".

In all his dealings with his ancient people, the Lord sought to impress them with the idea that their strength was not in the wisdom of man, nor in his might, but in the God of their salvation. As Joshua, the leader of the children of Israel, went out alone before the taking of Jericho, to pray for God's special presence, an angel of the Lord appeared to him in the form of a mighty warrior; and to Joshua's challenge he replied, "As captain of the host of the Lord am I now come....Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The Lord marshaled his armies about the doomed city; no human hand was raised against it; the hosts of heaven overthrew its walls, that God's name alone might have the glory. It was that proud city whose mighty bulwarks had struck terror to the unbelieving spies. Now in the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in him.

These things were written for our benefit. As a people, we lack faith. God will do great things for those who trust in him. The reason why his professed people have so little strength, is that they trust so much in their own wisdom, and do not give the Lord an opportunity to reveal his power in their behalf. He will help his believing children in every emergency if they will place their entire confidence in him, and implicitly obey him.

There are troublous times before us; the judgments of God are coming upon our world. The nations of the earth are to tremble. There will be trials and perplexities on every hand; men's hearts will fail them for fear. And what shall we do in that day? Though the earth shall reel to and fro like a drunkard, and be removed like a cottage, if we have made God our trust, he will deliver us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee.... For he shall give his angels charge over thee, to keep thee in all thy ways."

The rich man is not to glory in his riches. If we fix our affections on worldly things, we fail to exalt Christ. Satan would keep our minds absorbed with the things of this life, that we may lose sight of the highest life; but we cannot afford to yield to his devices. Christ is the source of all temporal, as well as all spiritual blessings. If he has given us riches, it is not that we may claim them as our own. "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." Paul counted all things but loss that he might win Christ. But when the Saviour calls for our possessions and our service, there are many who see they cannot obey God and carry their earthly treasures with them, and they decide to stay by their treasures. Jesus left all his glory, and became poor, that we through his poverty might be made rich. But how few of his professed followers appreciate his great sacrifice! How few are willing to follow his example! How can those who expect to stand around Christ's throne, and to be clothed with his righteousness, distrust God, and fear that he will leave them to come to want? Where is their faith? Our Heavenly Father feeds the ravens, and will he not much more feed us? "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If we had a right view of Christ, we would permit nothing to interpose between ourselves and him.

This is a time when the law of God is trodden under-foot; and the great question is, Who will stand for the truth? God is calling for volunteers. Who will respond? Those who study to see how near they can live to the world and yet gain heaven, will come just near enough to be shut out from heaven. We must accept the suffering part of religion if we would sit down with the Suffering One upon his throne. When Christ has done so much for us, shall we refuse to serve him? Shall we not become co-laborers with him in the work he came from heaven to do? There is a great work to be done in the cities, and who is ready to engage in it? Christ says, "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." If we will separate from the world, and renounce its sinful practices, God has pledged himself to receive us, and to work with our efforts.

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus?--No, no; the deepest homage of our hearts, the most skillful service of our hands, our talents of ability and of means,--all are but too poor an offering to bring to Him who was slain and has "redeemed us to God by his blood out of every kindred, and tongue, and people, and nation." Lift him up, my brethren, the Man of Calvary. Lift him up before the people, and by and by he will lift you up to his throne, and crown you with glory, honor, and immortality.



March 22, 1887

### **The Church's Great Need**

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it. Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of his Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence.

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the out-pouring of his Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly Sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hindrances to

strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling-blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that he may come into our assemblies and impart his rich grace. The world, the flesh, and the Devil must be overcome. We cannot prepare the way by gaining the friendship of the world,

which is enmity with God; but by his help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out his presence from the assemblies of his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to Judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service,

when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the Sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scripture, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

Let the church arise, and repent of her back-slidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self exaltation. We should humble

ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for his presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour."

March 29, 1887

### **Followers of Christ**

There was one who came to Jesus after he had witnessed some of his wonderful teachings, and said, "I will follow thee whithersoever thou goest." But Jesus read the heart and thoughts of the one who made this proposition, and knew that he was expecting to have some special honor in the esteem of Christ in his reign upon the earth, which he thought would be a temporal reign. But Christ answered him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And whosoever will engage to follow him whithersoever he goeth, must himself work as Christ has worked. Those who engage to be partakers with Christ, must also be partakers with him of his humiliation and his sufferings. Not only will they have to be brought sometimes into strait and trying places in temporal things in this life, but they will meet with difficulties in spiritual things.

When two disciples came to Christ, one preferring to sit on his right hand and the other on his left, Christ said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Now, whosoever would set their feet in the path to follow their Redeemer, must be willing to follow him in all his self-denying, and to do others good. They must prepare their souls for trial and conflict in the same manner as Christ did,--by prayer to his Father.

After the precious Saviour had met with indifference, with opposition, with criticism from those who needed his help, to whom he could and would do good if they would receive his words, he said, "Ye will not come to me, that ye might have life." He went away alone with his Father, and prayed that he would not give up these rebellious ones to their own perversity of spirit; and he sent up his petitions with strong crying and tears. And if the Majesty of heaven, the King of glory, has found it a necessity to pray to his Father, every one must imitate his example.

The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in individual labor, they should take it in altogether a different light, and see in the

difficulties a vigilant foe; because the enemy is watching to block the way. And especially will this be the case with young men and women who would give themselves to the work of God. Satan will use every means to divert them from it. He attacks those who are doing errands for God, that they may be defeated. But those very ones who have had this difficulty to contend with, and have carried the matter to God, and persevered under discouragements, will say that it is the most valuable part of their experience.

The new and inexperienced workers frequently have had an idea that they could do the work themselves, and thus they have failed to seek God most earnestly for that help which they so much needed, that they might see their own weakness and insufficiency, and cling to the Arm mighty in power. These things should be no discouragement to those who would take hold of the work; for God often brings into strait places those whom he would have engage in labor for him, so that they may learn lessons of dependence and trust, and know the Source of their strength. Should he make the path very easy before them, they would be liable to feel that they were sufficient and powerful, and able to do the work themselves, and not seek God or give him the glory. But every one who is engaged in the work of God should feel the importance of learning lessons in Christ's school; and Christ tells us what the character of these lessons are: "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." Now the conditions are that every one shall take Christ's yoke upon him, and learn of him; and thus "ye shall find rest unto your souls."

The reason why you fail to appreciate that which comes to you in warnings and reproofs from the word of God, is chiefly owing to your own self. You are inclined to feel your self-importance, and therefore your pride is wounded frequently, because you have not the meekness and lowliness of character to lie down at the foot of the cross. If you call to mind the Author and Finisher of your faith, and realize what he has suffered--that he went without the camp, bearing reproach for you that you might be saved,--then you will think that you are suffering nothing. What you want is the Spirit of Jesus. You need to cherish it continually; and then when difficulties shall arise, you will be hid in Christ, and will manifest the Spirit of Christ on any and every occasion. You should not encourage a feeling of sympathy and pity for yourself. All self should be hid in Jesus Christ, and then you will feel such sincere sorrow and pity for the souls who do not know what is for their best good, that you will forget all about your being

misused.

We must bear in mind continually this fact: that the hand of Jesus reaches over every one of his sincere followers, and every blow that is aimed at you to injure you, wounds the hand of Jesus that covers you. So you are to lose self entirely; to put it out of sight as much as possible; and when you see that your words are not received by those you greatly desire to help and save, then you must flee to Christ and pray, as he fled to his Father and prayed. Christ will hear your humble prayers, and give you access to souls.

We are not one fifth part as meek and humble as we should be. We need to study carefully what these things mean,--that we are to eat the flesh of Christ, and to drink his blood. We must bring Christ into our being. The care and trouble we have, are caused, to a great degree, by our own hearts' not being in harmony with Jesus Christ. We must take the word of God to ourselves,--and Christ is that word,--and study all his words of advice and counsel, and make them a part of our own life and character. Whatever may have been your defects, you are not to carry those defects along with you from day to day; but you are to set your feet upon the lower round of the ladder, and climb until you reach the topmost round. "The kingdom of heaven suffereth violence, and the violent take it by force." You must hold fast to Christ. Christ is that ladder. We are to mount by the Mediator, and all the while keep hold on the Mediator, clinging to Christ, walking with Christ, living with Christ, growing in Christ, until we gain heaven. Christ is the ladder set upon the earth, the topmost round reaching the throne of God.

There are great blessings that we can realize if we will only bring ourselves into harmony with Jesus Christ. It is not that you are to trust in what you can do, but what Christ can do with your efforts; and therefore the whole glory should redound to Jesus Christ, if you would meet with success. And these lessons which appear to you so discouraging, should be regarded by you as the most precious lessons you could have, because you are made through them to see that your whole success depends upon your hold upon God; and if you pray to him in faith, you may know that he will hear your prayers, and will be by your side to help you in every circumstance.



April 5, 1887

### **Visit to Tramelan, Switzerland**

We left Basel for Tramelan December 24, in company with Bro. and Sr. Ings, to be present at the dedication of the first chapel built in Europe by Seventh day Adventists. Brn. Ertzenberger and John Vuilleumier were also present on this occasion. Bro. Ertzenberg was my interpreter on the Sabbath. He also preached to the Germans.

This small but neat house of worship was built by Bro. Roth's family. Hitherto the meetings had been held in private houses. We felt that the Lord would honor this movement made to his glory. Friends came in from Bienne and Chaux-de-Fonds, and we had a profitable meeting. The Lord gave me his blessing in seeking to present to the people the necessity of cultivating respect for the place where they assembled to worship God. We had excellent meetings upon the Sabbath.

Notice was sent in to the National Baptist Church, that Mrs. White would speak there on Sunday afternoon; but the minister refused to read the notice to his congregation because he thought Mrs. White would speak upon the Sabbath question. Nevertheless there were from two to three hundred persons present, who gave the best of attention. Bro. John Vuilleumier interpreted for me, and the Lord blessed me by his Spirit as I presented before the people the plan of redemption, and what constitutes genuine faith in Jesus Christ, the atoning Sacrifice. Faith on the Son of God goes deeper than many discern. Dost thou believe on the Son of God? This inquiry is of deep spiritual import, and of the utmost importance. It is not merely whether we admit our faith in the world's Redeemer, but do we believe in him as our Saviour? Have we an intelligent personal faith? Is our acceptance of Christ as our Saviour not merely an article of faith, but a living, abiding presence in our homes? We are not to lay this knowledge aside as a memento to look at occasionally, but we are to believe on the Son of God as our own Saviour, and bring him into our life, practicing his virtues; our very life is to be hid with Christ in God. To believe on Christ is to have God dwell in the soul and have not merely the acts, but the words, and even the thoughts, brought into subjection to the Spirit of Christ. The general expressions after the meeting were, "I shall take home that which I have heard;" "I see nothing objectionable in that which we have heard today," One man, in response as to what constitutes genuine faith, uttered his

sentiments, and when asked, "What do you think of that which we have heard today," answered, "Oh, it does not matter to me; I am saved, I am saved."

The national minister expressed regret that he had not read the notice. Said he would have done so had he known that Mrs. White was going to speak upon the mission of Christ. We returned to Basel that night, praying that the seed sown might find lodgment in some hearts. We learned that the impression made upon the community was good, and that much prejudice was removed. And many desired to hear Mrs. White speak again.

By special invitation we left Basel February 4, accompanied by Bro. and Sr. Ings and our interpreter, Bro. John Vuilleumier. Friday night we had a meeting with the church in the new chapel. Sabbath, in the forenoon, Bro. Ings spoke to the people with much freedom, and all seemed to be deeply interested and profited. I spoke in the afternoon, from Malachi 3:16-18. The Spirit of the Lord moved upon hearts. After the discourse we had a social meeting, and many excellent testimonies were borne. One young man had not taken any part in the meetings for more than a year. He had been overcome through temptations, and fallen under discouragement. He made humble confessions, with weeping, and there made a decided stand to be wholly for the Lord, and expressed his determination to do all in his power to help others. His mother had never before taken part in social meeting, but she bore her testimony, and several others confessed and wept before the Lord. We all felt the deep movings of the Spirit of the Lord in our midst. The Lord was at work softening and subduing hearts. Bro. G. made very interesting remarks, which Bro. John Vuilleumier interpreted to me. He said he had for years been praying for his brother, who lived some miles away, that the Lord would draw him by the cords of his love, and that he might take hold of the truth. During the week of prayer Bro. G. made this case of his brother's a special subject of prayer. He went to visit him, to see if he could not say or do something to help him to walk in the light. He found that his brother had been deeply convicted. He stated that while engaged in work upon the Sabbath his tools seemed so heavy that he could scarcely hold them in his hands. It seemed that he must drop them, and keep the Sabbath. He read the tract, "Sufferings of Christ," which had been translated into French, and that decided him to obey his convictions of conscience and keep the Sabbath. Expecting to receive his discharge, he told his employers that he could not work another Sabbath; but he was told to continue his work. Bro. G. was filled with joy and gratitude to God that his prayers were answered. He stated there were others, also, who were convicted, one a

man of influence.

I had tried to impress upon them the importance of laboring for those close by their own doors, each child of God feeling that he has a sacred duty to bring others to Christ, and thus each becoming a missionary for God. This was responded to heartily, and many resolved that they would take hold more earnestly and in faith, and have more patience in well-doing, and not become weary and so quickly discouraged. Our meetings closed with the blessing of God. After the meeting we had an interesting season at the house of Bro. Roth. I was requested to pray for a young man who had resolved to be on the Lord's side. His wife and sisters were present, and as I offered prayer for him, Bro. Vuilleumier interpreted me. The Lord did bless, and hearts were melted into tenderness. The young man then, with affection and tears, kissed his sisters and the brethren Roth. There had been some unhappy feelings of difference, but all was confessed and forgiven, and the room seemed to be filled with the peace of Christ. Sr. Roth made the statement, "The peace of Christ has come to this house." These precious tokens of God's love should be highly appreciated by us, and never be forgotten. They should awaken gratitude in our hearts continually.

The Lord has said to his people, "Ye are the light of the world." We are representatives of Bible truth. God has made us the repositories of his law. Then let none hold the truth in unrighteousness, but let the spirit, the words, and the deportment correspond with the principles of truth we claim to believe. We keep Christ in the background, and do not bring him into our hearts. I feel deeply that as a people we are not following our Bibles in our treatment of one another. There is not that spirit of full and entire forgiveness which brings peace and rest to the soul. I find here in Europe that on this point there are special lessons to learn; and a neglect to learn these lessons separates the soul from God. Satan magnifies little things. If he sees that our efforts in behalf of others do not work a reformation in them at once, then there comes in a spirit of impatience, and sharp, rasping words are spoken, that do not work any reformation in them nor bind them any closer to our hearts. Love is the silken cord which binds hearts together. We are not to feel that we are to set ourselves up as a pattern. As long as we think of ourselves, and what is due us from others, it will be impossible for us to do our work of saving souls. When Christ takes possession of our hearts we shall no longer make the narrow circle of self the center of our thoughts and our attentions.

I spoke in the National Church on Sunday afternoon, upon the subject of

temperance. The minister who had refused to give notice of my appointment the first time, was invited to be present and open the meeting with singing and prayer. He readily consented to do so. I had much freedom in speaking to an attentive audience. Although I am obliged to reach the people through an interpreter, my constant prayer is, Lord, speak thou to the hearts of the bearers; impress the truth upon the soul. Bro. Ings spoke in the evening, in the new chapel. Tramelan was the first place where the truth was preached in Europe, and this is our first chapel built, aside from our mission house in Basel. Our people feel grateful to God for the victory gained in this place. Prejudice has been overcome, and the doctrines we hold are looked upon in a very different light than heretofore. The way is being prepared for a course of lectures to be given in Tramelan; and if the church are laborers together with God, we believe that the Lord will increase their numbers, and that many souls will be saved.

To say we believe the truth while its principles are not practiced daily in our lives, will leave us in a condition similar to that of Capernaum,--exalted to heaven in point of light and bestowed blessings, yet these blessings and this light unappreciated. The Lord would have us wash our robes of character now, remove every stain in the blood of the Lamb. We see so many who estimate the character of their brethren and sisters by the manner in which they treat them. We are not here to be made much of, but to be helpful to others; and we must not measure the religious standing of others by their willingness to serve us. We love people who are pleasant, and who have no disagreeable ways; then let us gather to our souls the graces of the Spirit of Christ, and bring them into our life, that God may not turn from us with the same disgust with which we turn from others. Defects of character often close our hearts to those who need encouragement to overcome them. The Lord will close his heart to us who are wayward, unpleasant, disrespectful, disobedient, irreverent, and forgetful of him as a guest whom we should honor. Shall we require of others that deference, that respect, that honor which we refuse to give to Jesus in Christian politeness? Let our pride, our selfishness be humbled in the dust. Let self be hid with Christ in God, and let us remember that if we have an unforgiving spirit toward the erring, the Lord will not forgive our trespasses, but will deal with us as we deal with those erring ones who are connected with us in labor and in church capacity.

We need to have higher and more distinct views of the character of Christ, to lead us to copy his example. We need to better understand what constitutes a pure religious life. We must learn to be Christ-like in disposition and character. We need an increase

of faith in the promises of God. He has shown us great and precious favors; he has revealed to us his glory, all loving, holy. These attributes are blended with justice and mercy. We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. We have lessons to learn of Jesus' love. He has been ever solicitous for our welfare. His voice is ever inviting us to come to him with all our griefs and sorrows; and if we will obey the call, we shall draw toward Jesus.

Now let us improve the precious opportunities to become acquainted with our Heavenly Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Wondrous love that God, the infinite God, has made it our privilege to approach him by the name of father! No earthly parent could plead more earnestly with an erring child, than he who made us pleads with the transgressor. No human, loving interest has ever followed the impenitent with such tender invitations. Then with what tender sympathies should we labor for the erring, sin perishing souls around us! We must work in the spirit in which Christ worked, with the compassionate tenderness that he manifested. When by living faith we shall claim the promises of God, when we shall live by every word that proceedeth out of the mouth of God, we shall place ourselves on the side of Christ, and have his Spirit and his grace to work with our efforts to bring souls to a knowledge of the divine will.

"Whosoever will, let him take the water of life freely." Why do we not come to Him who has promised? His word is pledged. "The mountains shall depart, and the hills be removed; but his kindness shall not depart from his people, neither shall the covenant of his peace be removed." His voice is heard, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee." How amazing is this love, that God condescends to remove all cause for doubt and questioning from human fears and weakness, and takes hold of the trembling hand reached up to him in faith; and he helps us to trust him by multiplied assurances and securities. He has made us a binding agreement upon condition of our obedience, and he comes to meet us in our own understanding of things. We think that a pledge or promise from our fellow men, if recorded, still needs a guarantee. Jesus has met all these peculiar fears, and he has confirmed his promise with an oath: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that

by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Hebrews 6:17, 18.

What more could our Lord do to strengthen our faith in his promises? The clean heart, the right spirit, he requires of us, which is the gift of Jesus Christ, Christ worked to this end, and man co-operates with him. The divine and human efforts are united. The white robe, the crown of righteousness, an eternal weight of glory, is laid up for those who love God and keep his commandments. Then let all pride, all self-sufficiency be laid at the feet of Jesus. He is faithful that hath promised. If we approach him with a lowly, child-like trust, he will give us his grace and the treasures of eternal life as a free and everlasting gift.

April 12, 1887

### **The Work in Basel, Switzerland**

On returning from Tramelan to Basel, February 7, we found that special efforts were being made by all connected with the mission building, to draw nigh to God by earnest prayer and confession, that the blessing of the Lord might be granted us in an especial manner when our Conference and Council should convene. Meetings were held at 6:30, commencing February 6. I commenced the next morning to speak to the people, and we labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need as laborers together with God, of meeting a higher standard.

What a wonderful reverence Jesus expressed in his life mission for human life! He stood not among the people as a king demanding attention, reverence, service, but as one who wished to serve, to lift up humanity. He said he had not come to be ministered unto, but to minister. I am sure that the great lesson of forgiveness must be learned more perfectly by us all, and we must practice the Christian graces. Wherever Christ saw a human being he saw one who needed human sympathy. Many of us are willing to serve certain ones,--those whom we honor,--but the very ones to whom Christ would make us a blessing if we were not so cold-hearted, so unkind and selfish, we pass by as unworthy of our notice. We do not help them, though it is our duty to do this,--to bear with their rudeness, while seeking to cultivate the opposite traits of character. We must work the works of Christ. The greatest wrong we can do others, if we think ourselves injured by them in any way, is to be unforgiving. This is a most dangerous position for professed Christians, because just in the manner that they treat their brethren, so will the Lord of heaven treat them. We are seeking here in these meetings to instruct, not merely with regard to the theory of the truth, as to how we shall practice the truth; but the question that is of great and vital importance with us now is, What must I do to be saved?

We have a great truth and great light; and if we walk in the light as it shines upon our pathway, we shall have increased light. Our works should correspond with our faith. Oh, why are we not more in earnest? Why do we not rise to our high privilege, and partake of the divine nature? As the wax takes the imprint of the seal, so must the soul receive and retain the moral image of God. We may become filled with his love, and

transfigured by beholding his purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He "that hath this hope in him purifieth himself, even as He is pure."

The great sin of God's people at the present time is that we do not appreciate the value of the blessings God has bestowed upon us. We serve him with a divided heart. There are many who are cherishing some idol, and worshiping at its shrine. God's truth is elevated and holy, sanctifying the soul, if brought into the life and interwoven with the character. God is seeking by means of his truth to make us a separate and peculiar people. This is the influence the truth should have upon us. Our obedience and devotion are not equal to our light and privileges; and the sacred obligations resting upon us to walk as children of the light, are not fulfilled by us. As Christians we fail to come up to our high calling. Warnings and reproofs have been given us from God, but they influence us only for a time, because we do not consider it as our life work to press forward and upward to the mark of the prize of the high calling in Christ Jesus. Oh that God's people would consider their superior advantages, and understand from the light of his word that we must be judged according to the light which shines upon our pathway! All the privileges and opportunities given us by God are designed to make us better men and women. The people of God must move from settled principle, making it their first concern to seek the kingdom of God and his righteousness, and then go on from light to still greater light. If we fail to profit by the light, and become cold and hard-hearted, and are not easily impressed with the truth, and the energies of the soul become palsied, we cannot reasonably expect that judgment will be given in our favor, because, like Capernaum, we are exalted to heaven in point of privilege.

The blessed light that is now given us was not given to Sodom and Gomorrah, or they might have remained unto this day. Every soul that really believes the word of God, will show the same by his works. The great goodness of God is displayed in his requirements, nor can we be Christians if we neglect to obey his word. The truth is able to save our souls; for God by his own Spirit is a continual agent in it, and it is this divine agency that makes the truth a sanctifying power.

Sabbath morning, February 12, at half past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made with freely flowing tears. We see that the Spirit of the Lord is coming into the meeting, and this makes me rejoice. We want the



work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling is no evidence that we are in favor with God. We must have the living, divine principles ever abiding in us, and not make an idol of impulse or of a high degree of feeling. If we have pardon, we must show repentance. We must have faith, and walk by faith; not entertain the idea that we must have assurance in feeling before we acknowledge ourselves blessed of God. The assurance is in God's word. God has said, and it will be done. He who trusts in God must have due respect for all the means and all the helps to obedience. The written word, the services of God's house, and the throne of grace,--these are God's blessings, and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God. This is the victory, even your faith. Without holiness no man can see the Lord. Whatever our hopes or our profession, God calls for deeds and works. A meek and quiet spirit is the result of the grace of God in the heart. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of his own good pleasure. We must be constantly guarded, for we are on the battle-field against a wily foe. We have a heaven to win; a possession to gain that requires the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing obedience.

Sabbath, February 12, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand that it is not God's design to withhold his presence, but that we are not sufficiently spiritual to discern his presence, and to lay hold of his promises, and claim them by faith. Our hearts lie too much in vapors and mists of worldliness, sin, and frailty, through which only a dim light reaches us, penetrating this mist and fog which Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts which we ourselves must make. The cares of life will try us; but we let them disturb our confidence in God, and then we wonder why we have not more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are, and be sensible Christians! If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's word; for there is our assurance. We must bring our hearts into a right position. We must put away all sin, all pride, all impatience, all envy and evil thoughts, all jealousies, and then, while working out our own salvation, God will work in us to will and to do of his good pleasure.

We must hold fast the promises. These are the pledged words of Him who is truth and verity; and these are our assurances. They can be appropriated to ourselves only by individual faith. Learning their truth by our loving trust, we must learn, not that man never is, but that we always are blessed. How many blessings we lose because we slight and overlook the blessings we daily receive, yearning for that which we have not. Common mercies which thickly strew our pathway, are forgotten and undervalued. We may learn lessons from the humble things of God in nature. The flower in dark and humble places responds to all the rays of light it can get, and puts forth its leaves. The caged bird sings in the prison cage, in the sunless tenement, as if in the lordly, sunny dwelling. God knows whether we will make a wise and saving use of his blessings; he will never give them to us to abuse. God loves the thankful heart, trusting implicitly in his words of promise, gathering comfort and hope and peace from them; and he will reveal to us still greater depths of his love.

At nine o'clock there was a social meeting, and then a sermon by Eld. Ings. The German portion of the congregation received a blessing, having an opportunity to hear the Bible truth in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans. Three are to be baptized (several have already received the ordinance), and the communion service is to be attended this afternoon. I am full of thankfulness to God for the mercies of this Sabbath. We should make our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that he is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up, and be grateful to him that there is a heaven; that Jesus is preparing mansions for us, where the weary will be at rest. Let us praise God from whom all blessing flow. Let us grasp by living faith the rich promises of God, and be thankful from morning till night.

February 14.--This morning we had another meeting to seek God in prayer, and by humble confession. I spoke from these words: "And they that are Christ's have crucified the flesh with the affections and lusts." The Lord helped me to speak pointedly upon this scripture. The gospel demands from every human being an unreserved consecration to God, of both body and soul, with all their energies and capabilities, throughout the entire period of our probation. In this work there is to be no indolence;

continual advancement is required of us, while God claims every ordinary or peculiar power, endowment, and faculty he has given us in trust. To withhold these from God, is robbery toward God; while every talent is given us as a sacred trust, upon condition that it shall be used and improved, enlarged and strengthened, by use, in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel.

In this work, if talents are well improved, increased talents are the result. "Unto every one that hath shall be given, ... but from him that hath not shall be taken away even that which he hath." If Heaven's bestowed gifts are not appreciated and improved as God's intrusted capital,--if they are buried in worldliness, in selfishness,--these powers capable of blessing humanity decrease; and because the God of heaven is not sought after and glorified as the source of all these precious endowments, he is dishonored, and he cuts off the supply. In order to increase, to grow in the knowledge of our Lord and Saviour Jesus Christ, we must put to use by human effort our physical and intellectual powers. All these powers are under contribution to God, and must be taxed to the very uttermost. The youth and the child must be taught these lessons. "I write unto you, little children, because your sins are forgiven you for his name's sake." The fervor of the new-born child of God in his first love is as sweet fragrance to God; and the simple testimonies, the cheerful service, and the grateful thanks are acceptable to God.

Our social meetings have shown still more decided advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God. Confession with weeping has been made, and we see there is a deeper sense of how far short they have come of meeting the standard of righteousness. There is a firm purpose to do better, if we can by repetition of great and solemn warnings and precious inducements in the promises, bring them to feel their great need and the willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. God requires of every one of his followers faith, sincere prayer, and a spotless example. Not one is excused; they are his employed servants, working for wages, even the life which is to come. To be unfaithful to God, who has manifested so great interest for us, is the basest ingratitude.

April 19, 1887

### **The Conference at Basel**

The Swiss Conference commenced here Thursday evening, February 17. There were quite a number present from abroad. Last year the European Missionary Council was held in connection with the Swiss Conference at Basel. Delegates came from Denmark, Sweden, Norway, Wales, Scotland, England, France, Italy, and Germany. This year many of these attended the Council held in England last September, and therefore did not come to our Swiss Conference. But we have had delegates this year from France, Switzerland, and Italy, and also a good representation of our brethren and sisters; and as I looked upon the people assembled, and saw such an intelligent, interested congregation as filled our chapel so that extra seats had to be brought in, my heart was filled with gratitude to God to see the marked change, the improvement over one year ago. I knew that the Lord had been at work by his Holy Spirit, and could see that progress had been made in many directions. There have been additions to the churches in Chaux-de-Fonds, Lausanne, and Basel, and in other places; and as one soul saved is of more value with God than the whole world, why should we not praise God for this good work? My heart was thankful. The world's Redeemer said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

The Son of man came to seek and to save that which was lost. Doth not the shepherd "leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" All heaven is watching with intense interest the work that is going forward in the world. Satan with his power is working with all deceivableness of unrighteousness to deceive and ensnare. Evil angels conspire with evil men, and the whole energies of apostasy are at work to destroy the advocates of truth, and to hedge up the way that they shall not come to Christ, their Redeemer, that they may have life. And when the truth is accepted, and the soul is brought to genuine repentance and faith in God, then there is joy in heaven, and anthems of praise are sung. Therefore if there is rejoicing in heaven over one sinner that repenteth, let there be joy upon earth among men who love God, that sinners are brought to a knowledge of the truth.

We see great improvements made. Earnest efforts are being put forth by our

brethren to learn English, and they have a much better understanding of this language than they had one year ago. This we try to encourage in every church; for in this way the English-speaking ministers can obtain direct access to the people. Our publications in English are quite numerous, while in French and German they are very limited, so that a large table of most precious food is spread before those who understand the English language; and our workers in these countries should be putting forth efforts to become better acquainted with the language which will give them much greater opportunities to instruct the people in doctrines and practices of godliness.

Sabbath, February 19, I spoke to the people at 9 A. M. The Lord gave me of his Holy Spirit as I presented before them the temptation of Christ in the wilderness. In the afternoon, at 3 o'clock, we assembled for social meeting. I was much blessed as I spoke to them again, upon the necessity of our coming up to greater sympathy and more decided contemplation of the great sufferings of Christ. We think of these altogether too little. I requested those who desired prayers to come forward. The seats were quickly filled, and my heart was stirred as I saw the whole congregation on their feet. I said, Sit down just where you are, and we will all seek the Lord together. Before the season of prayer, many testimonies were given in quick succession and with deep feeling, showing that hearts were touched by the Spirit of the Lord. Confessions were made with tears. We were glad to see this work going forward; for we knew it was just such a work as was needed to bring the people into that position of humbling their hearts and confessing their sins before God, that he would accept their repentance and their efforts to seek him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Sunday the meeting commenced at half past five in the morning, and continued an hour and a quarter. At half past seven A.M. the seats were again filled, and I spoke to those assembled upon the subject of temperance, from Romans 9:24-27. I never felt more in earnest when addressing a people on the subject of temperance, and we had evidence on this occasion that many hearts were deeply impressed. A request was made for me to speak again on the subject of temperance Sunday evening, which I did. There seemed to be no diminishing of the interest. After the discourse Sunday evening, the pledge was circulated, and one hundred and thirty-seven names were attached. We were sorry to learn that some few names were withheld for that which we consider was no reason that would justify a true child of God. Their excuse was that their work called them into places where wine would be passed to them (as is customary in this country),

and they could not refuse to take it for fear of offending those for whom they worked. I thought that here was a very good opportunity for them to lift the cross, and let their light shine forth as God's peculiar people whom he was purifying unto himself.

We should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, making it possible for man to conquer in the name and strength of Jesus Christ. Then why should the followers of Jesus be ashamed to refuse the tempting wine cup. Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it requires moral courage to resist temptation on the point of appetite. We may expect such practice will be a surprise to those who do not practice habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practices of those with whom we associate? Here is the very opportunity to manifest that we are a peculiar people, zealous of good works. The beer drinkers will present their glasses of beer, and those who claim to be children of God may plead the same excuse for not signing the temperance pledge,--because they will be treated with beer, and it will not be agreeable to refuse. These excuses may be carried to any length, but they are not of any weight; and we were sorry that any who claimed to believe the truth should refuse to sign the pledge--refuse to put barriers about their souls and fortify themselves against temptation. They choose to leave the bars down, so that they can readily step over and accept temptation without making the effort to resist it.

There is a constant warfare to be maintained between virtue and vice. The discordant elements of one and the pure principles of the other are at work striving for universal conquest. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite, and intemperance is fearfully prevalent. Look where we will in Europe, and we behold intemperance fondly cherished. Beer gardens arranged in the most beautiful style are to be seen at almost every turn, and you will see a beer table in almost every private garden, if it contains a tree large enough to shade a table. In summer this is the favorite place for taking lunches, which usually consist of bread and beer. There is a smooth sunny street close to the mission house, which is sometimes called, "Baby Promenade," because of the great number of nurses who come there in the middle of the day, to wheel their baby carriages. These generally contain

two little occupants; and it is not uncommon to see the nurses stop at the beer gardens or saloons, and present the innocents a foaming glass of beer. The little ones know no better than to take the beverage, and they soon become stupefied and go to sleep. This makes it very easy for the nurses. It is the habit in this country to indulge the children in stimulants from their babyhood, thus educating them to have an appetite for them.

On Sunday you will meet crowds flocking to the beer gardens, and we have met them again as they returned, some scarcely able to walk straight, while others were talking fast and foolishly, with swaying manners and unintelligent gestures. Reason which God has given them as a sacred trust is beclouded, and as the result, eternal things are not discerned. The efforts of all who claim to believe the truth for this time, both young men and young women, cannot please Jesus unless they meet the evils which have crept in upon society with all their influence, and arrest, if possible, the current of intemperance, with its demoralizing power. While intemperance has its open, avowed supporters, shall not we who claim to honor temperance come to the front and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, intemperance, which is carrying both men and women from one degree to another of self-indulgence, and preparing their souls for perdition. Those who claim to believe the truth have not all taken their position in relation to temperance which it is their sacred duty to do. There have been those who have stood aloof from decided committal on the side of temperance, and for what reason? Some say that if wine or beer is passed to them, they have not the moral courage to say, I have signed the pledge not to taste of fermented wine or beer or strong drink. Shall the names of those stand registered in the books of heaven as defending the indulgence of appetite?

No one could be more decidedly tempted than was Daniel. He was apportioned wine and meat from the king's table; but Daniel purposed in his heart that he would not drink of the king's wine, nor eat of the luxuries of the king's table. Those four Hebrew youth chose to have their mental powers clear and undimmed, and their physical health was to them a matter of the highest consideration. They would not imperil the physical and moral powers for the indulgence of appetite. They saw the perils were on every side, and that if they resisted temptation they must make most decided efforts on their part, and then trust the rest with God. God gave these brave and noble minded youth such wisdom and understanding that they stood higher than all the astrologers and most learned men in the Babylonian Kingdom.

We as Christians should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more and effecting the object more readily than the God-fearing Bible youth. In this age the young men of our cities should unite in a firm, decided army to set their faces as a flint against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized because they visit the halls and gardens fitted up with music and every attraction to allure the youth! Intemperance and licentiousness and profanity are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge. Let no feeble, weak excuse be offered to refuse to put your name to the temperance pledge. Work for the good of your own souls and for the good of others.

Through intemperate appetite Adam and Eve lost Eden. If we gain the paradise of God, we must be temperate in all things. Shall any blush with shame to refuse the wine cup or the foaming mug of beer? Instead of this being a dishonorable work, they are doing service to God in the matter of refusing to indulge appetite, resisting temptation. Angels are looking upon both tempter and tempted. While sin is unmanly, indulgence of appetite is weak, cowardly, and debasing; the denial of appetite, honorable. The highest intelligences of heaven watch the conflict going on between the tempter and the tempted. And if the tempted turn away from temptation, and in the strength of Jesus conquer, then angels rejoice, and Satan has lost in the conflict. As Christians, we need experimental piety; and all who understand the great conflict of Christ upon the point of appetite, in the wilderness of temptation, will never lend on iota of their influence to brace up intemperance.

Jesus endured the painful fast in our behalf, and conquered Satan in every temptation, thus making it possible for man to conquer in his own behalf, and on his own account, through the strength brought to him by this mighty victory gained as man's substitute and surety. We thank the Lord that a victory was gained upon these points, even here in Basel; and we hope to carry our brethren and sisters up to a still higher standard to sign the pledge to abstain from Java coffee and the herb that comes from China. We see that there are some who need to take this step in reform. There are some who are nervous, and they should abstain from these nerve-weakening narcotics, that they may place themselves in right relation to the laws of life and health. These injurious stimulants are doing great harm to their nervous system. The machinery of



nature is aroused to unwonted activity to be followed by reaction, and the coffee and tea must be used by them to keep up their strength and again urge up their powers. Unnatural activity is the result, and by this continual course of indulgence of appetite the natural vigor of the constitution becomes gradually and imperceptibly impaired. If we would preserve a healthy action of all the powers of the system, nature must not be forced to unnatural action. Nature will stand at her post of duty, and do her work wisely and efficiently, if the false props that have been brought in to take the place of nature are expelled.

Tea is a stimulant. It increases an excitement beyond its natural action, and the whole mental powers are unduly aroused, after which come corresponding languor and debility. There is a nervous trembling which is interpreted to be a need of more vigor. Or, again, the coffee or tea is resorted to for the purpose of recruiting the energies, and thus artificial strength instead of natural deceives the tea-drinker to think that the strength is derived from the charming cup of tea, when it is only the exhausted energies spurred up to unnatural action, wearing away imperceptibly the life forces. They have thus stimulated the brain nerves to unnatural labor.

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warring element against spiritual progress. Then shall not those who advocate temperance and reform be awake in regard to these injurious things? And shall not this pledge paper embrace coffee and tea, as hurtful stimulants? In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea or coffee as a common drink is worse than wasted. It does the user, be it man or woman, harm and that continually. Shall Christians bring under the control of reason this appetite, or will they continue its practice because they feel so let down without it, like the drunkard without his stimulant?

But Jesus overcame on the point of appetite, and so may we. Let us move on, then, step by step, advancing in reform until all our habits shall be in accordance with the laws of life and health. The Redeemer of the world in the wilderness of temptation

fought the battle upon the point of appetite in our behalf. As our surety he overcame, thus making it possible for man to overcome in his name. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

April 26, 1887

### **Courtesy in Workers for God**

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Peter 3:8.

There is a necessity for all who profess to be followers of Christ, to manifest true Christian politeness. In Sweden the education given to the children is to be courteous in character. And while we profess to be followers of Jesus Christ, we must make it our life work to bring into the character whatever is amiable in temper, with whatever is firm in principle. "Be courteous," is a Bible injunction. We all have our peculiar temperaments. Some have very quick tempers; some are inclined to be morose, some stubborn, and others coarse and rough, unkind in words. Therefore we need to cultivate our tempers, take ourselves in hand; and the very best way to do this, is to learn diligently meekness and lowliness in the school of Christ. We need to study carefully the lessons that he gave his disciples, meditate upon them, and take them, to ourselves. We should not be satisfied to be half-way Christians. It is not only a privilege to each of us, but a duty, to reach the highest standard of Christian perfection; and especially is this true of those who are contemplating giving themselves to the work, to do errands for God, and to open the Scriptures to their fellow men.

It is a very nice business to seek to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds. If you find access to hearts of almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to accomplish. Love is power. The workers need to bring the love of Jesus into their labors. Those who are young are much more easily impressed than those who have reached mature age; and if the young men and women understood their capabilities, if the grace of Christ ruled in their hearts, they might be a power for good in the hand of the Lord. They are to fix their eyes upon the Pattern.

There is a brother who gave himself to the work of preparing for the ministry; a large share of his youth was devoted to this object; but when he stood up before the people to preach, his speech was so defective that he could not interest or hold the

congregation. That man was strong so far as a knowledge of the truth was concerned, but his utterance was so defective that he wearied the people. His words were not distinctly spoken; and when the brethren tried to persuade him to give up preaching, he said, "I can do better." And he tried, but the effect was the same. He stated that he had been imitating a certain minister whose organs of speech we knew were defective; and he had tried to imitate this minister's defects in his manner of delivery, and in this way had almost entirely destroyed his influence as a speaker, and his utterance and voice were, we fear, hopelessly ruined. The habit had become second nature to him. Young men who have it in mind to give themselves to the ministry, should be very careful how they imitate any living man. They should act themselves; have their powers consecrated to God. It is much easier to take wrong impressions than to do away with them after they have been established in the mind and become habits.

Every one who expects to become a worker in the ranks in any capacity, should educate himself for the work; and he should seek constantly to improve in his general deportment and in the manner of using his voice, in distinct pronunciation, and in every respect. I know that these young people can make of themselves almost anything they may choose to become by the help of Jesus. You want to keep before your mind's eye continually the perfect Pattern, and that is Jesus Christ. And as you go into different places to carry the publications of present truth, you want to have this spirit of courteousness with you; and if you approach the people with an attitude of kindness, not with self-sufficiency, they will know that you are interested in their welfare. You want to bring this spirit of courteousness into your character at home in your families and abroad.

Abraham, the father of the faithful, was a man of true courteousness, and he brought courtesy into his family. Abraham was a man of peace; he wished to avoid contention. When the dispute arose among his herdsmen and those of Lot, it was his privilege to say which part of the country he should have. Abraham was the older; he had brought Lot up as his own son; but he gave the privilege of choice to Lot, saying, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot accordingly chose. He was captivated by the rich valley of the Jordan. He did not have the spirit of true courtesy. He only considered his own advantage. He did not think of the character of those who dwelt where he was choosing his home. He was ambitious for riches. The inhabitants of that beautiful valley were exceedingly wicked; but, nevertheless, Lot placed himself among them without

considering what the associations would be to him and his family religiously. As the result, his soul was vexed with the abominable wickedness of Sodom, and his interest and that of his family had become so mixed with them that he thought change impossible. He had, lastly, the command of an angel from heaven to flee for his life; and all his possessions were consumed in Sodom.

We want to bring the spirit that Abraham had into our lives; and if we cultivate this spirit, we shall leave an impression upon the minds of the people that they cannot easily erase. We have found in America that even the young men have gained access to the hearts of older men by exercising true Christian politeness. Some have found access to hearts by going out into the fields where the men were laboring, and taking hold of the hoe or scythe and helping them in their work. This made the people feel that they were not above them, and they said, These people are different from other ministers I have seen; they are not above laboring with their hands, and I think I shall go out and hear what they have to say. And thus they would become interested in the truth. Now, if all would carry with them this deportment, and show that they have a burden for the work and for the souls around them, they would leave an influence for good. If you throw right open the door of the heart to have Jesus take possession of the soul, you will just as surely carry out the principles of Christian politeness as they dwelt in the heart of Jesus.

I wish that all who think of taking a part in the work would feel the importance of starting right. The more you have of Jesus, the more you will reflect him to those that are around you. You want to be thorough with yourselves, that you may be workmen that need not be ashamed, wherever you go bringing the lovely traits of Christ's character into your labor. Soften whatever is harsh in your temper, and burnish off the rough edges of your character. Never be sour and harsh at any time. Abstain from frowns and contempt, however much you may feel them. You should win respect by being respectful and courteous. Treat every one with civility; they are the purchase of the blood of Christ. If you seek to imitate Christ in your character, the impression upon the people will not be made by you, but by the angels of God that stand right by your side; they will touch the hearts of those to whom you speak.

Let us read the ninth verse of this chapter: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now, you must bear all things, and yet not be discouraged.

Hope still that you will yet have access to the hearts of the people. Remember it is the soft answer that turneth away wrath. However they may treat you, remember that they treated Christ worse. Be sure to maintain self-control; if you show self conceit you will be despised. Be clothed with humility, and present the truth as it is in Jesus.

May 3, 1887

## **To the Workers**

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil-doing." 1 Peter 3:15-17. We are enjoined to sanctify the Lord in our hearts, and be prepared to give a reason of the hope that is within us with meekness and fear.

Now, this is a rebuke to those who would attempt to teach the truth in their own unsanctified manner. If Christ is indeed enshrined in our hearts, we will teach others in the meekness of Christ. In order for us to give a reason of the hope that is within us, we must first have an understanding of the truth ourselves. The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and every one will pass through a trial of close criticism.

It is the privilege and the duty of all to closely investigate the doctrine presented to them before they embrace it. And the most effectual way to find access to those whom we wish to educate in the truth, is to have them bring their Bibles, and point them to the chapter and verse, that they may see for themselves that these things are so. The people are so utterly deceived in regard to what the Bible does teach, that when you tell them these things, they will say, "It does not read so in my Bible." But you ask them to bring their Bibles, and show them the very chapter and verse you wish to impress upon their minds, and they will be surprised at the plain statements of revealed truths which they read out of their Bibles.

It is the privilege of the young men and the young women before me to tax their minds with the reason of our faith. Carey, one of the greatest missionaries, was at one time a humble shoe-maker. He felt deeply for a class that he saw were in darkness and

knew not the Scriptures. He was obliged to work at his trade, but at the same time he had his dictionary before him, and as he worked he diligently studied. He put his mind to the task with earnest prayer, and, procuring more books, did not cease until he had mastered three languages. He finally became a missionary to a foreign country, and was very successful.

It is impossible for the youth to tell what they can accomplish until they have set themselves to the task. You want first to lay a good foundation by having a virtuous character; and this work of character building will cost you a determined effort; for you must escape the corruptions in the world through lust. This will be answering the very requirements brought to view in my text, to sanctify the Lord in your hearts, that you may be able to give a reason of the hope that is within you with meekness and fear.

The exhortation that Paul gave to Timothy, was, "Take heed," first to yourself and then to the doctrine. Do not let your heart become hardened with sin. It is very important that our youth should commence the work right. You need wisdom from heaven to read the Scriptures aright. The youth should decide the aim and object and purpose of their life, and make their standard high; if they have a low standard, they will not rise above that for which they aim. Closely examine your manners and habits. Compare them with the word of God, and then separate from you every wrong and sinful habit and indulgence for God will not hear your prayers if you regard iniquity in your heart. Christ has said, "Without me ye can do nothing." Every one of you want to be sure that Christ is in you and abiding with you. Then you can do all things. If you go in self-sufficiency, without prayer, without watchfulness, and without relying wholly upon God, you will make a sad failure.

Isaiah had a message from the God of heaven to give to the backsliding people of Israel, and he gave them this message. He knew what elements he had to deal with; he knew the stubbornness and perversity of the heart, and how hard it would be to make any impression upon them. As he stood in the portico of the temple, the Lord revealed himself to him. The vail of the temple was withdrawn, the door lifted, and he had a view of the holy of holies within the vail. He saw the God of Israel before the throne high and lifted up, and the train of his glory filled the temple. As Isaiah senses his own sinfulness, he cries out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And there was seen the hand that took the live coal from off the altar, and touched his lips, and bade him be clean. Then he was ready to go with the message,



and he said, "Send me;" for he knew that the Spirit of God would be with the message.

To those who are engaged in the work of God, in the conversion of souls, it would seem as though it was impossible to reach the obdurate heart. This is how Isaiah felt, but when he saw that there was a God above the cherubim, and that they were ready to work with God, he was ready to carry the message. We have a great work to accomplish here in our world.

The Saviour of the world chose his disciples from among the humble fishermen, and thus the foundation of the Christian church was laid by these humble men connecting themselves with Jesus Christ. As they entered the school of Christ they became learners in that school. They profited by the lessons that Jesus was continually giving them to fit them for the great trials and the important work that would come to them after the burial and resurrection of the Redeemer. Their hopes, although for a time seemingly blighted, still existed; and after the resurrection of Jesus these hopes revived. Now these unlearned men could stand before princes and kings and councils of the learned, and give to them the reasons of their faith which even their adversaries could not gainsay or resist. They were astonished at the boldness and fluency of their speech, and took knowledge of them, saying, These men have been with Jesus and learned of him; for they talk like him. These men were able to stand bravely for the truth. They stood before the council, and declared, This is the Prince of life, whom wicked hands have taken and have crucified, and who is risen from the dead as he told us he would rise before his crucifixion.

We may have a knowledge of the truth, but this is not enough. We must bring its living principles into our lives, and it must sanctify our characters and flow out to others. If we ourselves are conscious that our lives are not right, how can we help those who are around us? How can we have faith to come to God for help? The belief in Jesus is to be of that divine character that will bring Jesus into our life and actions, and will flow out in righteous actions to others. When we do this we will have an influence for good on all around us. The God of heaven understands all about the difficulties that we have to meet in this world, which are no more favorable for the perfection of Christian character than when Enoch was in the world. And yet Enoch walked with God, and communed with God, and God communed with him. He kept God's commandments. He kept in mind that the God of heaven was by his side, and he must do nothing to grieve his Lord. The Lord honored Enoch, and translated him to heaven without seeing death.

Now, with your Bibles you want to go before God, open them before God, and plead with God. You want your understanding quickened; you want to know that you know the real principles of the truth, and then when you meet with opponents you will not have to meet them in your own strength. The angel of God will stand right by your side to help you in answering every question that may be asked you. But at the same time Satan will stand right by your opponents to stir them up to say things hard for you to bear, in order to provoke you to speak unadvisedly; but let your conversation be such that Satan can take no advantage of your words.

We read that Christ did not bring a railing accusation against Satan when contending in regard to the body of Moses, because in so doing he would have placed himself on Satan's ground; and therefore you want to keep this meekness before you wherever you present the truth. One passionate word will give Satan the advantage and often wound your own soul and turn others away from the light. You want to be walled in, as it were, with Jesus; and as you hold yourself in this position, it will have a telling influence upon the people. Remember the work is to present the truth as it is in Christ Jesus, and you will just as surely have success as God rules in the heavens. Although many will not hear you, yet there are those who will hear, who are honest inquirers after truth, and who are far from being satisfied with the spiritual declension that is existing in the churches at the present time, and are hungry for the bread of life.

May 10, 1887

### **Importance of Trust in God**

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord and before his host: and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them; and they spoiled all the cities; for there was exceeding much spoil in them." 2 Chronicles 14:11-14.

Here is brought before us the fact that when ancient Israel trusted in the Lord their God he always wrought for them. Here was a large army; thousands and thousands were brought up against them, and it looked to them that with their small army they would certainly be overcome. But here we see that Asa's trust was in the Lord God of Israel. It was not in their number, but he believed that the Lord could deliver them by few as well as by many. He reached out for God, and his faith took hold upon the Lord, and the Lord graciously heard and answered the petition of Asa; and they obtained the victory because God was wholly on their side.

This was, indeed, a test and trial to the faith of those who served the Lord of the armies of Israel. They had fears that sin might be so cherished in their midst that God could not do wonderful things in their behalf. It was a vast number that they had to meet, a thousand thousand men. But Asa had not been giving himself to amusement and pleasure; in time of peace he had been preparing for any emergency; he had an army trained for conflict; but how few were their numbers when compared with their enemies! Did this appearance weaken their faith? did it discourage effort?--No; faith increased and strengthened for the occasion--not in self-confidence, but in the only One in whom they could trust. The prayers of Asa were not offered in vain. He had sought the Lord in the days of his prosperity, and now he could rely upon him in days of adversity. He showed by his petitions that he was not a stranger to the Lord's wonderful

power. "It is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art God; let not man prevail against thee."

This is an appropriate prayer for us to make. Our prospects are anything but flattering. There are vast numbers arrayed against the truth, whom we must meet in presenting the light to others. Our hope is not in our knowledge of the truth, and in our own ability, but in the living God. And if, like king Asa, we have educated ourselves, and educated and trained others, to be familiar with the truth, who wear the armor of righteousness, ready to meet the enemies of God and the truth, we have done our part of the work in the way of preparation; and then the living faith in God must be exercised to work with the efforts of the workers. God's glory is at stake. And there should be decided effort as far as human effort is concerned, and living faith for the mighty God to manifest his power, else all will prove a failure. God defeated the enemies of Israel. He put their forces into disorder. They fled they knew not whither. Who can stand before the Lord God of Israel.

Now we are not warring against flesh and blood, but against principalities and powers and spiritual wickedness in high places. The Lord would encourage us to look to him as the source of all our strength, the one who is able to help us. We may look to men, and they will give us counsel, and yet this may be defeated; but when the God of Israel undertakes work for us, he will make it a success. We want to know that we are right before God; if we are not right before him, then we want to make an earnest effort to come in right relation to him. We must individually do something ourselves. We are not to risk our eternal interest upon guess-work. We must set everything right; we must follow out the requirements of God, and then expect God to work with our efforts. 2 Chronicles 20:15. God works in us by the light of his truth. We are to be obedient to all his commandments.

Oh that we could take this point into consideration, that the work in which we are engaged is not our work, but God's work, and we as humble instruments are laborers together with him; and with an eye single to God's glory, not mistake the beginning of the Christian life for its consummation, but see the necessity of training upon the earth to prepare us for doing God's will! We are not to lift up ourselves, not to be self-confident, but to trust in God, knowing that he is willing and able to help us. God will work with his people, but we want to be in that position where our trust and confidence

will become firm in him.

I wanted to bring these things before you, that you might see the importance of our coming into working order individually. We should examine our own hearts, and see that everything that is not in accordance with God's will is separated from us. There is with human nature one great difficulty: where the individual is not connected with God in any wise, the natural disposition reveals itself. Now, if Satan can crowd selfishness in among those connected with this precious work of God, if they become self righteous, independent of their brethren, independent of God, we need not expect that the blessing of God will attend our work; but if our hearts are pure, and uncorrupted with selfishness, we shall present the truth as it is in Jesus; and then we will have the blessing of the Lord.

There is constant danger of dropping Jesus out of your labor; but when the truth is presented in meekness and grace as it is in Jesus, it is then you reveal Jesus Christ in every effort you make, and as you seek to approach souls you are revealing Christ to all those with whom you are brought in contact. If you are resting upon the loving Saviour as your only hope, if self is hid with Christ in God, God will be with you, and you will be with him. You will feel and know the power of true religion; your influence will be used wholly for God's glory; you will not have a high estimate of yourselves. The path is narrow that leads to eternal life. You will find many difficulties in your way, which you must meet and overcome in the name of Jesus. What discouragements the disciples met when they saw Him in whom their hopes were centered mocked in the judgment hall, scourged, and suffering the most shameful death by crucifixion! And what triumph on the part of Satan as he bruised his heel when Jesus was nailed to the cross, amid the revilings of evil men who claimed the highest piety! After he had been inclosed in the tomb, his enemies expected to see the disciples discouraged, ashamed, and deny, as did Peter, all knowledge of him. But when these disciples went forth in faith, in holy boldness preaching a risen Saviour, their enemies marveled; for they did not present Jesus but as a Prince of life, risen from the dead, ascended into the heavens to make intercession for his followers, when their enemies and others took knowledge of them that they had been with Jesus. Thus should it be with believers of the truth.

Here, then, is the power that the people of God are to have, and which will give them the victory in these last days. Every ism is existing. Every kind of false doctrine is prevailing everywhere, and the truth of God that is preached now involves a cross. But

the truth must go to all cities and villages, into the highways and hedges. The apostle exhorts believers to "fight the good fight of faith," and "run with patience the race that is set before us, looking unto Jesus and author and finisher of our faith." Men are always trying to make an easier way to heaven than that which the Lord has provided. They do not want to run and to strive as the Lord has commanded. But we can see that there were conditions that the children of Israel were to comply with on their part. They were to seek the Lord, the children with the parents. This is the very work we are to do. There is not one half the seeking of the Lord there should be with us. We know not how soon our cases may come up in the Judgment, and in our present condition many will be disowned of Jesus. We are too apt to let the little cares of this life take our attention, and as soon as we do this we are bereft of our strength.

What we want at the present time is to examine our own hearts, to discover if there is anything in them that is not right before God. If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in him, then we may expect his help, and we will have it. We have not today a Saviour inclosed in Joseph's new tomb, but we have a risen Saviour, one who stands in the presence of God for us, whose glory overshadows the mercy-seat, under which is the law of God. And here mercy and truth have met together, and righteousness and peace have kissed each other. And while Christ is pleading in our behalf, there must be with us a coming up to a higher standard in the work.

The true Witness' voice is heard, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; ... and anoint thine eyes with eye-salve, that thou mayest see." The gold here recommended is faith and love, which we must have interwoven into our life and character. But if the world has a controlling power upon life and character, they are losing the precious lessons of Christ. If they will only let Christ teach them as he did the disciples, he will take the simple things of nature to teach them lessons which, if put in practice, will secure for them the enduring reward. There are many ways in which we can learn, but we let opportunities and precious privileges to receive greater light be lost, and still greater ideas are entertained contrary to the truth because mind and heart are not brought into perfect harmony with God's will. If we can put these things away, and come right into the

school of Christ, and learn of him the precious lessons he has for us, then we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But how thankful we should be that we have a Saviour, and that we can come to God with all our perversity of heart, and he will accept us if we come in faith believing! He will impart to us of his divine nature, and we may bring our godliness into our everyday life, and imitate the great Teacher in seeking to win souls. We must not seek our own will, but seek to serve God with the whole heart.

We are constantly endeavoring to make a smooth path for our feet, and calculating to have an easy time, and to shun labor; but then it is that we have the very hardest time, and are the most complaining. We hear many say, All you have to do, is to believe, believe. But by the examples given us, we see there is hard work for somebody to do. We see that Israel had the presence of God when they connected themselves with him, but when they forsook the Lord and followed after other gods, they were overcome by their enemies. And we read how Israel's God gave them the victory over that great host. Because their number was so great they thought to overthrow Israel; but the prophet came to them and said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

Now, here is the very thing that we want to understand, that it is not our work but God's work, and we are only instruments in his hands to accomplish it. We want to seek the Lord with all our hearts, and the Lord will work for us. But if we think that, right or wrong, success will attend our efforts, we will just as surely fail as we live. What we want is to know we are fully on the side of God, and that we have a living Saviour, and that he is willing to work for us. We must not allow ourselves to cherish the selfish spirit that I can do so much better than my brother. Are you not permeated with this spirit, and does it not greatly grieve the Holy Spirit of God? For it is not you, but the Lord working through you, that your labors are attended with any success. And how important it is that you present the truth as it is in Jesus!

Your work is not to gather up burdens of your own. As you take the burdens that Christ would have you, then you can realize what burdens he carried. Let us study the Bible, and find out what kind of yoke he bore. He was a help to those around him. He says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall

find rest unto your souls." You see there is a yoke to bear. Now this is the very faith that we want,--a faith that will grasp the promises of God, one that will take the yoke of Christ and bear the burdens that he would have us. We often think we are having a hard time in bearing burdens, and it is too often the case, because God has not made any provision for us to carry these burdens; but when we bear his yoke and carry his burdens, we can testify that the yoke of Christ is easy and his burdens are light, because he has made provision for these. But when you feel depressed and discouraged, do not give up the battle; you have a living Saviour that will help you, and you will have rest in him. You must not put your neck under the yoke of fashion, and yokes that God has never designed that you should bear. It is not our work to study how to meet the world's standard, but the great question with each one should be, How can I meet God's standard. Then it is that you will find rest to the soul; for Christ has said, "My yoke is easy, and my burden is light."

When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for he says his yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, he will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in his school, then we must know that we have not the yoke of Christ.

I am glad we have a risen Saviour, that he bears with the frailties of humanity! We so easily become impatient with one another! I think of how much Jesus has had to bear with us; our sins have grieved him so often; and how thankful we should be to learn how to labor and have patience with one another! And when we see faults in our brethren, we should go to them in the spirit of meekness, and tell them of their failings, and pray with them, and have it all settled. Do you not think that heavenly angels would look with pleasure upon such a meeting? Not a word should be spoken to hurt one another. What we want is the truth as it is in Jesus, laboring constantly to bind together never to separate. If our little churches in Riseley and Southampton have the truth as it is in Jesus, they will send up their petitions to Jesus for overcoming grace. Do not think that you must overcome in your own strength, neither try to save your own life. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."



I am so glad that we have the truth so straight and plain. Although difficulties will present themselves, we have a God sufficient for all difficulties. One says, You cannot labor here as you labor in America; so they say in Sweden and in Norway; but I labor just the same in all these places as in America. The same God that gave me my commission to reach hearts in America, is giving me power to reach hearts in this country. I present Jesus to you as the one great Saviour; and if there is any reason why I cannot labor the same here as in America, it is because you have another mold than the mold of Jesus Christ. But God wants you to have his mold. He wants us to bring ourselves in right relation with him. He wants us to have his meekness and lowliness. The very same God that delivered ancient Israel will work for us. God does not change. He has not one character for Denmark, another for Sweden, and another for Norway, and still another for England, but he is the same to all. God wants us to fulfill the conditions laid down in his word. He has not a school varying for the different nationalities, but he has one school for all.

We found in Copenhagen that since we were there last fall some had embraced the truth. Among them was a man who had opposed his wife for ten years, and after hearing me speak he arose and said, "I am glad I came to Copenhagen. What we have heard here today is wonderful." Then, after attending the Sabbath-school he said, "I never saw anything like this. I am going home and tell my Baptist brethren all about it." In the testimonies heard there, I could not see that there was any difference in the general tenor from those we hear in America, and I can see no difference here; and I have come to believe that we are learning in the same school, and have one Teacher. And we can present the truth to the people as it is in Jesus, and let God do the work for us. The same prayers that are ascending to God in America, are ascending to God here, that the God of Israel may work in our behalf. And I beseech of you not to become discouraged, although the powers of Satan may be great, but look to Jesus.

How little access Christ seemed to have to the people! Many believed on him, but dared not confess him because they were afraid of being put out of the synagogue. Now, we see how Christ was treated by them, and shall we treat him in the same manner? Think of Christ's coming down from glory, leaving his Father's throne, and suffering as he did for us! He came to bring the cup of salvation to those who were willing to drink it; but they struck it out of their hands. And when the people embrace the truth under your labors, do not think that it is you that have done the work, but remember that it is

Jesus working through you; and let Jesus put his Spirit upon them, and also upon you, that you may work with all the ability that God has given you. If you have a sharp, bright thought, it is not you who created that thought, but God. I never yet felt satisfied as I have stood before the people. I never felt that I had said anything that I should be lifted up over. But if I have said anything that has reached the hearts of the people, it has been because God has worked through me. We must press the battle to the gate. There is no time for us to lose. There is no time for us to try to make a smooth path for our feet. We must take it as it is, with all its inconveniences and troubles, knowing that the God of Israel is by your side, and we shall see of his salvation.

My brethren and sisters, let us remember here is the evidence that God will work. You are not to trust in any power but that of the Lord God of Israel. But if you have enmity in your hearts, you cannot expect that God will let his blessing rest upon you. No one will enter the city of God with anything that defiles. We must get ready for the latter rain. The earth is to be lighted with the glory of the third angel,--not a little corner only, but the whole earth. You may think that the work you are doing now is lost; but I tell you it is not lost. When the message shall go with a loud cry, those who hear the truth now will spring to the front and work with mighty power. But you must have faith. It is no use to enter cities unless you have faith in God, and believe that a work is to be accomplished there. You must believe that it is Christ who is by our side, and is finding access to souls; and when you have done the best you can, you must believe, and commit it all to Jesus.

There is a company who will stand upon Mount Zion, and we want you to be determined that you will be among that company. You will have trials here, but be determined that you will have a home in the city of God. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." He cannot find words strong enough to express himself, and he says an "eternal weight of glory." Well, then, cannot we bear the roughness a little? Here is the eternal weight of glory while we look not at the things which are seen, but at the things which are not seen. Keep talking of Jesus, of the widespread truth, of the life that measures with the life of God. Why, the things which are seen are temporal, but the things which are unseen are eternal. Then let us grasp the hand of infinite power. Here we are channels of light, and we should communicate this light to those around us.

I feel so thankful every day that we have a Saviour, and I do not know how to dwell enough upon his goodness. Let us remember that he bore reproach for us; he was reviled, but reviled not again; he was mocked, and finally crucified, that we might have eternal life. In the greatest difficulties have faith in God; believe you have a mighty helper with you. He is the source of your strength. But we are not to try to bring every one into our mold. May God help us to walk in all humility of mind before him.

May 17, 1887

### **The Sin of Licentiousness**

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

When the law of God is written in the heart it will be exhibited in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imaginations and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God.

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths as did the Jewish nation; but in their failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day.

The Jewish priests were required to be in person all that was symmetrical and well proportioned, that they might reflect a great truth. "Be ye clean that bear the vessels of the Lord." The Lord required not only a well proportioned mind and symmetrical body of the Jews' ministry in holy office, but he required also pure and uncorrupted

minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvelous light. The same Bible that contains the privileges of God's people, and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow men.

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but his practices may resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power.

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross, but instead of injury, it can only bring forth the gold of the character, purer, upon higher vantage ground than before the trial.

The crime that brought the judgments of God upon Israel was that of licentiousness. The forwardness of women to entrap souls did not end at Baal-peor.

Notwithstanding the punishment that followed the sinners in Israel, the same crime was repeated many times. Satan was most active in seeking to make Israel's overthrow complete. Balak by the advice of Balaam laid the snare. Israel would have bravely met their enemies in battle, and resisted them, and come off conquerors; but when women invited their attention and sought their company and beguiled them by their charms, they did not resist temptations. They were invited to idolatrous feasts, and their indulgence in wine further beclouded their dazed minds. The power of self control, their allegiance to God's law, was not preserved. Their senses were so beclouded with wine, and their unholy passions had such full sway, overpowering every barrier, that they invited temptation even to the attending of these idolatrous feasts. Those who had never flinched in battle, who were brave men, did not barricade their souls to resist temptation to indulge their basest passions. Idolatry and licentiousness went together. They first defiled their conscience by lewdness, and then departed from God still farther by idolatry, thus showing contempt for the God of Israel.

Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls, and to take God's professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations,--to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of his law, against which Satan has made such a raid,--over such he sets his hellish powers and his agencies at work, and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness, and has had great light, or if the Lord has used him as his special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored!

The licentious practice of the Hebrews accomplished for them that which all the warfare of nations and the enchantments of Balaam could not do. They became separated from their God. Their covering and protection were removed from them. God turned to be their enemy. So many of the princes and people were guilty of licentiousness, that it became a national sin; for God was wroth with the whole congregation. The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan. Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character. There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. Those who have dishonored their minds and affections by placing them where God's word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions. This is not the fruit of sanctified thoughts or hearts.

It is now the duty of God's commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird. With the Hebrews, God's judgment fell upon them at once. A plague immediately broke out. The anger of the Lord was kindled against Israel, and the plague visited those who were most guilty. But "the wages of sin is death," and for their hidden licentious indulgences God poured upon them his wrath. "If any man defile the temple of God, him shall God destroy." The ringleaders in this demoralizing work, which was so debasing, so corrupting to Israel, so insulting to God, were ordered to be put to death by the hand of public justice, which was the only way to turn the wrath of God from the congregation of Israel. The command came from the Lord, to take the heads of the people who went out of the camp to associate with Moab, and hang them up before the sun as sacrifices to God's justice, and as a terror to the rest of the people. The command was executed. They were first slain, then their bodies were hung up in sight of all Israel for a terror to the congregation of Israel, that they seeing

their leaders and their princes so severely punished for their licentiousness and idolatry, without regard to wealth, or station, or what they had been, might have a deep sense of the abhorrence of God for sin, and a terror of God's wrath against them. And the men who have great light, and to whom one would look for an example, are in the sight of God very great sinners, if they transgress his law or deliberately lower the standard of his law to minister unto lust.

Never was vice more bold, stubborn, or daring than it was in Zimri, a prince of the chief house in the tribe of Simeon. Such an exhibition of effrontery toward God was almost too great for belief. He publicly appeared before the people leading a Midianitish harlot, one of high standing, a daughter of a chief house in Midian, in the sight of Moses and the congregation. He thus showed open contempt of God. He gloried in his shame; for wine had perverted his senses. He openly declared his sin as that of Sodom. The position he had occupied had been one of influence. Moses and the people who had taken no part in this great departure from God's law, were weeping and lamenting at the door of the tabernacle for the sins of the people, and the plague that had begun. But amid all this demonstration of sorrow, this prince defied the judges to molest him if they dared. The priests were weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the congregation, and took a javelin, and went after the man of Israel into the tent, and killed them both. This staid the plague.

With this history before the peculiar people of God in these last days, there is no excuse for any one who will follow the example of ancient Israel in sin. But Satan will work in this special temptation to make void the law of God, and make light of God's special injunctions and warnings. The point to be marked is, that Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity, until justice was executed upon that demoralized God-defying prince. God says of Phinehas, He "hath turned away my wrath from the children of Israel." It was the greatest mercy that Phinehas could do to Israel, to deal promptly and decidedly with the guilty, and thus be instrumental in turning the wrath of God from the congregation of Israel. Something besides prayers and tears are needed in a time when reproach and peril are hanging over God's people. The wicked works must be brought to an end. The very work of justice done by Phinehas was an atonement for Israel.



May 24, 1887

### **The Sin of Licentiousness**

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work will go on with all those who will co-operate with Jesus in the work of redemption. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that they should be intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; our knowledge must be practical. God's people must not only know his will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid.

In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation. God is purifying a people to have clean hands and pure hearts to stand before him in the Judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust. The works of Satan are not half discerned, because purity and holiness do not mark the life and character of those who claim to be ministers of Christ. Strengthened with all might, according to his glorious power, we are thus fortified against the temptations of Satan. Christ and his purity and his matchless charms should be the soul's contemplation. There is spiritual power for all, which they may have if they will, that they may resist temptation, that duty may be done and the soul hold fast its integrity. Those who feel their need of being strengthened by might by God's Spirit in the inner man, will not lose

their integrity. Earnest prayer and watching thereunto will carry them through temptations. We must be united to Christ by living faith.

We are now amid the perils of the last days. Satan has come down with great power to work his deceptions. He fastens the mind or imaginations upon impure, unlawful things. Christians become like Christ in character by dwelling upon the divine Model. That with which they come in contact has a molding influence upon life and character. I have read of a painter who would never look upon an imperfect painting for a single moment, lest it should have a deteriorating influence upon his own eye and conceptions. That which we allow ourselves to look upon oftenest, and think of most, transfers itself in a measure to us. The imagination trained to dwell upon God and his loveliness will not find delight in dwelling upon scenes that are created by the imagination that is excited by lust. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:5-12.

Satan is at work now as he worked in Eden, as he has worked through all successive generations. The arch-fiend knows well with what material he has to deal. He knows the weak points in every character; and if these weak points are not strengthened, he will display his infernal wisdom in his devices to overthrow the very strongest men, princes in the army of Israel. All along through successive generations are wrecks of character which have been destroyed, because the soul was not garrisoned. And now as we near the close of time, Satan will work with masterly activity to undermine principle, and corrupt moral character. Sin is committed by many who think their crime is effectually concealed. But there is One who says, "I know thy works;" "there is nothing covered which shall not be revealed; and hid, which shall not be known." When the mind is infatuated with the idea of sin, there will be deception practiced; lies will be told; for those who commit such sins will not be slow to lie as

well. But all sin shall be revealed.

God sees the sinner. The eye which never slumbers knows everything that is done. It is written in his book. One may conceal his sin from father, mother, wife, and friends, and yet all lies open before God, and is placed in his book of record. Darkness, secrecy, deception, and crime added to crime have not obliterated the record. David was a repentant man, and although he confessed and hated his sin, he could not forget it. He exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me.... Yea, the darkness hideth not from thee; but the night shineth as the day."

God is everywhere. He sees, he knows all things, and understands the intents and purposes of the heart. It is in vain that an attempt should be made to conceal sin from his notice. He saw our first parents in Eden. He saw Cain when he raised his hand to kill Abel. He saw the sins of the inhabitants of the old world, and numbered their days and punished them with a flood. He saw the sins of his own covenant people, the Jews, when they plotted against the life of the Son of God. As surely does he mark every transgression, and every secret thing will be brought into Judgment. They may be hid from mortal man, they may be hid from the good, the pure, and the holy, from friends and from foes, yet God sees them. All sins will be revealed in the day of Judgment, and unless they have been repented of beforehand, they will receive punishment according to their magnitude: for a record of all the deeds of men is kept in the book of God's remembrance. All the good actions, all the evil actions of life are recorded. The fact that the accumulated sins are treasured up and at last exposed, is a terrible fact. And why those professing to be sons and daughters of God venture in the face of light, in the face of knowledge, to sin against their own conscience and by their sin involve others in the same ruin, is a mystery. Have they ever tasted of the powers of the world to come? Have they ever enjoyed sweet communion with God? Then how can they turn to sensual, condemning, soul-degrading practices?

The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing the game of life for your souls. Will there be sins committed by you on the very borders of the heavenly Canaan? Oh what revealings! The husband will know for the first time the deception and falsehood that have been

practiced by the wife whom he thought innocent and pure. The wife for the first time will know the case of her husband, and the relatives and friends will see how error and falsehood and corruption have been clustering about them; for the secrets of all hearts will stand revealed. The hour of Judgment is almost here,--long delayed by the goodness and mercy of God. But the trump of God will sound to the consternation of the unprepared who are living, and awaken the pale nations of the dead. The great white throne will appear, and all the righteous dead will come forth to immortality. Whatever have been the little sins indulged will ruin the soul, unless they are overcome. The small sins will swell into the greater sins. Impure thoughts, private, impure actions, unrefined, low, and sensual thoughts and actions in the marriage life, the giving loose reins to the baser passions under the marriage vow will lead to every other sin, the transgression of all the commandments of God. Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and not having the grace of Christ in the soul will become connected with greater crimes. This is because they do not make the truth of God a part of them. Their discipline has been defective, the soul culture has not been carried forward from one advance to another, inborn tendencies have not been restrained, but have degraded the soul. For all the natural weaknesses Jesus has made ample provision, that they may be overcome through his grace. If not overcome, the weakness will become a tyrant, a conqueror, to overcome them, and the heavenly light will become beclouded and extinguished.

I feel compelled to write most earnestly on this point because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise,

and gird themselves with the whole armor of righteousness.

May 31, 1887

## **The Church at Ephesus**

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Revelation 2:1-3.

The church at Ephesus in her earlier history had been made the dispensator of sacred truth. Rare means and privileges had been bestowed upon her. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."

Here we see a deep, heart-felt, prolonged struggle; just such a struggle as we might have expected in these last days of conflict. "Thou canst not bear them which are evil." Rigid and impartial discipline was exercised in the case of all unworthy disciples and false teachers who were bringing in damnable heresies, which were undermining the foundation of the faith.

Here the ministers of righteousness are symbolized by the seven stars, which the First and the Last has under his special care and protection. The Lord Jesus Christ is acquainted with the number of the stars. He calls them by their names, binds the sweet influence of Pleiades, and looses the bands of Orion. The ministers of the gospel of Christ are greater blessings to the church than are the stars to our world. All are in God's hand. He directs their motions. He disposes of them in their different orbs in their positions. He fills them with light and influence. He supports them, else they would soon be falling stars. They are instruments in his hands, and all the good they do is done by his hand and by his Spirit's power.

He walks in the midst of the golden candlesticks. Thus is symbolized the relation

of Christ to his churches, and the stars are used to represent his ministers. He is represented as walking up and down among the golden candlesticks. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion; and he takes pleasure in them if he sees these fruits manifest. Although Christ is mediator in the heavenly Sanctuary, yet he walks up and down in the midst of the churches on earth. He goes about from church to church, from congregation to congregation, from soul to soul. He observes their true condition,--that which is neglected, that which is in disorder, and that which needs to be done. He is represented as walking, which signifies unrest, wakefulness, and unremitting vigilance. He is observing whether the light of any of his sentinels, or candlesticks, is burning dim or going out. These under-shepherds may sleep, but He that keeps Israel neither slumbers nor sleeps. If these candlesticks were left to the charge of human powers, the flickering flame would languish and die. But He is the true watchman of the home, the sleepless warden of the temple courts. The continual watch-care and presence and sustaining grace of Christ are the source of all light and life.

The True Witness bears testimony in commendation of the diligence of the church at Ephesus, declaring. "I know thy works;" and all his commendations and reproofs are to be strictly regarded, for it is One who knows that speaks. Ardent, active piety in judicious work will show a moral strength in the church. Want of well doing leads to want of piety, and want of piety leads to inactivity. Diligent, earnest piety must be required of the church, else there will be a degenerating into mere chapel service, and into dry forms, while there will be less and less holy fervor,--steady burning of light in the candlestick.

I am deeply impressed with our great need of individual piety and heart experience in the truth. I see that the terrors of the day of God are upon us. Iniquity is breaking forth, tearing through every barrier; and unless there are more thoroughly determined efforts to resist the power of Satan, he will gather into his ranks many whom we now reckon to be believers in the truth. There will come sore trials to us in grievous disappointments. The Saviour, the one styling himself as the true witness, enjoins upon John to write these things which he has seen and heard. "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."

The work of the minister represented by the seven stars is a high and sacred work.

When he entertains the idea that his work is comprehended in sermonizing, he overlooks, and is sure to neglect, the work devolving upon a shepherd of the flock. It is his work to have care, to oversee the flock, to so arrange the elements of the church that each may have something to do.

Every member of the church who is united to Christ has sacred responsibilities resting upon him, and is bound by all the holy motives which the gospel recognizes as pure and sacred, to regard the salvation of souls as the highest interest entrusted to mortals, and thus become a co-laborer with God to rescue souls from the snare of Satan, and so influence, and educate, and train these souls that they shall be built up in truth and righteousness; for God will require this work of every individual who has accepted salvation. The devoted church-member should accomplish much by holy living; by a painstaking discharge of every duty; by fervent prayer; by faithful warnings, especially by affectionate intercourse for the help and instruction of these souls for whom Christ has given his life, who are committed to the charge of the church, which charge they cannot neglect without imperiling their own souls and being disloyal to our crucified Redeemer.

What a record many will meet in the day of Judgment because of their neglect of the very work which the Lord has left for them as his hired servants to do! It is his work, and none who neglect it can make an atonement for their delinquencies which have endangered souls by their passing by on the other side, while absorbing the mind and God-given abilities in pleasing occupation, retiring within themselves because it is their pleasure so to do, or absorbing the mind in business or worldly pursuits, and crowding upon their time an accumulated amount of little unimportant things, giving no time to God's work.

"We are laborers together with God." But who are laborers together with God?-- Those who are doing Christ's work. Those who are wearing Christ's yoke and lifting Christ's burdens; who employ their entrusted talents in active service, studying, devising, planning, with much prayer and earnest faith, ways and means to open the truth to any and every soul,--those that are near, and those that are brought within the sphere of their influence,--constantly studying how to do the very highest service for the Master.

Our sisters are not excused from taking a part in the work of God. Every one who



has tasted of the powers of the world to come, has earnest work to do in some capacity in the Lord's vineyard. Our sisters may manage to keep busy with their fingers constantly employed in manufacturing little dainty articles to beautify their homes, or to present to their friends. Great quantities of this kind of material may be brought and laid upon the foundation-stone; but will Jesus look upon all this variety of dainty work as a living sacrifice to himself? Will he pronounce the commendation upon the workers, "I know thy works, and thy labor, and thy patience," and how thou "hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."?

Let our sisters inquire, How shall I meet in the Judgment these souls with whom I have or should have become acquainted? Have I studied over their individual cases? Have I so acquainted myself with my Bible that I could open the Scriptures to them? Have I sought the Lord my Master three times a day by earnest prayer in faith, that he would give me wisdom that I might know how to present the truth to these dear souls? Am I giving them, not only by precept, but by example in my own life of piety and fidelity to God, an assurance that the service of Christ is pleasant and satisfactory, and full of peace and joy?

Is it the work God has appointed you as his hired servants, to study the intricate delicate patterns of embroidery and the many obscure points in this class of work, for the purpose of mastering what some one else has done or to show what you can do? Is this the kind of labor that God will commend you in doing, which so absorbs your interest, your God-given time and talents, that you have no taste or education or aptitude for missionary labor? All this kind of work is hay, wood, and stubble, which the fires of the last day will consume. But where are your offerings to God? Where is your patient labor, your earnest zeal, that brings you into connection with Christ, bearing his yoke, lifting his burdens? Where are the gold, the silver, and the precious stones which you have laid upon the foundation-stone, which the fires of the last day cannot consume, because they are imperishable? "I know thy works," says the True Witness.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now, grace and peace are to be multiplied to the one who works upon the plan of addition. And with such a one there is

an earnest pressing forward to obtain more grace, which is necessary for good works.

As light comes to individual members of the church, it must be used to benefit others, that other souls may become learners in the school of Christ. There is a Pattern my sisters can show the talent and ingenuity to pick out, and to educate others to copy, searching the word of God with all earnestness, with a sanctified mental appetite to relish the truth because it is the truth. Those who make any progress in religion must be diligent. Your worsted work, your embroidery, your fancy articles will not be the works that will determine your character as fit for eternal life. It is another class of work altogether, that has weight in the Judgment. Have you been industrious in seeking to save souls--industrious with your entrusted ability in doing God's work? Without giving all diligence there is no gaining ground in the work of holiness. They who are slothful in the things of religion will accomplish nothing in it. They will be weighed in the balances, and be found wanting. There must be an abounding in all the Christian graces. Mental discipline is highly essential to fit us for the great work we are required to do for the Master.

God's delegated ministers have need of the prayers of the faithful. If they are unselfishly laboring for the advancement of Christ's kingdom in the exercise of their appointed work, they will have to possess their souls in patience. They will have to meet every phase of character, some rough, uncultured, unappreciative of their constant labor, who will injure their influence if they can.

Thou hast borne and had patience. The faithful minister is commended in having zeal against that which is evil. Not only will he not practice evil himself, but he will be an example to believers in his piety, his purity, his godliness, and his devotion to sacred things. "Thou canst not bear them which are evil." His affections will not fasten upon and cling to the evil doer. He hates the practices of the worker of iniquity. While every effort should be made for the salvation of these souls, in all meekness and wisdom, there must be manifested a zeal to repress evil, to counteract its baleful influence. God will not justify any one in making light of sin, and showing preference to the evil-worker.

"Thou hast tried them which say they are apostles, and are not, and hast found them liars." There will be men who claim to have a work to do in preaching the truth to others, and it may be found best to test them. But the most solemn obligation is laid

upon those who consent to do this, to watch their going out and their coming in, to follow on their track to closely investigate the manner in which their work is done; whether they are indeed leaving a savory influence, or an influence which belies all their pretensions to be apostles of Jesus Christ. True zeal, Christ-like zeal, is to be shown in every case, that pretenders may not obtain a foot-hold, and through deception insinuate themselves into the confidence of the churches when they are not worthy of the confidence of Christians, because their works are evil, their hearts unsanctified, their actions defiling.

If only Christian men would become ministers, how different would have been the state of religion in our world! Martin Luther made a statement that religion is never in such danger as among reverend men. This is the saddest picture held up to our view in the sins found among the ministers of the present age. They handle sacred things with defiled hearts and minds and impure hands. Many consider that ministers have no temptations; that they are fenced about with barriers, and that kept, as they are, daily in contact with sacred truth and thoughts of eternity, all would be pure and lovely and of good report. But although this is as it should be, it is not as it is, as facts show us. When the minister separates his soul from God by wicked works, he still continues to be an exponent of the word of God, and handles that word deceitfully. He is called upon at all times and under all circumstances to contemplate truth in some of its many forms, and applying the truth to hearts and life and practice of persons who are contemplating it, he talks of its advantages and the glories of redemption, and the wonderful plan of Christ in saving men, but he has no personal interest in these sacred truths. They are not brought into his life practice, and becoming dearer and more precious through daily experience. This is the reason why there are so many failures and falls, and why the gospel ministry is brought into reproach and disgraced. Many urge conversion while their own souls are unconverted, and commend the love of Jesus when they never have experienced it. They preach repentance for sin, which they have never practiced, and faith, which they know nothing of by experience. They talk of a Saviour, of whom they have only a theoretical knowledge. They talk of the Spirit of God that they are daily grieving; of heaven, which they do not contemplate because they have a personal interest in it.

Here is deception of the worst kind. An irreligious minister should be ranked among those whom God abhors. His whole life is a lie. The word of God is taught to the people, but kept apart from his own life. If the word of God were brought into the life

practice, every thought, word, and deed would be subject to God's will.

June 7, 1887

### **Losing our First Love**

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Revelation 2:4-7.

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Thine is a decay, a declension in holy zeal,--not forsaken is the object of it, but lost is the fervor. The first affection of the convert to Christ is deep, full, and ardent. It is not necessary that this love should become less as knowledge increases, as the more and increased light shines upon him. That love should become more fervent as he becomes better acquainted with his Lord. God sees that there is not heart service, a love for Jesus, an earnest zeal in his work.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How much need there is for the people of God at this time to consider the words of the Majesty of heaven, and carefully review the ground over which they have traveled, and see and understand where the very first step was taken in the wrong path! Absence of zeal and devotion, of earnest willing service in the cause of God, shows how indolent many professed followers of Christ are, how destitute of earnest, heart felt effort. They might have been going on from strength to strength, from light to still greater light. They might have become strong in faith had they walked on from step to step, thinking more of Christ than of themselves.

The Lord has a right to expect more of his believing children than they give him. Every individual Christian is indeed the light of the world. Christians connect with Christ. They reflect the character of Christ. They have been intrusted with great

treasures of light; the oracles of God have been given to them, and in these they have been thoroughly furnished unto all good works. Every provision has been made, and why have the individual members of the church wearied of their Lord? Why does he who professes to love God refuse to obtain from the Source of light and power the oil of grace that he may be a bright and shining light? The church has had great opportunities, great privileges, and why is the light growing dim? Why does it not shine to the world? His church whose individual members are advancing, growing in grace and in the knowledge of Jesus Christ, is the elected means of the Redeemer's system for enlightening and saving the world. Christ lived and suffered and died to establish a church capable of doing this noble work. He bought her, he cleansed her with his own blood, and clothed her with the garments of his salvation. He laid the corner-stone upon the blood-stained rock of Calvary. He made his church the depository of his precious law, and transferred into her hands in a high and holy sense the work of carrying out his holy designs; that the church should take the work when he left it, and carry it forward to its consummation.

The Lord of righteousness is walking amid the golden candlesticks. And he watches every dim burning lamp of his individual believers, and says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Could mortals find language more impressive, more to the point, than these words of Christ,--words of Him who says, "I know thy works"? He presents the necessity of obtaining all the zeal and earnestness and energy that has ever glowed in the soul. And those who have cast off responsibility, and are content to have their light flickering and dim, Jesus would arouse to a sense of their obligation to let their light shine. He tells them that if they do not repent of their falling away from their first love, he will come suddenly, and remove their candlestick out of its place. As in the case of the unfruitful tree, the command will be given, "Cut it down; why cumbereth it the ground.

God will accept nothing less than the whole heart. Happy are they who from the commencement of their religious life have been true to their first love, growing in grace and the knowledge of our Lord Jesus Christ. The sure result of their intercourse and fellowship with their beloved Lord, will be to increase their piety, their purity, their

fervor. They are receiving a divine education, and this is illustrated in a life of fervor, of diligence and zeal. They have that faith constantly becoming stronger which works by love and purifies the soul. Theirs is a child-like devotion, developing itself into activities of holiness, giving proof by the most expressive outward act of their inward gratitude, the heart-felt joy and devoted attachment to Jesus their Redeemer, the divine Restorer.

Those who have been growing in harmony with the world in custom, in practice, in thoughts, are not growing in grace. Their prayers become less and less fervent and intelligent. They seem lifeless, and cold, and dead. They must repent. They are called upon to be inwardly grieved and ashamed and confused before the Lord for their want of love. They should blame themselves, and humbly confess before God, and condemn themselves. They must come back, retrace their steps, and do the first works; take hold again firmly in faith where they let go, recover their first zeal, their conscientious, tender love for God and his precious truth. They must pray as earnestly, and watch as diligently, as when the light of Christ's forgiving, pardoning love first fell upon their souls. A severe threatening from God follows if this work is not done. "I will come unto thee quickly, and will remove thy candlestick out of his place."

If we, like Chorazin and Bethsaida, are exalted to heaven in point of privilege, and, notwithstanding the abundant mercy and loving, tender compassion of God, indifferently regard his great privileges and are not responding to the light and opportunities bestowed, he will come in judgments for impenitence of his churches, and remove the light, and let darkness take its place. Those who are connected with Christ, bearing the yoke of Christ, and lifting his burdens, will be constantly self-denying partakers with Christ of his sufferings. They will be one with Christ, in deep sympathy with Him who loved us and gave himself for us, that he might bring us to his side in heaven. This is the religion that is earnest, deep, firm, and far reaching, and insures rest, and peace, fullness of joy.

The only way to grow in grace is to be interestedly doing the very work Christ has enjoined upon us to do,--interestedly engaged to the very extent of our ability to be helping and blessing those who need the help we can give them. This is the only way we can grow in grace and in the knowledge of Jesus Christ. Christians who are constantly growing in earnestness, in zeal, in fervor, in love,--such Christians never backslide. They are becoming more closely identified with the Saviour in all his plans.

They are partakers of the divine nature, having escaped the corruption that is in the world through lust. Their wisdom is increasing, their ability how to work. They seem to comprehend the largest plans. They are ready to engage in the most stirring enterprises, and they have no room for slothfulness; they cannot find a place for stagnation.

Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, selfish plans become interwoven with their experience. God's voice is addressing this class, which are not few: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is of consequence that you hear attentively and obey. Come into close relationship with Christ. Keep your souls in constant contact with the world, and its customs will become your customs, its practices will become your practices, if you place yourselves where you will see and hear and feel and act as they do.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." Turn quickly to Jesus Christ. Yield your pride, your self-love, your selfish aspirations, your love of the world, which are death to spirituality. Repent quickly. Delay not in deciding, lest you be too late. Elevate your soul's aspirations to higher spheres of action in Christian activities. Those who do this are the only class in our churches that will grow. They will speedily attain the highest moral efficiency and the clearest spiritual perceptions. They will have unusual vigor and steadiness of faith. They will know how to pray and be persevering and earnest in prayer. And all those who are deeply and interestedly engaged in the salvation of others, are the more surely working out their own souls' salvation with fear and trembling. The piety that does not reveal itself in working interestedly for others, will become a form, strengthened, bigoted, self-conceited. Coming in contact with souls for whom Christ has died, seeking to bring them to repentance, and evidencing a love for their souls, will call them out of themselves, so that they will not be exclusively engaged for their own selfish interests, either in temporal pursuits or in spiritual things. God has shown it to be our duty not to live for ourselves. Christ pleased not himself.

The times of ignorance God winked at, but now, with the blazing light of truth shining all around us, with warnings, with reproofs, with increasing light if we will but open our eyes to see it, there is no excuse of any, even the weakest child of God, that they should not disperse light to the world. The four angels are holding the four winds

that a special work may be accomplished: the saints of God are to be sealed in their foreheads. Brethren, how long before you will be ready for the seal of God? Every step you advance upon the path which God forbids, toward your own pleasure and in sin, is a step nearer your destruction. Every act of disobedience to the word of the Lord is exposing you to irreparable loss. Every moment of ease, of self-indulgence, secured by you in neglecting the divine admonitions and call to duty in earnest work for the Master, is placing you under the power and control of the prince of darkness. Your candlestick may at any moment be moved out of its place.

Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Get ready, get ready, I beseech you, get ready before it shall be forever too late! The ministers of vengeance will pour all the terrible judgments upon a God-forsaken people. The way of obedience is the only path of life. May the Lord help you to see it in time to open your ears, that you may hear what the Spirit saith unto the churches.

What is my duty? What shall I do to save my children and to save many souls from the coming tempest of wrath unmixed with mercy? God claims every power, every capability of action to be invested in the doing of his work. Talents, possessions, everything that is great and noble in man he calls to be exercised in his work. Duty admits no rival, enters into no compromise with any opposing powers. The most precious friends and relatives must not step in between your duty and your God. The voice of duty is the voice of God in our souls. Obedience to its claims brings us into living personal agreement with the highest law in the universe--brings man into alliance with God.

Let the churches be aroused. "He that hath an ear, let him hear what the Spirit saith unto the churches." This message concerns all our churches. You can never employ your faculty of hearing better than in hearkening to hear what the voice of God speaks to you in his word. There is a rich and abundant promise to those who overcome. It is not enough to enter upon this warfare, we must pursue it to the end. We must know



nothing of yielding. We must fight the good fight of faith to the very end. To the overcomer is promised the triumphal victory. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Whatever was lost in the fall of Adam is more than restored in redemption. He that sitteth on the throne saith, "Behold, I make all things new." Let us look closely and critically to ourselves. Are not the vows we entered into at our baptism violated? Are we dead to the world and alive unto Christ? Are we seeking those things which are above, where Christ sitteth at the right hand of God? Is the cable cut which anchored us to the eternal Rock? Are we drifting with the current to perdition? Shall we make no effort to press and urge our passage up stream? Let us not hesitate longer, but vigorously apply the oars; and let us do our first works ere we make hopeless shipwreck.

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness? Is it the misuse and abuse of great light and opportunities and privileges, making boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost. It is these cherished sins, abhorrent to God, that make enfeebled moral courage, and leave you to choose to walk apart from God, while you retain a miserable, heartless, outward form. Once the soul was all aglow with love for Jesus; but all this is changed. The great Head who moves in the midst of his candlesticks will never be without a church. There will be faithless ones who will go out from us because they were not of us. There will be apostasies. But "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There will be those who are evil, who hold the truth in unrighteousness, who are sensual, who are controlled by the master-worker in all evil, who will have to be separated from the church.

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." This labor of purifying the church is a painful work, but one that must not be neglected, if the church would have the commendation of God. But repent, because thou hast left thy first love. Here is plainly presented before us our work

as members of the church of Christ. If we are faithless, we shall lose the crown of life and another will take it; for in the dropping out of the faithless the places are supplied by the faithful. If we refuse to let our light shine for the Master, if we do not do the works of God, others will do that very work which we might have done and could have done, but refused to do. When we cease to fulfill our mission, when the candlestick refuses to reflect light, and the great truths committed to us individually in trust for the world, are not given to them, then the candlestick will be removed. "I will come unto thee quickly, and will remove thy candlestick out of his place." Another will be placed in his stead and will shine. Let prayer be ascending now without delay to Him who walketh in the midst of the golden candlesticks. Take not thy Holy Spirit from us. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee."

June 14, 1887

### **Importance of Training in the Work of God**

"For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Corinthians 3:9.

The work of the laborer is not small or unimportant. If he gives himself to any branch of the work, his first business is to take heed to himself, afterward to the doctrine. He is to search his own heart and to put away sin; then he is to keep the Pattern, Christ Jesus, ever before him as his example. He is not to feel at liberty to shape his course as best pleases his own inclination. He is the property of Jesus. He has chosen a high vocation, and from it his whole future life must take its coloring and mold. He has entered the school of Christ, that he may obtain a knowledge of Christ and his mission, and of the work he has to perform. All his powers must be brought under control of the great Teacher. Every faculty of mind, every organ of the body, must be kept in as healthy a condition as possible, so that the work of God shall not bear the marks of his defective character.

Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner. He must be willing to be counseled. He cannot place his foot on the third, fourth, or fifth round of the ladder of progress before he has begun at the first round. Many feel that they are fitted for the work when they know scarcely anything about it. If such are allowed to start out to labor in self-confidence, they will fail to receive that knowledge which it is their privilege to obtain, and will be doomed to struggle with many difficulties for which they are entirely unprepared.

Now, to every worker is granted the privilege of improvement, and he should make everything bend to that object. Whenever a special effort is to be made in an important place, a well arranged system of labor should be established, so that those who wish to become colporteurs and canvassers, and those who are adapted to give Bible readings in families, may receive the necessary instruction. Those who are workers should also be learners, and while the minister is laboring in word and doctrine they should not be wandering listlessly about, as though there was nothing in the discourse which they needed to hear. They should not regard the speaker simply as an

orator, but as a messenger from God to men. Personal preferences and prejudices must not be allowed to influence them in hearing. If all would imitate the example of Cornelius, and say, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," they would receive much more profit from the sermons which they hear.

There should be connected with our missions training schools for those who are about to enter the field as laborers. They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ. They should never cease to become learners, but should ever continue to dig for truth and for the best ways of working, as they would dig for buried gold.

Let all who are commencing in the work decide that they will not rest short of becoming first class workers. In order to do this, their minds must not be allowed to drift with circumstances and to follow impulse, but they must be chained to the point, tasked to the utmost to comprehend the truth in all its bearings.

Men of ability have labored at a great disadvantage because their minds were not disciplined for the work. Seeing the need of laborers, they stepped into the gap, and although they may have accomplished much good, it is in many cases not a tithe of what they could have accomplished, had they had the proper training at the start.

Many who contemplate giving themselves to the service of God, do not feel the need of any special training. But those who feel thus are the very ones who stand in greatest need of a thorough drill. It is when they have little knowledge of themselves and of the work that they feel best qualified. When they know more, then they feel their ignorance and inefficiency. When they subject their hearts to close examination, they will see so much in them unlike the character of Christ, that they will cry out, "Who is sufficient for these things?" and in deep humility they will strive daily to put themselves in close connection with Christ. By crucifying self they are placing their feet in the path in which he can lead them.

There is danger that the inexperienced worker, while seeking to qualify himself for the work, will feel competent to place himself in any kind of a position, where various winds of doctrines are blowing about him. This he cannot do without peril to his own soul. If trials and temptations come upon him, the Lord will give strength to overcome them; but when one places himself in the way of temptation, it often happens that Satan through his agents advances his sentiments in such a manner as to confuse and unsettle the mind. By communion with God and close searching of the Scriptures, the worker should become thoroughly established himself before he enters regularly upon the work of teaching others. John, the beloved disciple, was exiled to lonely Patmos, that he might be separated from all strife, and even from the work he loved, and that the Lord might commune with him and open before him the closing scenes in this earth's history. It was in the wilderness that John the Baptist learned the message that he was to bear, to prepare the way for the coming One.

But above everything else it should be impressed upon the individuals who have decided to become God's servants, that they must be converted men. The heart must be pure. Godliness is essential for this life and the life which is to come. The man without a solid, virtuous character will surely be no honor to the cause of truth. The youth who contemplates laboring together with God, should be pure in heart. In his lips, in his mouth, should be no guile. The thoughts should be pure. Holiness of life and character is a rare thing, but this the worker must have or he cannot yoke up with Christ. Christ says, "Without me ye can do nothing." If those who purpose to work for others' good and for the salvation of their fellow-men rely on their own wisdom, they will fail. If they are entertaining humble views of themselves, then they are simple enough to believe in God and expect his help. "Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Then we have the privilege of being directed by a wise counselor, and increased understanding is given to the true, sincere seeker for truth and for knowledge.

The reason why we have no more men of great breadth and extended knowledge, is because they trust to their own finite wisdom, and seek to place their own mold upon the work, in the place of having the mold of God. They do not earnestly pray and keep the communication open between God and their souls, that they can recognize his voice. Messengers of light will come to the help of those who feel that they are weakness itself, without the guardianship of Heaven. The word of God must be studied more, and be brought into the life and character, fashioned after the standard of righteousness God

has laid down in his word. Then the mind will expand and strengthen, and be ennobled by grasping the things that are eternal. While the world are careless and indifferent to the message of warning and mercy given them in the Bible, God's people, who see the end near, should be more decided and more devoted, and work more earnestly, that they may show forth the praises of Him who hath called them out of darkness into his marvelous light.

Knowledge is power, either for good or for evil. Bible religion is the only safeguard for human beings. Much attention is given to the youth in this age, that they may enter a room gracefully, dance, and play on instruments of music. But this education is denied them, to know God and to answer to his claims. The education that is lasting as eternity, is almost wholly neglected as old fashioned and undesirable. The educating of the children to take hold of the work of character-building in reference to their present good, their present peace and happiness, and to guide their feet in the path cast up for the ransomed of the Lord to walk in, is considered not fashionable, and, therefore, not essential. In order to have your children enter the gates of the city of God as conquerors, they must be educated to fear God and keep his commandments in the present life. It is these that Jesus has pronounced blessed: "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."

The blessing is pronounced upon those who are familiar with the revealed will of God in his word. The Bible is the great agent in the hands of its Author to strengthen the intellect. It opens the garden of the mind to the cultivation of the heavenly Husbandman. It is because there is so little attention given to what God says and to that which God requires, that there are so few who have any burden to do missionary work, so few who have been passing under drill, calling into service every power to be trained and strengthened to do higher service for God.

Altogether too feeble efforts are being made to connect those with our schools of different nationalities who ought to be connected with them, that they may receive an education and become fitted for the work so noble, so elevated and far-reaching in its influence. The days of ignorance God winked at. But increased light is shining; the light and privileges of understanding Bible truth are abundant, if workers will only open the eyes of their understanding. The truth must be diffusive. Foreign and home missions call for thorough Christian characters to engage in missionary enterprises. The missions

in our cities at home and abroad call for men who are imbued with the Spirit of Christ, who will work as Christ worked.

June 21, 1887

## **Proper Education of the Young**

Importance of Mission Training-schools--Addressed Particularly to Teachers in our Schools

The third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness; and there should be plans made and efforts adopted for the improvement of that class who anticipate connecting with any branch of the work. Ministerial labor cannot and should not be intrusted to boys, neither should the work of giving Bible readings be intrusted to inexperienced girls, because they offer their services, and are willing to take responsible positions, but who are wanting in religious experience, without a thorough education and training. They must be proved to see if they will bear the test; and unless there is developed a firm, conscientious principle to be all that God would have them to be, they will not correctly represent our cause and work for this time. There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working. The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent our faith.

There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well organized plans. If the churches in the different places do their duty, God will work with their efforts by his Spirit, and will supply faithful men to the ministry.



Our schools are to be educating schools and training schools; and if men and women come forth from them fitted in any sense for the missionary field, they must have impressed upon them the greatness of the work, and that practical godliness must be brought into their daily experience, to be fitted for any place of usefulness in our world, or in the church, or in God's great moral vineyard, now calling for laborers in foreign lands.

The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right. If pupils receive the impression that they cannot go out or come in, sit at the table, or be anywhere, even in their rooms, except they are watched, a critical eye is upon them, to criticise and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the force of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid. The healthfulness of youth requires exercise, cheerfulness, and a happy, pleasant atmosphere surrounding them, for the development of physical health and symmetrical character.

God's word must be opened to the youth, but a youth should not be placed in the position to do this. Those who must have an eye upon them constantly to insure their good behavior, will require to be watched in any position where they may be. Therefore the mold given the character in youth by such a system of training, is wholly deleterious. Aim for mental discipline and the formation of right moral sentiments and habits. Studies should generally be few and well chosen, and those who attend our colleges are to have a different training than that of the common schools of the day. They have been generally taught upon Christian principles, if they have wise and God-fearing parents. The word of God has been respected in their homes, and its teachings made the law of the home. They have been brought up in the nurture and admonition of the gospel, and when they come to the schools, this same education and training is to go on. The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom. Youth

removed from the domestic atmosphere, from the home rule and guardianship of parents, if left to themselves to pick and choose their companions, meet with a crisis in their history not generally favorable to piety or principle.

Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises. If there are those who prolong religious exercises to weariness, they are leaving impressions upon the mind of the youth that would associate religion with all that is dry, unsocial, and uninteresting. And these youth make their own standard not the highest, but weak principles and a low standard spoil those who, if properly taught, must be not only qualified to be a blessing to the cause, but to the church and to the world. Ardent, active piety in the teacher is essential. Morning and evening service in the chapel, and the Sabbath meetings, may be, without constant care and unless vitalized by the Spirit of God, the most formal, dry, and bitter mixture, and to the youth the most burdensome and the least pleasant and attractive of all the school exercises. The social meetings should be managed with plans and devices to make them not only seasons of pleasantness, but positively attractive.

Let those who are competent to teach youth, study themselves in the school of Christ, and learn lessons to communicate to youth. Sincere, earnest, heart-felt devotion is needed. All narrowness should be avoided. Let teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them. Your very presence gives a mold to their course of action. Your unity with them causes your hearts to throb with new affection. The youth need sympathy, affection, and love, else they will become discouraged. A spirit of "I care for nobody and nobody cares for me" takes possession of them, and although they profess to be followers of Christ they have a tempting Devil on their track, and they are in danger of becoming disheartened, and lukewarm, and backslidden from God. Then some feel it a duty to blame them, and to treat them coldly, as if they were a great deal worse than they really are, and but few, and perhaps none, feel it a special duty to make personal effort to reform them, and to remove the baleful impressions that have been made upon them.

The teacher's obligations are weighty and sacred, but no part of the work is more

important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them. Once gain their confidence, and you can lead them, control them, and train them easily. The holy motives of our Christian principles must be brought into our life. The salvation of our pupils is the highest interest intrusted to the Godfearing teacher. He is Christ's worker, and his special and determined effort should be to save souls from perdition and win them to Jesus Christ. God will require this at the hands of teachers. Every one should lead a life of piety, of purity, of painstaking effort in the discharge of every duty. If the heart is glowing with the love of God, there will be pure affection, which is essential, prayers will be fervent, and faithful warnings will be given. Neglect these, and the souls under your charge are endangered. Better spend less time in long speeches, or in absorbing study, and attend to these neglected duties.

After all these efforts, teachers may find that some under their charge will develop unprincipled characters. They are lax in morals as the result, in many cases, of vicious example and neglected parental discipline. And teachers doing all they can, will fail to bring these youth to a life of purity and holiness; and after patient discipline, affectionate labor, and fervent prayer, they will be disappointed by those from whom they have hoped so much. And in addition to this, the reproaches of the parents will come to them, because they did not have power to counteract the influence of their own example and unwise training. The teacher will have these discouragements after doing his duty. But he must work on, trusting in God to work with him, standing at his post manfully, and laboring on in faith. Others will be saved to God, and their influence will be exerted in saving others. Let the minister, the Sabbath-school teacher, and the teachers in our colleges unite heart and soul and purpose in the work of saving our youth from ruin.

Many have felt, "Well, it don't matter if we are not so particular to become thoroughly educated," and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge,

that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.

The Lord Jesus is dishonored by low ideas or designs on our part. He who does not feel the binding claims of God's law, and neglects to keep every requirement, violates the whole law. He who is content to partially meet the standard of righteousness, and who does not triumph over every spiritual foe, will not meet the designs of Christ. He cheapens the whole plan of his religious life, and weakens his religious character, and under the force of temptation his defects of character gain the supremacy, and evil triumphs. We need to be persevering and determined, to meet the highest standard possible. Pre-established habits and ideas must be overcome in many cases, before we can make advancement in religious life. The faithful Christian will bear much fruit; he is a worker; he will not lazily drift, but will put on the whole armor to fight the battles of the Lord. The essential work is to conform the tastes, the appetite, the passions, the motives, the desires, to the great moral standard of righteousness. The work must begin at the heart. That must be pure, wholly conformed to Christ's will, else some master passion, or some habit or defect, will become a power to destroy. God will accept of nothing short of the whole heart.

God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountains of living waters. He is a Christian who aims to reach the highest attainments for the purpose of doing others good. Knowledge harmoniously blended with a Christ-like character will make a person truly a light to the world. God works with human efforts. All those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for positions of usefulness. Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. If one is learning of Jesus, the greatest educator the world ever knew,

he will not only have a symmetrical Christian character, but a mind trained to effectual labor. Minds that are quick to discern will go deep beneath the surface.

God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge. Our bodies and souls belong to God, for he has bought them. He has given us talent, and has made it possible for us to acquire more, in order that we may be able to help ourselves and others onward in the way to life. It is the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, both in temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable, and the necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God,--such an experience but few have had, and the result is, there are but few now fitted for the great want of the times.

God does not ignore ignorant men, but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge by exerting every power to glorify God; they will have increased power with which to glorify him. But those who are willing to remain in a narrow channel because God condescended to accept them when they were there, are very foolish; and yet there are hundreds and thousands who are doing this very thing. God has given them the living machinery, and this needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility, and that with all the qualities God has given us for education, so great a number are willing to remain in the same low position that they were in when the truth first reached them. They do not grow mentally, they are no better fitted and prepared to do great and good works than when they first heard the truth.

Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,--not for the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect. It is no sin to appreciate literary talent, if it is not idolized; but no one is to strive for vain glory to

exalt self. When this is the case, there is an absence of the wisdom that cometh from above, which is first pure, then peaceable, easy to be entreated, full of love and of good fruits.

The established missions in our cities, if conducted by men who have ability to wisely manage such missions, will be steady lights, shining amid the moral darkness. The opening of the Scriptures by means of Bible readings is an essential part of the work connected with these missions; but workers cannot take hold of this work unless they are prepared for it. Many ought to be trained in school before they even know how to study to bring their minds and thoughts under the control of the will, and how to use wisely their mental powers.

There is much to be learned by us as a people before we are qualified to engage in the great work of preparing a people to stand in the day of the Lord. Our Sabbath-schools which are to instruct the children and youth are too superficial. The managers of these need to plow deeper. They need to put more thought and more hard work upon the work they are doing. They need to be more thorough students of the Bible, and to have a deeper religious experience, in order to know how to conduct Sabbath-schools after the Lord's order, and how to lead children and youth to their Saviour. This is one of the branches of the work that is crippling along for the want of efficient, discerning men and women who feel their accountability to God to use their powers, not to exhibit self, not for vain glory, but to do good.

How broad and extended the command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world"! What honor is here conferred upon man, and yet how large a number hug the shore! How few will launch out into the deep, and let down their nets for a draught! Now, if this is done, if men are laborers together with God, if men are called to act in city missions, and to meet all classes of minds, there should be special preparations for this kind of work.

June 28, 1887

## **Selfexaltation**

We are nearing the Judgment, when every case will stand before God in its true bearing; when every secret thing that men have done will appear, with the motive that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honor all such ambition to excel. But if we are seeking to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through his apostles, "Humble yourselves in the sight of the Lord, and he shall lift you up." God knows us all by name. He knows what spirit is in us, and will finally reward us as our works have been. No one need be in darkness in regard to the spirit which he possesses. Sin will close the gate of heaven against all who cherish it, for they will be without the holy city. Is heaven of any value to us, then let us put away all sin, that we may stand approved of God.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.... And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very thing which Satan originated in heaven, which resulted in his fall, and which through his temptations has successfully accomplished the fall of thousands and thousands? Shall we separate ourselves from God, and take the enemy's side? Professed believers in the truth are doing this. When circumstances arise to tempt them, they do not resist temptation, but fall an easy prey to the Devil. That which individuals need is practical godliness. This is the only antidote for the snares of the Devil.

God's word is full of instruction that his children should love another, and not strive with one another. They are called unto liberty, and should stand fast in their liberty wherewith Christ has made them free. But he would have them be careful that

they do not use this liberty unlawfully, indulging in corrupt practices; and they should avoid anything which would create contention and dissension and differences of feeling. He would have them by love serve one another. They are to maintain Christian affection, love their neighbor as themselves. "If ye bite and devour one another, take heed that ye be not consumed one of another."

True value is shown far more by works than by assertions, or by tearing one another down to build self up. The knowledge, the skill, the fidelity will be exerting its influence, and will speak louder than words possibly can. Merit and moral worth cannot be hidden. They will appear, and the less one seeks to make them appear in words, the better it will be for him. If a man extols his knowledge in order to stand in the highest place when that knowledge is tested, if it is not all that he represented it to be, he will be left in a lower place than if he had kept silent and let his works praise him.

The greatest detriment to our churches, that which brings them into weakness and disfavor with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Then let every soul examine himself, and see if he is approaching the committal of any such sins.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins; but as children of God, we are laid under the strongest obligation to refrain from sin, denying the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects upon which all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground, and the regarding of the ideas and opinions of others with contempt. And to speak of these opinions with others, making them as contemptible as possible, so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity, and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God which we claim to vindicate.



Love to God comprises our duty to God; love to our neighbor, our duty to one another. Mutual love must be cherished at all times, in all places, and under all circumstances. This is the credential which we bear to the world, that God has sent his Son Jesus to die, to bring back the moral image of God in man: "By this shall all men know that ye are my disciples, if ye have love one to another." This love cultivated, becomes an abiding principle, and is effectual in rooting out dissensions and divisions among brethren. Where envying and jealousies are cherished, there is every evil work. All this must be cleansed from the soul temple, and then God will work in much greater power for his people. But he cannot do this where those evil things exist; for should God bless, each party would be confirmed in his conviction that he is right and his brother wrong. In the place of love there would be contention over the very blessings bestowed. In the place of acting like Christians, and guarding one another's interest, there would be a tearing and rending of one another, like brute beasts. Such a spirit is wholly in harmony with Satan, and is in accordance with his mind and purposes, fulfilling his will, doing his pleasure; for he knows the sure result is separation from God. Then he obtains full control over their minds and affections. And while professing to be children of God, they are to all intents and purposes children of the wicked one; for they act out his spirit and do his will. It is mutual strife in the place of mutual love, that if persisted in will prove their common ruin. Professed Christian churches are often ruined by their own unchristian course toward one another.

"I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We have stated what kind of fruit the branches that are in the living Vine will bear,--love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the True Vine. Here it is distinctly specified that the fruit which the true and flourishing branches bear, is the better. Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if the latter is done? Can the God of love bestow his grace upon them while the spirit of love, has departed and the evil spirit which seeks to destroy prevails? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in their character, fighting sin in the place of making the most of their differences of opinion, we would see harmony, love and unselfish workings, and the peace and power of God would be manifested in behalf of his people. "Let us not be desirous of vainglory, provoking one another, envying one another."

The esteem and applause of men are of great value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be in the love of God. Satan is constantly seeking to crowd vainglory into their hearts, that he may steal away their humility and meekness, love and patience. And if they have the idea that they are not to stand as the first in every calling and work, they are dissatisfied, and imagine that they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self glory they do not receive. They begin to envy and be jealous, and then to demerit the one whom they envy. If they can make it appear that he is at fault in anything, the fault is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things,--things which are hateful in the sight of a holy God, but well pleasing to the Devil.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." Here is a special direction to deal tenderly with those overtaken in a fault. This "overtaken" must have its full significance. It is something different from deliberate sin, to be led into sin unawares, not meaning to sin, but sinning through want of watchfulness and prayer, and not discerning the temptation of Satan, and so falling into his snare. There is a difference to be made in the case of one who plans and deliberately enters into temptation, and marks out an evil course, covering his sin skillfully, that he shall not be detected. The treatment cannot be the same in both cases. More effective measures are needed to check the premeditated sin; but the apostle directs the treatment to be given to those who are "overtaken," or surprised, or overcome, by temptation. "Ye which are spiritual," you who have evidenced that you have a connection with God, "restore such a one in the spirit of meekness,"--not crush all hope and courage out of the soul, but restore him in meekness, "considering thyself, lest thou also be tempted." Faithful reproofs will be needed, and kindly counsel and supplications to God, to bring him to see his danger and sin.

The original word means to set in joint, as a dislocated bone; therefore efforts should be made to set him in joint, and bring him to himself, by convincing him of his sin and error, that he shall not be separated from the True Vine, or like a limb cut off. He is to be loved, because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother's fall; but in meekness, in the fear of God, in love for his soul's sake, seek to save him from sin.

The apostle saw the working of the human mind, that self-pride would come in and hinder this plan of operation. And he exhorts, "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." How many have altogether too high an opinion of their own ability! lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the erring. They feel sufficient to dictate, look upon themselves as wise, and capable of accomplishing great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is, they are not acquainted with themselves, and do not know half as much as they should know or as they think they know. They are really elevating themselves. While such deceive others by exalting their acquirements and their self-sufficiency, they deceive their own souls, and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations while they self-confidently think themselves standing securely.

The exhortation of the apostle (Philippians 2:3) is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." If we expect compassion from Jesus Christ to ourselves, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most unpitying, must be moved by these words the apostle urges upon them: "Fulfill ye my joy." I have been instrumental in bringing to you the gospel of Christ; you claim to be my children in the gospel; then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife.

July 5, 1887

### **Christ Man's Example**

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,--not coveting them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony.

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God.

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his

person."

Now, of the human: "He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as a God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive.

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this

that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility!

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,--but what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,--died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Psalm 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting."

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as

though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy--striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christ-like?

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf!

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self exaltation must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds.

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalties would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain.

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,--a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.



July 12, 1887

## **Union With God**

We have the promise, "Draw nigh to God, and he will draw nigh to you." This is a precious promise to me for the reason I believe it. I believe God will do just as he said he would. And while we comply with the conditions to draw nigh to God, it is our privilege to claim the promise. Christ has said, "Without me ye can do nothing." It is useless to think that we can do anything unless Christ is abiding in our hearts.

It is our privilege to have Jesus with us at all times and in all places. In order to have this mighty Helper by our side, we must empty the soul of everything that would corrupt or tarnish it. This is our work; it is to keep the eye fixed upon the glory of God, and be constantly seeking to yoke up with Christ as our companion and friend. And this is what the cause of Christ requires, that the heart should be stirred with Christ's words and Christ's wisdom. It is to have a close connection with Jesus. We must acquaint ourselves with God, which is identification with God. It is not enough to have a theoretical knowledge; we must have a living experience in the things of God. Our life can be and should be made radiant with God's wisdom. We must be lifted up to a higher level. We must take in knowledge from God's word, from God's presence; take in light from heaven, reflect light, and let our hearts go out in gratitude to God for the light of truth he has given us, and then let this light shine to those around us in steady, bright rays. The law of God is to be brought into our life, and its principles are to be carried out in actions, just as the building needs the great cornerstones and the solid beams. The Lord sees how deficient we are, and he wants to put his Spirit into our hearts. He warns us to build on the solid foundation; then we can find access to the souls he came to save. It is our work to open this most glorious truth to them. Just as soon as we separate ourselves from God by sin, which is the transgression of his law, Satan takes control of our minds. We want to seek earnestly to draw near to God.

What does the text mean which says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"?--It means that some have been serving God with a divided heart. They esteem God some, but themselves more. We must not esteem ourselves more highly than we ought. Let not Christ's words and words of some finite being bear with equal weight upon your heart. Fill the whole heart with the words of

God. They are the living water quenching your burning thirst. They are the living bread from heaven. We cannot have Christ's words dwelling in us richly, and at the same time have our thoughts centered upon ourselves, and think that we can do a great work, and that we have ability to reach the hearts of the people; for we can do nothing only as we have strength from Jesus Christ. We want to come into a place where we will surrender our souls to God. And it is not enough merely to surrender, but we must cling to Jesus, bring him into our life, and work for him with all the powers of our being. And we want by living faith to grasp the promise, and say, God has said the blessing is mine; I must have it, and I believe I shall have it; and keeping the mind on Christ, holding firmly to him, and at the same time surrendering ourselves to him, we shall find that Christ will come in. We shall have his presence abiding with us. He will give us access to souls, and success will attend our efforts.

Here in Europe we need much of the Spirit of God. There are a great many things that need a different mold, and we must be consecrated to God in order to do the work of reconstructing which he would have us do. We must be seeking to have Christ fashion us, and be molded as clay in the hands of the potter. Man may try to put his mold upon the work, but you will see that it is a perfect failure. Some have peculiar views and ideas, and none can approach them because of these peculiarities. They are not easily entreated. But what we want is for them to receive Christ's mold; we do not want to run anything after man's way; we want the fashioning hand of God to mold and direct us. And if the right hand is laid upon us to fashion us, we shall have a peculiar mold after the fashion of Christ, and shall pursue a course directed of Heaven.

In this work we shall meet with perplexities, and trials, and difficulties that we do not meet in America; but we can go forth knowing that we have Jesus with us to impress our hearts and minds with good, so that everywhere we can present to individuals the truth that he has given us. God will help us. The strong barriers of prejudice that have been built up will just as surely come down as did the walls of Jericho before the armies of Israel. There must be continual faith and trust in the Captain of our salvation. We must obey his orders. The walls of Jericho came down as the result of obeying orders. Joshua challenged the angel of Israel by asking, Whose side are you on? and the answer came, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." "As captain of the host of the Lord am I now come."

The Captain of the Lord's host must go before us, if we meet with success. There

are difficulties that we shall meet, and our only hope of reaching the people in England is through Jesus Christ. The Captain of the Lord's host is just as ready to help us as he was to help Joshua. It is for us to obey orders, and it will be in our work as it was at Jericho. By obeying orders and marching round the city as the Lord had commanded, a mighty angel was sent to throw down the walls of Jericho, and the armies of Israel marched straight into the city. We must have much less self-confidence and much more of Jesus. We want now to place ourselves in right relation with Jesus; let self be sunk out of sight in Christ, who is acquainted with every heart, who can impress the workers with the right plans of labor, and also impress the hearts of those for whom we labor, [by] which we can reach these precious souls.

But we are not to feel that we are capable or sufficient of ourselves; that it is by any power which we possess that souls are reached, and begin to praise self, and feel that we are sufficient for everything that comes under our hands. If we have accomplished anything in the work, it has not been us, but God, that did the work; and we want that our hearts shall be flowing out in constant gratitude to God. Is it not truth that human hearts are proud, and that we are so lifted up that we are ashamed to open our hearts in praise, and offer gratitude to God? The Lord would do great things for the workers, but their hearts are not humble. Should the Lord work in them, they would become lifted up, filled with self-esteem, and would demerit their brethren. God would have us elevated. We are free to talk of our difficulties and troubles, but when it comes to pouring out our hearts to God in earnest prayer, in gratitude and praise, how little there is of this!

Ours is the most solemn work that was ever given to mortals, and we are doing this work for eternity. We are to be a spectacle to angels and to men, and we want our spirits softened and subdued by the meekness and lowliness of Christ, and have his Spirit enshrined in the heart. We want that active, living faith that will take God at his word, and trust in his promises at all times. And as we on our part lay hold of the arm of infinite power, we must feel that it is an individual work; we must cling to the Mighty One; and if we seek God with all our hearts, we will find him, because he has promised to be found of us. He is the Captain of the Lord's host, and he will be with us; and if he gives us any measure of success, express thankfulness to him. "Whoso offereth praise glorifieth God." All heaven is interested in this work that God's messengers are carrying forward in the world, in the name of Jesus Christ of Nazareth.

This is a great work, brethren and sisters, and we should humble ourselves daily before God, and not feel that our wisdom is perfect. We should take hold of the work with earnestness. We should not pray for God to humble us; for when God takes hold of us, he will humble us in a way that we would not enjoy. But we must day by day humble ourselves under the mighty hand of God. We are to work out our own salvation with fear and with trembling. While it is God that works in us to will and to do of his own good pleasure, we are to co-operate with him while he works through us. We must guard against lifting up our souls in self-esteem. But you will say, How am I to know that Christ is in my heart? If, when you are criticised or corrected in your way, and things do not go just as you think they ought to go,--if then you let your passion arise instead of bearing the correction and being patient and kind, Christ is not abiding in the heart.

Christ placed such a value upon man that he gave his own life to redeem him; and he requires every power and faculty of our being to be in perfect subjection to him. But we are not to esteem ourselves only in the light in which God esteemed us by the cross of Calvary. Let us not be afraid to show our humility by kindness, courteousness, and forbearance. Do not let self arise, and think, It is I they are trying to hurt by their false reports. God said to Samuel, "They have not rejected thee, but they have rejected me." Samuel looked to Himself, and felt that he was insulted and abused. So these things are not against you, but against Christ. What we want, dear brethren and sisters, is to be emptied of self; and when this is the case, you will feel that whatever is said or done that wounds and bruises the soul, is not against you, but against your Master, Jesus Christ.

July 19, 1887

## **Our Spiritual Warfare**

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

Paul had been at Athens, and his spirit was stirred within him as he saw the city wholly given to idolatry. Therefore he disputed in the synagogues with the Jews, and with the devout persons, and in the market-place daily with those with whom he came in contact. Certain philosophers of the stoics encountered him, and some said, What will this babbling say? Others said, He seems to be a setter-forth of strange gods; because he preached unto them Jesus Christ and the resurrection. Paul, standing in the midst of Mars' Hill, before the most educated and intellectual, met logic with logic, philosophy with philosophy, learning with learning, and oratory with oratory. At the end of his labors he looked at the result, and could see only three who had been benefited. He decided that henceforth he would maintain the simplicity of the gospel. He would preach Jesus Christ and him crucified.

He writes to his Corinthian brethren, "When I came to you, [I] came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

Peter exhorts his beloved brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He seeks to impress upon them that there is a necessity

of increased knowledge daily, and that there is to be with the gospel believers a growing up in Christ, their living head. The individual Christian will grow in grace in proportion as he depends upon and appreciates the messages from God in preaching the word of God, and habituates himself to meditate upon divine things. We should ever keep in mind that unseen agencies are at work, both evil and good, to take the control of the mind. They act with unseen yet effectual power. Good angels are ministering spirits, exerting a heavenly influence upon heart and mind, while the great adversary of souls, the Devil, and his angels are continually laboring to accomplish our destruction.

There would be an additional solemnity, order, and reverence in the place where Christians assemble to worship God, could they realize that there are besides those whom their eyes rest upon, also unseen divine agencies. We have in our midst those heavenly messengers who listen to every discourse. And not only do the listeners pass under the inspection of these angels who keep up the communication between heaven and earth, but the minister, also, who preaches the word of God. And if the worshipers bear in mind that when assembled for worship they are in the company of beings who dwell in the presence of the holy God, earthly thoughts will be banished from their minds. To realize that these heavenly beings are in the midst of an assembly where the word of God is spoken by his messengers, solemnizes the heart.

The parable that Jesus gave of the sower was in these words: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." Thus we see that Satan and his angels are also in every assembly where the gospel of the kingdom is preached. Then how important that we take heed how we hear! While the ministration of angels is in behalf of those who are assembled, the enemy is ever watching the effect that the truth has wrought upon minds and hearts, and with an earnestness only equaled by his malice, he labors to thwart the operation of the Spirit on the heart of the hearer; for he sees that if the truth is accepted in the heart, he has lost his control over the individual who accepts the word of life.

Evil angels are as verily present on this occasion as are good angels, working every device of which they are capable, to make the message of God sent through his delegated servants of none effect upon the hearts of his hearers. They are earnestly seeking to counteract the heavenly influence of good angels. We should not be indifferent to the fact that good angels are ever present to minister unto those who shall

be heirs unto salvation, and at the same time we are to remember that there are contending forces under the guidance of their master, laboring to effect our destruction. While we should be keenly alive to our exposure to the assaults of unseen and invisible foes, we are to be sure that they cannot harm us without gaining our consent; for we have on our side the armies of heaven to shield and protect us, and to press back the powers of evil that are constantly striving for the ascendancy over the minds and hearts of men. If we are dull, and think but little of the heavenly helps provided for us; if we are not striving with these angels to preserve purity of thought, and encourage the graces of the Spirit of God, thus working in unity with the holy angels in this contest, we shall not be aware of Satan's devices, and we shall not press close to the side of Jesus and of his holy angels; but we shall, through want of watchfulness and prayer, depreciate the power and evil designs of our most determined foes, and expose ourselves, and next there will be a falling under temptation, and then Satan will obtain the advantage.

We have not watched unto prayer as we should have done, but have worked many times in harmony with the enemy instead of vigorously resisting his insinuations. While the truth is being preached, Satan is waiting to drop in the seeds of questioning and of doubt. The truth is not treasured as a precious gem. The mind fastens upon the sentences, and the manner of the speakers does not exactly meet their ideas. There is not perfection in the language, and the defects are much dwelt upon. This is the work of the enemy, and the very truth you need, which God has graciously sent you, finds no entrance into your heart. But the seeds of doubt and criticism spring up in the soul, and Satan obtains a hold upon the mind to counteract the work of the heavenly angels by catching away the precious seeds that have been sown in the heart.

Those who are exalting education above everything else, may become much more intelligent in regard to the work that is going forward in this high contest of the two opposing forces between the principalities and powers. They need not imagine a battle going on in some distant field with celestial pomp, in all the terribleness of superhuman strength, but bring the imagination down to the reality of the war and conflict in the domain of the human heart, and give this battle the character of a moral conflict, a struggle between principles supported by opposite parties which appear as combatants. They must consider they are either to become champions of falsehood or of truths. But this view of things is not poetical enough for the fancy of very many who are fighting with Satan the game of life for their souls.

This very place, this very assembly, is the scene of a hostile meeting of evil angels and the heavenly host. There is not an individual who does not furnish a field in his own heart for this strife between invisible powers. As the message of God comes to you, and sets before you your sins, and pleads for you to cease the transgression of the law of God, and points you to the provision made for your salvation by a sin-pardoning Saviour, and urges you to accept the truth, the words which God designs should reach the heart are the very weapons the evil angels love to seize, that they may, through their suggestions, blunt and throw away the very words of life, hope, and pardon; while the good angels are seeking to soften the soil of the heart, that the seed of truth may be planted in the understanding, and bring forth fruit to the glory of God. We are individually responsible for the result of this conflict. Neither good nor evil angels can reach their end successfully except they have the cooperation and the determined effort of the individual.

There is not the least excuse for any of us to remain in indifference, because angels of God are engaged in the warfare for our benefit, against the power of the adversary of God and of man for the soul. The light will gain no admission into the soul unless the door of the heart is open to welcome the Holy Spirit. In proportion as we work with the Holy Spirit's influence will the truth find admission to the soul, and transform the character. The truth must be received in the love of it, with meekness and with love. If you open your heart to receive the suggestions of Satan, in criticising the language of the messenger you will give evidence that you do not value the truth which he brings to you as a precious jewel. There is prejudice, and your unsatisfied likes and dislikes bar the way, and prevent the entrance of the message God has sent you in warnings, admonitions, and reproofs, which if you do reject, it will be at the peril of your souls.

There is great need for close watchfulness and most earnest prayer, lest we make a mistake and grieve the Holy Spirit of God by questioning and criticism, and so lose the force of the precious message. It is the truth we need in the heart to sanctify the soul. Satan plants his seeds of unbelief, of picking flaws, and of finding fault, when you should be diligently listening to the message which God is addressing to every one of you. He wants you to hear and obey, and so escape the snares which Satan has set for your feet. By cherishing doubts in thoughts, and expressing criticism, you can start a train of thought which will make the truth of God of none effect in the minds of those



who have a constant struggle to cherish humility and faith, and they will give your words place in their heart, and thus lose the benefit of the message God has sent them. Anything like pride and wisdom of learning or science that you place between your soul and the words of truth spoken to you, will effectually close the door to the humble religion of Jesus Christ. The truth is a sanctifier of the life and character.

Our Redeemer did not come to our world with outward display. The people who rejected him saw nothing of heaven in his appearance. He was to them as a root out of a dry ground, without form or comeliness, that they should not desire him. They looked not upon a prince attended with armies and gorgeous display. They could not see hidden beneath the humble disguise of humanity the world's Redeemer. They saw before them a "man of sorrows, and acquainted with grief, .. wounded for our transgressions.... bruised for our iniquities : the chastisement of our peace was upon him; and with his stripes we are healed." Christ came to preach the gospel to the poor. He reached the people where they were. He brought plain, simple truth to their comprehension. How simple his language! Even the poorest, the unlearned and ignorant, could understand him. Not one needed go to a dictionary to obtain the meaning of the high-sounding titles or words that fell from the lips of the greatest Teacher the world ever knew. While the priests, the rulers, and the expounders of the law were considering themselves as the only teachers of the people, he told these learned rabbis that they were both ignorant of the Scriptures and of the power of God.

It is not the learning of the great men that unfolds to them the mysteries of redemption. Prophecy was open before these great men who claimed to be wise; but they knew not that Christ was the Prince of Light, with all their learning, and with all their wisdom, and with the plainest statement of facts concerning Christ and the manner of his first advent, his mission, and his work. Christ would receive the service of the learned, and of the great men, if they would join themselves to him, but Christ could not join himself to them; for they were not right. They were filled with self sufficiency and self esteem, seeking constantly for the supremacy, spurning everything that did not bear the appearance of worldly wisdom and national pride and religious exclusiveness. His work was to correct these evils, and attract men to virtue, to purity, to humility, and to God; to divest religion of the narrow, conceited formalism which made it a rigorous burden. He presents a complete, harmonious salvation to all. This salvation is great, because pardon to the transgressor of God's law is proffered; a righteousness is presented which will endure the scrutiny of the Omniscient, gain victory over the

powerful adversary of God and man, and an eternal reward. It is the completeness of salvation which gives it its greatness. No man can measure it with the most thorough finite perception, nor can any contemplate it and continuously make it the matter of his study, without its reaching the untraceable majesty of its Author, and finite man becoming one with the Deity. The transformation has taken place. The child of sin, of transgression, and of wrath has become the child of God; he has passed from death unto life. Divine wrath against the impenitent transgressor will be proportionate to the extensive preparation and infinite sacrifice made to redeem him. How shall we escape, if we neglect this great salvation?

But let us consider, What reason has man to be puffed up? What reason has he to be proud of his religion? He has nothing but that which he has received from God the Redeemer. Learning of the very highest order cannot purchase heaven for any of us. The man possessing large estates and lofty mansions, who walks the earth with all the independence of Nebuchadnezzar as he walked in the palace of the king of Babylon, can claim the right to heaven only through humble obedience to all of God's commandments. And the king's thoughts found utterance in words, saying, "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?" The Lord heard the proud monarch, and while the words were "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." Neither riches nor honor can purchase one of the rich graces of the Spirit of God, or secure for man by all his wisdom a mansion in the heavens. The proud monarch of Babylon was made to feel that there was a power behind and above all his boasted wisdom. God simply removed from the proud boaster his reason, which was the gift of God, and he became degraded to the society of the beasts for seven years.

We would not demerit education. God designs we shall be students here as long as we remain in this world, ever learning and bearing the responsibility of teaching others by precept and example that which we have learned. But let no one place himself as a critic to measure the usefulness and the influence of his brother less educated than himself in book knowledge; for he may be much better educated in the practical knowledge of genuine godliness. "The entrance of thy word giveth light, it giveth understanding unto the simple." It is not merely the reading of the word or the theoretical knowledge of the Scriptures that gives the light and the understanding; for had this been the case, the Lord would not have said to the Jews, Ye are ignorant of the

Scriptures and the power of God. The light and the understanding expressed here in inspired words mean, the Scriptures opened and applied to the heart by the Spirit of God which is brought into the practical life, and placed like solid timber in the character.

As the man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding, in becoming a man of obedience to God. The mind and will of God become his will, and by constantly looking to God for counsel, he becomes a man of increased understanding. There is a general development of the mind that is unreservedly placed under the guidance of the Spirit of God. This is not a one-sided education, which develops a one-sided character; but there is revealed a harmoniously developed character. Weaknesses that have been seen in the powerless, vacillating character are overcome, and continual devotion and piety bring the man in such close relation to Jesus Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle, and clearness of perception, which is that wisdom that comes from God, who is the source of all light and understanding. The grace of God has fallen upon the humble, obedient, conscientious soul like the Sun of righteousness, strengthening the mental faculties, and in the most astonishing manner making those who long to use their capacity in the Master's service, small though it may be, strong continually by obedience and practice, and grow in grace and in the knowledge of Jesus Christ, and be bearers of much fruit to the glory of God, in good works. So that the men of learning and of high accomplishments have learned most precious lessons from the precepts and examples of the unlearned, as the world would call them. But could they have a deeper sight, it would be seen that they had obtained knowledge in the highest graded school, even the school of Jesus Christ.

Those who in this life want to become all that God designs that they should, will ever be learners. This knowledge will not generally come in a supernatural manner, although this is not impossible. There are stores of information to be obtained by painstaking effort. Thus it was with Daniel. The fear of the Lord was to him the beginning of wisdom. Although he was in king's courts, surrounded by temptations, he refused to participate in selfish indulgence that would weaken physical and moral strength. He kept close to God, and while he applied himself closely and earnestly to acquire all the knowledge possible, God added his blessing.

We read that Daniel purposed in his heart that he would not defile himself with a portion of the king's meat, nor with the wine which he drank. There was a firm stand

taken to resist every inducement to selfish indulgence. As to the result, let the word of inspiration speak: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.... And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

Now while these youth on their part were working out their own salvation with fear and trembling, it was God who was working in them both to will and to do his own good pleasure. The conditions of the reward for our own good are as if everything depended upon ourselves. To make God's grace our own, we must act our part. There is a work that is laid before us to do, and this work must be done with fidelity, and the fruits we bear will manifest before God, before angels, and before men the character of our work. The penny was given to the laborer in the vineyard, but not to the loiterer in the market place.

Of all the people upon the earth, the man whose mind is enlightened by the opening of God's word to his understanding, will feel that he must give himself to greater diligence in the perusal of the word of God, and to a more diligent study of the sciences; for his hope and calling are greater. The more closely connected man is with the Source of all knowledge and wisdom, the more he can be advantaged intellectually, as well as spiritually, through his relation to God. He will have clearer views, unbiased by his own ideas and judgment. His views will be broadened, his discernment quickened, and his understanding enlarged to contemplate the great truths of God's word; and the more he gains of heavenly knowledge, the better will he understand his own weakness, and the more humble will be his views of himself.

The opening of God's word is followed by remarkable opening in strengthening man's faculties; for the entrance of God's word is the application of divine truth to the heart, purifying and refining the soul through the agency of the Holy Spirit. He has genuine faith in the truth as it is in Jesus, and that faith works by love and purifies the soul. These are tried workers together with God, and God is to receive all the glory. Whatever progress we make, whatever good we accomplish comes from God, to be reflected upon others in good works, and reflected back to God, the great Source of light. It is the Spirit of God in the soul that quickens its otherwise lifeless faculties, and

attracts the soul to God and to the truth. The intellectual talents owe all their advancement to God, and our religious life is dead and spiritless, unless the living Spirit is received from God the life-giving power. Without the enlightenment of his Spirit, we cannot appreciate the things of the heavenly world, and cannot have a relish for communion with God.

Religion is not a mere form. Pure and undefiled religion is the life of God in the soul, the abiding of Jesus in the heart. The thoughts are cultivated and trained to think and act in reference to the glory of God. The questions will arise in the mind, Will this course of action please Jesus? Shall I be able to maintain my integrity if I enter into this arrangement? Thus God will be made the counselor, and the soul will be brought into obedience to the will of God, and we shall be led into safe paths; and if we follow on to know the Lord, we shall triumph with the truth and have eternal life.

July 26, 1887

## **Serving God Fervently**

"Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11.

There are many who will bring into their business much tact, and skill, and zeal, and talent, but they do not feel the necessity of bringing all this, and with greater intensity, into the service of God. While they should be fervent in spirit in the service of God, they should not be slothful in business; they should not permit temporal and earthly things to so absorb all the powers of mind which God has given them that they will not manifest diligence in his service. The reason why there is not more spiritual strength and power with the little companies of believers that compose our churches in different places, is because the business cares of life are made their first and highest object, and absorb their time and their thoughts.

Brethren and sisters, this should not be thus, because of the greatness of the subject of present truth. God speaks in his word to man. It is truth revealed, to be carried as a light that burneth into the darkened chambers of the mind, bringing order out of that which was to the mind confusion. It is truth revealing the darkness of error. The truth should be exalted in every mind. And where there are small companies in different places, who have accepted the truth, it is important that you who help compose their number should make their devotional services full of life and intensely interesting. There are many who do not seem to feel that spirituality must have food to give it sinew and muscle; that man must live "by every word that proceedeth out of the mouth of God." The word of God "liveth and abideth forever." It must be brought into the life, and then earnestness will be brought into the religious service. Every one should feel that he is responsible to God for all the talent he has given him, and that he should use these entrusted talents to God's glory. Every true Christian is a missionary. While in this world, we are to consider ourselves in active service for the Master; and we should make this message of present truth which God has sent into our world of the highest importance. There are those who have an understanding of the Scriptures theoretically, and yet the religious meetings under their charge are spiritless and of no vital interest to the worshipers. God has given us tact; and if we have any power of influence, let us bring this power into active service for him. There are precious gems of truth revealed

in the word of God which should awaken the deepest interest in the minds of all Bible believers. Then let him who opens the Scriptures cultivate fervency of spirit, that he may draw minds near to the Author of the word; and if there is a spirit of fervency encouraged in our hearts, we will not only have tact to interest others, but our own souls will be kept alive, our own hearts will feel the quickening influences of the life of his word. Every one who is brought into the service of Jesus Christ should seek to his very utmost to present the truth as it is in Jesus. There will be diligence to bring zeal and earnestness into his work. The Lord wants us to learn the trade of serving him in the most acceptable manner. The one who is engaged in the work of putting up buildings, has to learn the carpenter's trade; and if he is a faithful worker, not slothful in business, he will show continual increase of knowledge, and a perfection in his work. Will our Heavenly Father be pleased with work done in his service in a careless, indolent manner? We must educate ourselves to do the very best work for our Master.

When I first felt the burden for souls, I was a little past fourteen years of age; but, oh! how I pleaded with God to know what I could say to my young associates that they might be led in the right way! I felt that I must have success; that I must do the work for the Master, and God would give me wisdom. When I was sixteen years old I commenced active labor in public. I felt that I must meet my work in the Judgment, and that the manner in which I did this work would be registered in the books of heaven. I wrestled and agonized with God that he would give me wisdom, that his work might not be marred in my hands, but be acceptable. For more than forty years I have been engaged in active work for my Master, and today I feel in just as much need to seek God for wisdom to present the truth to others as I did when I was sixteen years old. And every time I attempt to speak to the people, I feel deeply that I have not done the work as perfectly as it should have been done. I am deeply humbled because I do not reflect more light, and I plead with God that he will give me more grace, more wisdom, that I may do his work with greater completeness.

And this should be the anxiety of every worker, to reach a higher standard. We shall never graduate in this life, but should keep every power upon the stretch for more knowledge. You do not want to labor in such a spiritless way that the people will go to sleep under your words, but you want to bring earnestness and fervency into your prayers, and into your Bible readings, and into your preaching, that you may leave the impression that the sacred truths you are presenting to others are to you a living reality. Whatever you do for Jesus, seek with all your powers to do it with earnestness. Never

feel that you have attained to the highest point, and can therefore rise no higher. I often feel agony of spirit as I look over the wide field, and see so few to do the missionary work and open the word of God to those who are in darkness. The very work that is essential for every one who receives the present truth, is to aim at perfection of character, and thoroughness in winning souls to Christ. Be determined that you will advance and improve in your work, and then you will be continually progressing; for those who have received this light feel that they must bring more of the Spirit of Christ into their own life and character as they advance, else they cannot bring it into the lives of others. And you can make the most of every opportunity while in conversation with your friends, to make your words a blessing to them. Set your mind to task, that you may present the truth in a manner to interest them. Seize the most interesting portions of Scripture that you can bring before them, come right to the point, and seek to fasten their attention, and instruct them in the ways of the Lord.

There was a general superintendent of Sabbath-schools, who, while addressing a Sabbath-school upon one occasion, was very dry, lengthy, and uninteresting. A mother asked her daughter of ten years if she enjoyed the exercise, and also What did the minister say? Said the little girl, "He said, and he said, and he said, and he didn't say anything." Now we do not want any such account of our labor as that. We want the very best of training for the work that we can possibly have ourselves, so that we can make a success in teaching others the things that we have learned. We see the world is spreading out its attractions and allurements in this city, and how difficult to engage the attention of lovers of pleasure! The mania for pleasure is taking nearly the whole world; and if we become careless, and say the most commonplace things in the most uninteresting manner, we cannot expect to succeed in interesting the people and winning souls to the truth.

It is the duty of every one who embraces the truth to be thoroughly converted and in earnest. Whether he is called to be a preacher or a colporter, or in whatever branch he is to work, he should feel that he must bring into the work all the fervency, earnestness, and zeal he can command. It is your duty to prove yourselves true soldiers of Jesus Christ, that you may bring under the banner of Prince Immanuel many faithful soldiers who will be an honor to the cause of God. I hope that every one of us will feel that we are responsible to bring all our strength of intellect into the Master's service here, so that the religion of Jesus Christ will be exalted. We have the greatest truth and hope that were ever given to our world, and the greatest faith; and we want to represent this in its



exalted character to the world. We do not want to assume the attitude as though we were passing through the world begging pardon of the world because we venture to believe this precious sacred truth; but we want to walk humbly with God, and conduct ourselves as though we were children of the Most High God, and, although feeble instruments, as though we were handling most important and interesting subjects, higher and more exalted than any temporal, worldly themes.

If Jesus is abiding in the heart, we will speak of him with tearful eyes and trembling lips. We are to carry the power of the Highest with us; show that we have a connection with God. Those who attempt to open the Scriptures to others, should make the most of their God-given abilities. They should grow continually in grace, and in the knowledge of our Lord and Saviour Jesus Christ. They should be in earnest, and seek to progress in all their work. They should have a sense of the responsibility resting upon them, and remember that their words and their works are a savor of life unto life or of death unto death. It is the very Spirit and life of Jesus that we should have with us continually. Says the Great Teacher: "I give unto them eternal life; ... neither shall any man pluck them out of my hand." Nothing can separate the living Christian from the living God. Are we Christians?

Would that every one of you could have a view that was presented to me years ago. When in my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came. "Look! ye." And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law. I saw then these little jets of light growing brighter, shining forth from the east and from the west, and from the north and from the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time that this occurred there was sadness and weeping in heaven. And then some of these lights would grow brighter and brighter, and increase in brilliancy; and their light was far reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from

Jesus, to form these precious jets of light in the world.

If you once would get the understanding that you are the light of the world, you would feel that a great responsibility rested upon you. Every jot and tittle of this light in the world was reflected from heaven; and I entreat of you who have a part to act in the work of God, not to feel satisfied until you bring all the power God has given you in trust into the work. You may have discouraged feelings and be despondent, but that should not lead you to neglect God's work. Can you expect anything else when Satan is trying to bring all the darkness around you possible, to surround your soul every moment? It is for you to say every moment, The Lord lives, and because he lives I shall live also.

Brethren and sisters, are we Christians? Are we transformed by the grace of God? Do not let unbelief come into your minds because you do not feel at all times all that assurance that you are a child of God. If you have committed sins, repent of them, confess them, and then believe that God hears you, and come to his arms, and do not let your lips utter one word of unbelief. If we "sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I have had my soul frequently weighed down like a cart beneath sheaves, but I have not allowed my lips to utter one word of discouragement, fearing I might cast a shadow upon the lives of others. I could bear the testimony of truth that Jesus has died for me. I will magnify him, and I will not dishonor God with my lips. I will trust him in the shadow as well as in the light.

May the Lord help every individual here to realize his accountability to God. I want to represent the religion of Jesus Christ as it is. Why, you are to feel that you are the most favored of all people upon the face of the earth. You are not to feel that you are the meanest of creation because you believe the truth. People may look upon you and despise you because you will not go with them in the path of transgression; but you must feel that you are the children of God, highly honored of him. With divine light let his praise be in your heart and upon your lips, and God will look upon you with favor, and you can keep your soul lifted up, triumphing in God. You can say, I love Jesus because he first loved me. He will save me because he has bought me with an infinite price. Then let us move right forward and upward, in the path that is cast up for the ransomed of the Lord to walk in, rejoicing at every step.

August 16, 1887

### **Union With Christ in Our Work**

Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear his image, breathe his Spirit, do his will, and please him in all things.

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the "sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place." God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day or the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is at hand.

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right stand-point. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement.

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life or of death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, with derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepared for them. "As it was in the days of Noe, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the

day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them.

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless

inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much.

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is "like apples of gold in pictures of silver."

September 27, 1887

## Closing Labors in Switzerland

### Visit to Zurich

Zurich is where Zwingli labored most earnestly with signal success during the Reformation. It was our privilege to make a short visit to this place on the 12th of May. Eld. Wilbur Whitney and my son had important business to transact in the city, and we wished also to consult on the general wants of the cause with Brn. Conradi and Ertzenberger, who had been laboring here a few weeks. And so we took this opportunity to view a part of this historical city. On leaving the cars, we visited the cathedral built by the Catholics, but now occupied by the Reform Church. One part of this church was built about three hundred years after Christ. The chapels in those days were built small, without seats, the congregation standing. At a later date a cathedral was erected on much larger dimensions. This portion of the building is nine hundred years old. The seats are narrow and ill contrived, as if to produce discomfort to the occupants. The building is roomy, and has alcoves, just as it was constructed by the Catholics for their officiating priests and officers in the Church.

In this building Zwingli used to preach. The pulpit is the same that he occupied, but its position in the building is changed. There is a pipe organ, and we were informed that services are now held in this building. This cathedral was built by Charlemagne. We then visited a chapel, before which stands a life-size monument of Zwingli. He has on his surplice, reaching to his feet. One hand holds the Bible, while the other rests upon the hilt of his sword. We entered the building, a part of which is now used as a library. Here were relics of antiquity,--ancient books in Latin, Greek, and every language on the globe, etc. We saw the veritable Bible Zwingli used in his opening the gospel to the people. This Bible was in Latin. We saw letters written by the pen of the great reformer, and one written by the queen of England to him.

These things were of special interest to us. We then dined with the family of Bro. Ertzenberger, who was the first one sent from Switzerland to America to become acquainted with the English language, and to obtain a better knowledge of missionary work, that he might return to Switzerland and impart light to those who were in the



darkness of error. We had pleasant weather in the afternoon, and improved it, having a ride on Zurich Lake, in a row-boat. The lake where we were was narrow, the scenery grand on both sides. It is thirty-six miles in length. The water was smooth, and we had a fine view. We could get some little idea of the extent of Lake Zurich by the many cantons situated on its borders. This is a beautiful body of water, with swelling banks, covered with terraced vineyards and pine forests, from amid which hamlets and white villas gleam out, giving variety and beauty to the scenery, while in the far-off distance the glaciers are visible, their icy peaks seeming to touch the very heavens, blending with the blue sky and the golden clouds. On the right the region is walled in with craggy ramparts of the Alps. The mountains stand back from the shore, which permits the light to fall freely upon the bosom of the lake, and on the ample sweep of its lovely and fertile banks, giving a charm to the picture that the pen of the artist cannot possibly describe.

The neighboring Lake of Zug is in marked contrast to Zurich Lake. Its placid waters and slumbering shore seem perpetually wrapped in the shadows of the grand old mountains. The cloudy heavens told us a storm was approaching. Our boat was turned about, and we reached the shore and hurried to a street car, when the rain came splashing down, pelting against the windows of the car, and making the surface of the lake look as if there were jewels dropping upon it. We were obliged to leave the car, and in the pelting rain ran as fast as we could a short distance, when we reached Bro. Ertzenberger's home. Here we met Bro. Perk, a Russian brother who was imprisoned in Russia with Bro. Conradi. We conversed with him through an interpreter. We had a season of prayer with our friends, and left for the depot.

#### At Chaux-de-Fonds

We reached Basel at half-past nine P.M. In consultation that night, it was thought best for me to visit Chaux-de-Fonds, and spend Sabbath and Sunday with the church there. The next day, in company with Bro. Buel Whitney and his wife, we left Basel at 10 A. M. We were seven hours on the journey. We stopped one hour at Bienne, to see the lot there upon which our brethren designed to build them a chapel. We called on a sister who had been very sick for several weeks, said farewell, returned to the depot, and were again seated in the cars.

Our iron horse was tugging and blowing, urging its way up the steep ascent. We

began to feel a chilliness in the atmosphere as we ascended among the mountains, when, lo! we entered a snow-storm. It was raining in the valleys, but here the landscape was white with snow. The atmosphere we breathed seemed like ice upon my throat and lungs. I found that wraps did not exclude this chilliness. We saw massive, giant rocks stretching up, up, up, where the tops could scarcely be seen. We saw wonderful cataracts pouring down their perpetual streams, wearing channels in the rocks. The powerful streams were beating against the projecting boulders in their descent, which sent out widespread spray, white as milk. We always loved to view these wonderful works of God's infinite power. We also looked far down a mountain ravine, hundreds of feet, to where a noisy stream was rushing and beating against the rocks, while the battlements of the same material rose hundreds of feet on either side. It was grand, awfully grand. The green-colored waters far, far below us in this narrow, deep gorge, were rushing and roaring as if mad.

On Sabbath, I spoke to the church in Chaux-de Fonds about one hour. The Spirit of the Lord was in our midst. The only hall the church could obtain in which to hold meetings, was like a private room. And if the windows were opened to obtain air, the atmosphere was loaded with the fumes of liquor casks and wine barrels; for directly across the narrow street was a manufactory of liquors. And the noise of hammering and pounding and clatter would not permit one to hear. The room was so packed that it was impossible to kneel down, so all stood while prayer was offered.

It is impossible for me to express the inconvenience experienced in worshipping God in such a place. Here were more than sixty persons assembled in a place so small that they could not find room to kneel, and the impossibility of securing proper ventilation made the atmosphere anything but healthful. I felt compelled twice, as I was speaking, to change the exercise, and have all arise and engage in singing; for a sleepy lethargy seemed to be upon the people, who were compelled to work hard during the week. The windows were thrown open as often as practicable, but the strong fumes of fermented wine were most offensive to the senses of those who were temperate. I spoke again on Sabbath, and then there was a social meeting.

Every building here that is appropriate, is converted into a dancing hall or place of amusement. These can be obtained for every purpose but that of preaching the gospel. We assembled together on this occasion to devise means whereby we could change somewhat the unfavorable condition of things. For this little, inconvenient,

disagreeable place, our brethren pay seventy five dollars per year. This is what we met everywhere in Europe. If a conference or a meeting is held in any of the cities, those who hire houses are not at liberty to entertain their friends; for the landlord can turn them out of their lodgings. Our brethren are felt wholly at the mercy of those from whom they rent buildings. We decided that the cause of God demanded that a building be erected which should contain a chapel and tenement houses. This is customary in this city, with Baptists, Presbyterians, and other denominations, so that this would not be thought a strange or objectionable feature if Seventh-day Adventists should work on the same plan. There can be some tenements, at least, under the control of Sabbath-keepers, and a house of worship, respectable and plain, but convenient, where Sabbath-keepers may worship God according to the dictates of their own conscience.

Sunday we addressed the people again. Our meeting lasted over three hours, because the plans and designs for building the new chapel were fully discussed. We went to see the land chosen upon which to erect the church building. A small lot had been purchased, but this gave those who should purchase the adjoining lot the privilege to build close against the walls of the chapel, and thus shut out the very light and sunshine which they so much needed. We advised that the adjoining lot, also, be purchased, which situates them on a corner lot, and where no building can be erected anywhere near them.

I was too weary to sleep that night, and the report of cannons which reverberated among the mountains, sounded as though the massive battlements of rock near us were crashing to pieces. This kept up till near morning, making sleep for me an impossibility. As we were to leave in the early morning, we arose at three o'clock. We walked one mile to the depot, I feeling that I was doing my last work for Switzerland. We had laid the case of the building of the church before the people, and given them the advice, "Let us arise and build"--let all be united to do their very utmost, offering their supplications to God for wisdom, and exerting themselves in faith to make changes in the situation, and endeavoring to the utmost of their ability to press against difficulties and discouragements, while listening to the voice of their Leader, "Go forward." For the Lord always helps those who help themselves. The Lord is acquainted with all the circumstances, and will work for those who do their very best. If they can raise a certain amount themselves, they can hire all the rest that is necessary from the bank, at a low rate and on long time. This we think they will succeed in doing.

There are worthy souls embracing the truth in Chaux-de-Fonds, in Bienne, and in Lausanne. All are similarly situated as far as places for worship are concerned. Meeting houses must be built, and in these missionary fields the work must go and will go with power, if the believers will do their duty; suitable places of worship will be secured under their own control.

The next Sabbath I spoke for the last time in Basel, and in the afternoon I labored for individual members of the church. The next day I was unable to sit up, and could not eat; but an appointment had been made for me at Zurich, a large hall had been hired, notices had gone out, and not liking to disappoint them I took the cars in a rainstorm, accompanied by W.C. White and Sr. Sarah McEnterfer.

### Second Visit to Zurich

We rode three hours on the cars, when we arrived at our destination. We found three hundred and sixty people assembled in the hall, apparently of the best class of society, and, as is frequently the case, the Lord strengthened me. I forgot my infirmities. Bro. Conradi interpreted for me. As soon as I sat down, I became ill again, and took a hack and returned to Bro. Ertzenberger's home. I returned to Basel next morning, where I suffered from a severe attack of malaria, having a slow fever, which made me quite weak and nervous. But Tuesday, at 9 o'clock P.M., again, in company with Sr. Ings, I stepped on board the cars to attend previous appointments.

### Voh Winkel, Prussia

Some of the churches were to come together for a general meeting in Voh Winkel, Prussia. The outlook was rather dark, as I was unable to eat, was weak, and had trembling nerves. We rode all night upon the hard seats, not an easy bed. Bro. Conradi joined us before we reached the place, and as Sr. Ings also speaks German, we had no trouble in this line. We found the churches in need of help, as they were in difficulty. The Lord gave me a testimony for them, and after speaking to them on Sabbath, I advised, as is our custom, a social meeting. Bro. Conradi said they had never had a social meeting in this place, and, with the exception of two or three who had visited Basel, knew not what a social meeting was. They usually assembled and prayed together, when they had no minister, and then parted for their homes. I advised that there be a move made then and there, and the result was, we had an excellent social

meeting, and the Spirit of the Lord was certainly in our midst.

I spoke three times in this place, with much freedom. Bro. Conradi labored most earnestly day and far into the night, and a much better state of things was inaugurated. The people in this place were weavers of silk handkerchiefs. One fine-looking man was a weaver of brocade silk, which sells for eight dollars per yard. He can weave only three fourths of a yard per day, and obtains one dollar and a half per yard. This is a very fine, beautiful fabric, requiring skill and experience to execute the work.

I was much pleased with the opportunity to visit this place and become acquainted with our German brethren. I felt sorry that they had had so little labor from experienced brethren. There were quite a number who attended the meeting who were not of our faith. Some of these were in sympathy with us, and convinced of the Sabbath, but their position as business men was a hindrance to their accepting the truth. The Sabbath is a great cross. Those who lift it here in Europe know generally how hard it is. To lose their employment, is to them a great dread: there are so many who cannot obtain work, and who go hungry and almost destitute of clothing. When one is turned out of a position, there are many who stand ready to step into his place. Therefore it requires stern faith and firm principle to place the feet upon the platform of truth. It means to lift and carry a heavy cross, following in the footsteps of Jesus, the world's Redeemer.

While we were assembled together in this humble place of worship, I felt indeed the peace of Christ. I felt that Jesus and angels were present; and the testimonies given were of a character that bore evidence that the truth was appreciated; and I felt sure that these souls who loved God and were honoring him by obeying his commandments, would be loved and honored of God. They had enlisted in the army of the Lord; but false maxims, evil customs, worldly inducements, and social influences will be temptations they all must meet, for Satan will assuredly leave no means untried to turn every soul away from the light. Satan is opposed to any soul's reaching the high standard of righteousness, and opposed to one's bending his footsteps in the path where Christ leads the way. And when any soul shall press his way up against the current of the world, Satan will seek, by every means in his power, to make the way as trying and as painful as possible.

In consideration that all who embrace the truth, Bible truth, will be tempted, will be opposed by the world, by Satan, and by his host, these little companies who have had

the moral courage to come out from the world and be separate, should be often visited and strengthened in the most holy faith. And it should be their earnest, constant effort to preserve the unity of the faith; to cherish love and affection for each other as children of God. I thought if even two or three were united in the truth as it is in Jesus, what good they might do! What precious promises are given to them! Where two or three are agreed together as touching anything they shall ask in the name of Jesus, it shall be done for them. These souls, then, if of one heart, of one mind, of one purpose, will see of the salvation of God, and will be blessed.

Here was quite a large company assembled, nearly all of whom bore their testimony, and seemed to feel all that they said. My heart was made glad in the Lord to see so many who were indeed lights in the world. Let these little companies who seldom have preaching cling more firmly to Jesus. Let them settle this point first of all, that they are willing to walk in the narrow, cross-bearing path where Jesus has traveled before them. Then let them appropriate to themselves God's promises of divine guidance. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally: and upbraideth not; and it shall be given him."

With these precious promises, we need not be discouraged. God is not ignorant of the trials and the temptations of any one of his dear children. And if they cherish love and peace and harmony in their midst, how pleasing is this to Jesus! He prayed to his Father that his disciples might be one as he was one with the Father. Now if every one, whatever may be the surroundings, whatever the circumstances, will labor to answer the prayer of Christ in their feelings, and their words, and their actions toward each other, then they will be cooperating with the Lord Jesus in his work, and all heaven will rejoice. What great good a very few may do if they are wholly united in Christ! The Holy Spirit will make impressions upon their hearts and lives, and they will reflect the light and blessing given to them upon all who are connected with them. Thus they are channels of light to the world.

Let each individual member of the church feel that he is responsible in a large measure for the strength and prosperity of the church. While you do to the very utmost

of your ability, God will as surely do his part, giving you divine enlightenment. God will work, and you must work to the same end to accomplish the same purpose, as faithful soldiers of an army work in harmony with the plans and purposes of their officers. Our will must be surrendered to the will of God. These churches that are small may be living, healthy, strong churches.

I shall never forget this little company and the pleasant associations we have had with them in the worship of God. I should have been pleased to speak to these precious souls directly, but I am thankful that I had the privilege of speaking to them through an interpreter. A Paul may plant, an Apollos may water, but God gives the increase. My prayer is that the Lord may make this meeting one of great blessing to the church.

October 11, 1887

### **From Voh Winkel, Prussia, to Copenhagen Denmark**

We left Voh Winkel, Prussia, at 7 A. M., for Gladbach. We found this to be a large city. We were met at the depot by Bro. Doerner, and took a hack which brought us to the home of Sr. Doerner, Bro. Doerner's mother. Her two daughters live with her, and all are in the faith. Breakfast was ready and waiting for our arrival, but I could not eat, and was relieved to find a place to lie down and rest; for I had scarcely strength to sit up. By invitation, we visited Bro. Doerner's family. On the way, the hack was strongly jerked about, and to all appearance there was a breakdown. We hastily got out, and found the fills had separated from the hack. These sudden movements caused us some little alarm at first, until we understood that nothing had broken, but that in preparing the hack for service, while the fills had been put in place, the linchpins had not been put in position to hold the fills firmly to the body of the hack. This neglect might have caused a serious accident. As it was, we only had some reflections.

How many in temporal things leave some little pin loose in machinery, or in conveyances, and the result is loss of life! For the little pins and screws keep the whole machinery together, so that all parts work harmoniously. What a wonderful piece of machinery is the human mind! Should it be loose and careless, doing things after a haphazard manner, how much suffering would be the result! how much mortality would ensue! How dependent mortals are upon God every moment, for thoughts at the right time to do the right things, in this busy world of ours! What could we do without the wisdom of our all-wise God in the every-day occurrences of life? I felt to thank God with my whole heart for his great love and care exercised continually for the children of men, and to regret that so few recognize the hand of God in their life.

This accident may apply to spiritual life. How many are making mistakes in the religious life because they fail to do their work at all points with carefulness! And by the movements of the church, it is evident there are screws left out that ought to be in use. The result is, there are many mishaps and disasters constantly disturbing the tranquillity of the church,--many jerky movements, because some one did not think, and did not exercise wisdom and godliness and faith; and there is a separation from God, the source of all wisdom; when, if each one had acted his part with fidelity, done his work as unto



the Lord, faithfully discharging his duty, the church would be a bright and shining light in the world. But these screws left out from where they should be in church discipline and church training, to keep things harmoniously adjusted, the placing of them in their proper position is not by many felt to be their individual work; and the first thing, like our conveyance, everything is separating and working apart.

Everything being united again by those two little screws, we went along smoothly. Sr. Doerner met us at the gate, with a welcome expressed in her kindly face, and her words full of happy welcome, which were interpreted to us by Eld. Conradi. We greeted the little ones, and thought of the words of Christ--"Of such is the kingdom of God" Pure and guileless, they were the treasures of the household. My heart offered a silent prayer to God, that they might be trained for him, kept pure and spotless from the corruptions of the world, and shine at last in the courts of the Lord above. That mother has a responsibility to mold and fashion these young minds, that they shall be the jewels of the household always, and finally be God's jewels, to shine in the paradise of God. The father and mother will have work to do, earnest, continuous work, to give line upon line, precept upon precept, here a little and there a little. If they do their part in faith, God will not fail to do his part fully.

Sister Doerner is the daughter of Bro. Lindermann, who has kept the Sabbath for twenty-five or thirty years. He is now living, and is eighty-three years of age. It is through his influence that the Doerner family received the Sabbath. There are three brothers who at the present time are observing the Sabbath. They are united owners of a large manufacturing establishment, in which cotton goods and cotton and woolen goods are made.

Connected with the dwelling of Bro. Doerner are well-kept grounds, ornamented with a variety of trees, shrubs, and flowers. We are to see and enjoy the works of God in the beauties of nature, and in them read the love of God to man, which should ever call forth from our hearts a response of gratitude and love to our Creator. As we look upon the things of natural loveliness, they have ever a softening, subduing influence upon the mind and character; and these things of nature are the expression of the love of God to man; for the Lord is a lover of the beautiful. The shrubs and flowers, with their varied tints, are God's ministers, carrying the mind up from nature to nature's God. Christ, the world's Redeemer, made these flowers of natural loveliness, to delight the senses, and to teach to the inhabitants of earth lessons of God's love, and care, and continual working

for the happiness and benefit of his children--to teach them that God loves the beautiful. Jesus said: "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."

If our minds are open to the impressions of the Spirit of God, we may learn lessons from the simple and beautiful things of nature. I feel oppressed in the crowded cities, where there is naught for the eyes to look upon but houses. The flowers are to us constant teachers. The shrubs and flowers gather to themselves the properties of earth and air which they appropriate to perfect the beautiful buds and blossoming flowers, for our happiness; but they are God's preachers, and we are to consider the lessons which they teach us.

Just so has God given us the precious promises throughout his word. The Scriptures are open to us as the garden of God, and their promises are as fragrant flowers blooming all over that garden. God especially calls our attention to the very ones that are appropriate for us. In these promises we may discern the character of God, and read his love to us. They are the ground upon which our faith rests, the support and strength of our faith and hope; and through these we are to delight our souls in God, and breathe in the fragrance of heaven. Through the precious promises he withdraws the veil from the future, and gives us glimpses of the things which he has prepared for those who love him. And yet "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."

All these promises, all these assurances in the garden of God's word, are to us an expression of the love of God to man, and we should not regard them with carelessness or indifference; but as we would examine the precious flowers in our brother's garden, and inhale their fragrance, delighting our senses with their loveliness and fragrance, just so we should take the promises of God, one by one, and examine them closely on every side--take in their richness, and be soothed, comforted, encouraged, and strengthened by them. God has provided for all the comforts the soul needs. They are suited to the friendless, the poverty stricken, the wealthy, the sick, the bereaved,--all may have their appropriate help if they will see and take hold upon these by faith. God scatters blessings all along our path, to brighten the rugged way of life; and we want to be receiving all the comfort and tokens of God's love with grateful hearts.

But here in this beautiful spot were thoughts of the woes of mortality. We were sad to learn that the threefold cord that had united these brothers in faith and in their temporal interests, was soon to be severed. The eldest of the three was suffering under great affliction, and to all human appearances could never be well again in this life. But how precious to those who are losing their loved of this world are their faith and hope in the promises of God, which open before them the future immortal life! Their hopes may fasten upon unseen realities of the future world. Christ has risen from the dead the first-fruits. Hope and faith strengthen the soul to pass through the dark shadows of the tomb, in full faith of coming forth to immortal life in the morning of the resurrection. The paradise of God, the home of the blessed! There all tears shall be wiped from off all faces! When Christ shall come the second time, to be "admired in all them that believe," death shall be swallowed up in victory, and there shall be no more sickness, no more sorrow, no more death! A rich promise is given to us: "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." Is not this promise rich and comforting to those who love God? And the promise is found in the garden of God's word: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Paul declares: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

May [30] was a holy day, the second day of Pentecost. No work in the factories was done on that day, colors were flying from many buildings, and the people in crowds were making their way to the churches. A great account is made throughout Europe of the holy days, and they have many of them.

At 5 P. M., I spoke to those assembled, from St. John 15:1-3. Bro. Conradi interpreted in German. The truth was to me a reality, and I felt that God indeed gave me special strength and imparted to me of his Holy Spirit while speaking. I saw before me an intelligent company, who had had but few privileges and little labor from the ministering brethren. We hope and pray that this meeting may prove a blessing to those who were present. Bro. Conradi mentioned a request that had been made for the afflicted brother, for the prayers in his behalf of those assembled who had faith. We sent up our humble petitions for the sick and afflicted one, who was losing his hold on this life. As we presented this case before the Lord, we felt the assurance of the love of God

even in this affliction. We felt that God loved him, and that he would do that which would be for the best good of the suffering one and his afflicted family, and for his own name's glory. We could only leave the case in the hands of God; for he loves his suffering children, and apportions his grace to every trial.

Tuesday, May 31, about eleven o'clock, we were seated in the cars for Hamburg, on our way to Copenhagen, Denmark, where we were to hold several meetings. At Dusseldorf we changed cars, and were obliged to wait two hours in the depot. Here we had an opportunity to study human nature. The ladies came in, changed their outer wraps, and then surveyed themselves on every side, to see that their dress was faultless. Then extra touches of powder must be put upon their faces. Long they lingered before the mirror, in order to arrange their outward apparel to their satisfaction, for the purpose of appearing their best when looked upon by human eyes. I thought of the law of God, the great moral looking-glass into which the sinner is to look to discover the defects of his character. If all would study the law of God--the moral standard of character--as diligently and critically as many do their outward appearance by means of the looking-glass, with a purpose to correct and reform every defect of character, what transformations would most assuredly take place in them: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

There are many who view themselves as defective in character when they look into God's moral mirror, his law; but they have heard so much of "All you have to do is to believe, only believe that Jesus has done it all, and you have nothing to do in the matter," that after venturing to look into the mirror they straightway go from it retaining all their defects, with the words on their lips, "Jesus has done it all." These are represented by the figure that James has marked out--the man beholding himself and going away and forgetting what manner of man he was. "Be ye doers of the word, and not hearers only, deceiving your own selves." James has told what is to be done: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Faith and works are the two oars that must be used to urge the bark against the current of worldliness, pride, and vanity; and if these are not used, the boat will drift with the current downward to

perdition. God help us to take care of the inward adorning; to set the heart in order as carefully as we arrange the outward apparel.

We were glad when we could get away from the confusion, and be seated quietly in our compartment of the car which was to take us on our route to Copenhagen, to make no change of cars until we arrived at Altona, one half hour's ride beyond Hamburg. We saw, as we neared Hamburg, that there was a great fire, the flames seemingly reaching to the sky above us, lighting up everything around. It was a grand scene. We learned that the ships and warehouse were in flames from petroleum which had exploded.

The last change of cars was made at Altona, and we were not again disturbed until after three o'clock A. M., when we changed again for another car, which took us to the boat. We remained thirty minutes on the boat, and again took the cars. We rode on the island two hours, then changed for a boat again. We had a very smooth passage for about two hours, then made another change for the cars, when we were favored with a compartment to ourselves, and had no further changes to make.

The crown prince of Denmark was on the train, with his escort, in a special car. When we arrived at Copenhagen there were men dressed in special uniform of scarlet as attendants, to receive the prince, and the coachmen were dressed in scarlet throughout. The brilliantly trimmed regimentals, with flashing gold and silver and heavily plumed hats, made them conspicuous everywhere. A Brussels carpet was laid down from the car to the depot, where the prince passed through an arched door to the hack. When he passed, many hacks were waiting to escort him to the palace.

I do not remember once of reading of Jesus, the Majesty of heaven, receiving any such special honors when he was in our world. He was the Lord of glory, and yet he traveled from place to place on foot, weary and dusty and travel-stained, unrecognized and unhonored except by a little handful of loyal disciples. But he is coming again, the second time, with power and with great glory.

November 8, 1887

## **Humility Before Honor**

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel.

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he could be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power.

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul, because they are little in their own sight, because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence.

But those little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God.

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,--this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand; how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness.

Self confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to our, Heavenly Guide.

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God.

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize, as he agonized, if we would conquer as he conquered.

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust his work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom.

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The Lord confers upon his servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole.



The meekness and humility of Christ will be seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give we glory, for thy mercy and for thy truth's sake."

November 15, 1887

## **The Christian's Privilege**

Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and

give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements.

The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only be observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus--who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service! Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the

world before the immortal honors which Christ proffers,--"to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"?

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.

November 29, 1887

## **Peace in Christ**

Our Saviour represents his requirements as a yoke, and the Christian life as one of burden-bearing. Yet, contrasting these with the cruel power of Satan and the burdens imposed by sin, he declares, "My yoke is easy, and my burden is light."

When we try to live the life of a Christian, to bear its responsibilities and perform its duties, without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. He bids the weary and heavy-laden, "Come unto me, ... and I will give you rest." "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Here is revealed the secret of that rest which Christ promises to bestow. We must possess his meekness of spirit, and we shall find peace in him.

Many profess to come to Christ, while yet they cling to their own ways, which are as a painful yoke. Selfishness, love of the world, or other cherished sin, destroys their peace and joy. My fellow Christian, whatever may be your lot in life, remember that you are in the service of Christ. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy and the burden light, and I believe him. I have proved the truth of his words.

Those who are restless, impatient, dissatisfied, under the weight of care and responsibility, are seeking to carry their burden without the aid of Jesus. If he were by their side, the sunshine of his presence would scatter every cloud, the help of his strong arm would lighten every burden. The church is becoming weak for the want of consecrated members, who feel that they are not their own; that their time, their talents, their energies belong to Christ; that he has bought them with his blood, and is pleading for them in the Sanctuary above.

We cumber ourselves with needless cares and anxieties, and weigh ourselves down with heavy burdens, because we do not learn of Jesus. Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle. They dare not identify themselves with those who follow Christ fully. They desire to

conform to worldly customs, and secure the approbation of worldlings. Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ's true followers are unlike the world in words, in works, and in deportment. Oh, why will not all his professed children follow him fully? Why will any bear burdens which he has not imposed?

We would be much happier and more useful, if our home life and social intercourse were governed by the meekness and simplicity of Christ. Instead of toiling for display, to excite the admiration or the envy of visitors, we should endeavor to make all around us happy by our cheerfulness, sympathy, and love. Let visitors see that we are striving to conform to the will of Christ. Let them see in us even though our lot is humble, a spirit of content and gratitude. The very atmosphere of a truly Christian home is that of peace and restfulness. Such an example will not be without effect. Right thoughts and new desires will be awakened in the heart of the most careless.

In our efforts for the comfort and happiness of guests, let us not overlook our obligations to God. The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourselves till all are too weary to enjoy the season of devotion. To do this, is to present to God a lame offering. At an early hour of the evening, when we can pray unhurriedly and understandingly, we should present our supplications, and raise our voices in happy, grateful praise.

Let all who visit Christians see that the hour of prayer is the most precious, the most sacred, and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit.

In every act of life Christians should seek to represent Christ,--seek to make his service appear attractive. Let none make religion repulsive by groans and sighs and a relation of their trials, their self-denials, and sacrifices. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let the graces of the Spirit be manifested in kindness, meekness, forbearance, cheerfulness, and love. Let it be seen that the love of Christ is an abiding motive; that your religion is not a dress to be put off and on to suit circumstances, but a principle, calm, steady, unwavering. Alas that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will

learn, too late, that their religion was but a glittering cheat, unacknowledged by Jesus Christ.

Love to Jesus will be seen, will be felt. It cannot be hidden. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities for his sake, and to bear them in his strength. Love to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. The soul that is not imbued with this love for Jesus is none of his.

Peace in Christ is of more value than all the treasures of earth. Let us seek the Lord with all our heart, let us learn of Christ to be meek and lowly, that we may find rest of soul. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment as well as the words of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life.

Let us open our hearts to the bright beams of the Sun of Righteousness. Let us work cheerfully, joyfully in the service of our Master. A slothful, languid professor will never secure an abundant entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong.

The Christian life is a battle and a march. Let us go forward, for we are striving for an immortal crown. Let us give diligence to make our calling and election sure. We shall triumph at last, if we do not become weary in well-doing.



December 6, 1887

## **Our Missions in Europe**

A great work is committed to those who present the truth in Europe. No branch of our work has a more important field than the Central European Mission. There are France and Germany, with their great cities and teeming population. There are Italy, Spain, and Portugal, after so many centuries of darkness, freed from Romish tyranny, and opened to the word of God--opened to receive the last message of warning to the world. There are Holland, Austria, Roumania, Turkey, Greece, and Russia, the home of millions upon millions, whose souls are as precious in the sight of God as our own, who know nothing of the special truths for this time. The population comprised within the limits of this mission alone is four times that of the United States.

A good work has already been done in these countries. There are those who have received the truth, scattered as light-bearers in almost every land. We have nearly three hundred Sabbathkeepers in Switzerland. There are little companies in France, Germany, and Italy, and two hundred souls in Russia, who are obeying God's law; and there is a church of forty members away in the far east, almost to the line of Asia. The foundation has been laid for a church in Holland. In Roumania and Corsica there are a few who are seeking to keep God's commandments, and to wait for his Son from heaven.

But how little has been done in comparison with the great work before us! Angels of God are moving upon the minds of the people, and preparing them to receive the warning. Missionaries are needed in fields that have yet been scarcely entered. New fields are constantly opening. The truth must be translated into different languages, that all nations may enjoy its pure, life giving influences. The laborers in this mission are striving to the utmost of their ability, to meet the wants of the cause. But money is needed to sustain and extend the work. The call is coming in from different countries, "Send us a minister to preach the truth." How shall we answer this call?

Our printing-house at Basel needs help to carry forward its great and good work of translating and publishing books on the present truth, in the different languages of Europe. Colporteurs are meeting with encouraging success in the sale of our books. The light is thus brought to the people, while the colporter--who in many cases has been

thrown out of employment by accepting the truth--is enabled to support himself, and the sales are a financial help to the office. In the days of the Reformation, monks who had left their convents, and who had no other means of support, traversed the country, selling Luther's works, which were thus rapidly circulated throughout Europe. Colportage work was one of the most efficient means of spreading the light then, and so it will prove now. But the work of translating and publishing is necessarily difficult and expensive. The office must be supplied with funds.

In the Scandinavian Mission, in the face of poverty and great difficulties, many have heard and believed the warning. There are twenty-three churches and nearly 1,000 Sabbath keepers in these countries. Nine ministers and licentiates, and about thirty colporteurs, are now in the field. It is only by self-denial and the closest economy that this has been gained. There is great need of financial help to send out laborers and publications to these Northern peoples.

The mission in London, that great city of 5,000,000 inhabitants, demands a place in our thoughts, our prayers, and our gifts. A great work must be done there, and as yet it is scarcely begun. Think of the many cities of England, Scotland, and Ireland, all speaking the same language as our own, that have never yet been entered by the truth.

There will be obstacles to retard this work. These we have had to meet wherever missions have been established. Lack of experience, imperfections, mistakes, unconsecrated influences, have had to be overcome. How often have those hindered the advancement of the cause in America! We do not expect to meet fewer difficulties in Europe. Some connected with the work in these foreign fields, as in America, become disheartened, and, following the course of the unworthy spies, bring a discouraging report. Like the discontented weaver, they are looking at the wrong side of the web. They cannot trace the plan of the Designer; to them all is confusion, and instead of waiting till they can discern the purpose of God, they hastily communicate to others their spirit of doubt and darkness.

But we have no such report to bring. After a two years' stay in Europe we see no more reason for discouragement in the state of the cause there than at its rise in the different fields in America. There we saw the Lord testing the material to be used. Some would not bear the proving of God. They would not be hewed and squared. Every stroke of the chisel, every blow of the hammer, aroused their anger and resistance. They were

laid aside, and other material was brought in, to be tested in like manner. All this occasioned delay. Every fragment broken away was regretted and mourned over. Some thought that these losses would ruin the building; but, on the contrary, it was rendered stronger by the removal of these elements of weakness. The work went steadily forward. Every day made it plainer that the Lord's hand was guiding all, and that a grand purpose ran through the work from first to last. So we see the cause being established in Europe.

One of the great difficulties there is the poverty that meets us at every turn. This retards the progress of the truth, which, as in earlier ages, usually finds its first converts among the humbler classes. Yet we had a similar experience in our own country, both east and west of the Rocky Mountains. Those who first accepted this message were poor, but as they set to work in faith to accomplish what they could with their talents of ability and means, the Lord came in to help. In his providence he brought men and women into the truth who were willing-hearted; they had means, and they wanted to send the light to others. So it will be now. But the Lord would have us labor earnestly in faith till that time comes.

The word has gone forth to Europe, "Go forward." The humblest toiler for the salvation of souls is a laborer together with God, a co-worker with Christ. Angels minister unto him. As we advance in the opening path of his providence, God will continue to open the way before us. The greater the difficulties to be overcome, the greater will be the victory gained.

The progress of our foreign missions depends not alone upon a few laborers, nor even upon many, but upon all who have received the light of truth. Every one can do something for the advancement of the work in distant lands. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts, to arouse to this great emergency. Never was there a time when there was so much at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded.

Every dollar and every dime that we can spare is needed now, to aid in carrying the message of truth to other lands. At the holiday season much is spent by our own people upon gifts and various gratifications which are not only useless but often hurtful. Appetite is indulged, pride and self-love are fostered, and Christ is forgotten. If the

money usually devoted to these objects were all brought into the mission treasury, our foreign missions would be lifted above embarrassment. Shall we not this year consecrate to God not merely a part but all our holiday gifts for the relief of his cause, which is in so great need? How can we more appropriately celebrate the coming Christmas, how better express our gratitude to God for the gift of his dear Son, than by offerings to send to all the world the tidings of his soon coming?

Did those who profess to be looking for Christ but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own.... As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Those who had money or possessions freely sacrificed them to the existing emergency. The believers had one common interest--the success of the mission intrusted to them. Their love for Christ was far greater than their love for money. They acted out their faith, and by their works testified that they accounted the souls of men of more worth than any earthly treasure. Have we not even greater reason to sacrifice than they had? Have we not far less time than they in which to accomplish our work?

For what shall we hoard up treasures? To be swept away by the flames of the last day? Shall we lay up gold and silver, to be a witness against us in the Judgment,--to eat our flesh as it were fire? Shall we cling to our possessions till they fall into the hands of our enemies? The time is coming when commandment keepers can neither buy nor sell. Of what use will houses and lands, bank stock and merchandise, be to us then? Now is the time to place our treasures where they will be eternally secure. It is time for those who have large possessions to cut down the principal, that God's work may be extended in foreign lands. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." That which we give to the cause of God becomes our own forever. Says Christ, "Lay up for yourselves treasures in heaven." These alone, of all that we possess, are really ours. All that we lay up on earth, we must leave at last. It is only what we give for Christ that we can take with us into the eternal world. Jesus bids us, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

The Lord does not need our offerings. We cannot enrich him by our gifts. Says the psalmist: "All things come of thee, and of thine own have we given thee." Yet God permits us to show our appreciation of his mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other.

Every offering, however humble, bestowed in his name and from love to him, is precious in his sight. Parents value their children's gifts, not because they are rich and costly, but for what they express of loving self-denial, of tender thoughtfulness and grateful appreciation. So does our Heavenly Father regard the gifts of his children. He sees in them a spirit of devotion and sacrifice, the expression of a grateful, loving heart; and such offerings are as fragrant incense before him.

In every effort to benefit others, we benefit ourselves. When we invest our means in the different missions, we enlist our interest and our prayers for these missions; we draw the different nationalities nearer to ourselves; our affections go out to them, and we are stimulated to greater devotion and stricter obedience to God, that we may be enabled to do others the greatest good. If we desire to have our affections set upon heavenly things, we must place our treasure in heaven. Where the treasure is, there the heart will be. What has cost us little, we have no special interest in; but that in which we invest our means claims our interest and attention, and we labor to make it a success.

God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from him to all the creatures he has made. In his infinite love he has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow-men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought nearest to their Creator who thus become participants in labors of love. He who refuses to become a "laborer together with God,"--the man who for the sake of selfish indulgence ignores the wants of his fellowmen, the miser who heaps up his treasures here,--is withholding from himself the richest blessing that God can give him.

Brethren, "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." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." As we recount the numberless mercies of our

God, and meditate upon his matchless love; as we behold the wonderful sacrifice of the Redeemer, may gratitude awaken in our hearts, till it shall kindle a flame of sacred love that shall flow out to souls even in far-off Europe.

December 13, 1887

## **Union With Christ**

"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."

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ, but have not faith in him. The one class are fruit-bearing; the other, fruitless. The one are often subjected to the pruning-knife of God, that they may bring forth more fruit; the other, as withered branches, are to be severed from the living Vine.

"I am the vine, ye are the branches." Can we conceive of a more intimate relation to Christ than this? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will; our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us.

When this intimacy of connection and communication is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted through the Beloved. Whoever by word or deed injures a believer, thereby

wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself.

It was when Christ was about to take leave of his disciples that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence should be withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol.

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true Vine. As a nation prize the vine; as sinners you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me."

All the followers of Christ have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision to again connect us with himself. The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power. If we have the Spirit of Christ, we shall bring forth the fruit of righteousness--fruit that will honor and bless men, and glorify God.

The Father is the vine-dresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, Though a mother may forget her child, "yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me."

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living,



active faith. The permanence of our faith is the condition of our union.

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness--sin in all its forms--must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols.

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory.

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience.

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly

striving to rise to the level of their perfection.

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.

Such experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while Mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness.

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger and living faith avails little. The wondering crowd that pressed close about Christ, realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and he determined there to give a lesson for all his followers to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling, and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague."

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure-house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace.

This living faith is our great need today. We must know that Jesus is indeed ours; that his Spirit is purifying and refining our hearts. If the followers of Christ had genuine

faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!

January 10, 1888

## **The Faith That Will Stand the Test**

The time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society, and the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the word of God. The time has come when we should "sigh and .. cry for all the abominations" that are done in the land.

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This cannot be done without exciting opposition. Those who refuse to receive the love of the truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of heaven into contempt.

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High.

Says the apostle, "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." On every side we see men easily led captive by the delusive imaginations of those who make void the word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again, he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words."

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself.

Every warning for this time must be faithfully delivered; but "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." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,--"It is written." We should learn to use the word of God skillfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful to their God in this degenerate age. But the ambassador of Heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men.

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "nothing is secret, that shall not be made manifest," and those who honor God shall be honored by him in the presence of men and angels. We are to share in the sufferings of the reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able also to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned."

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "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." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit which is the word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready, at the command of our Captain to follow where he may lead. We must be doers of his word, not deceiving our own selves.

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rock shall stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one

teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is positively necessary for those who believe the truth, to be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that having done all you may stand, with unwavering confidence in God, through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's word, and go on from strength to strength.

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The word of God offers spiritual liberty and enlightenment to those who seek for it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please" God. It is faith that connects us with the power of Heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith we should study the word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God and his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great a salvation is foretold in the most forcible language.

Had the Bible been received as the voice of God to man, as the book of books, as the one infallible rule of faith and practice, we would not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land.

As men wander away from the truth into skepticism, everything becomes

uncertain and unreal. No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to men. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory.

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith, then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided efforts to recover themselves out of the snare of the Devil, but are taken captive by him at his will. There are others who, when assailed by temptations of unbelief, flee to the word of God and to earnest prayer, and they are not left to the power of the enemy. The day is coming that will reveal whether we are building on the solid rock or the sliding sand.

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms into fruit. Satan is a living, active agent. It is his business to encourage skepticism, and every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness they follow the voice of strangers, and reject the call of the Good Shepherd who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of error. Infidelity has increased in proportion as men have questioned the word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticise and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellow-men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions, and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness.



Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of Judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, for even an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts.

The fruits of doubt are not desirable. Oh! look around you and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for in spite of the sad records of lives that have gone out in darkness, as moths fly to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for a sure foundation. "Heaven and earth shall pass away," but "the word of the Lord endureth forever;" and unwavering faith in his word is the only faith that will endure through the perils of the last days.

January 24, 1888

### **The Treasure and the Heart**

"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."

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will all have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them.

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above, is worthy of all your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance.

It should be your determined purpose to bring every power of your being into the service of Christ. Why, his service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father.

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. On that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God?

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You cannot serve God and mammon. You will either yield your heart and put your will on the side of God, or you

will give your energies to the service of the world. God will accept no half-hearted service.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life.

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God had changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God."

The most trying experiences in the Christian's life may be the most blessed. The

special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character.

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that every thing is manifest to Him with whom we have to do. We should live as in the presence of the infinite One.

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ has brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit.

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "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."

January 31, 1888

## **Individual Accountability**

There are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig tree which put forth its boastful foliage, but when the Master came seeking fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is, that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's word; for there are many spirits in the world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of Judgment, when the question comes to you as to why you did not obey the commandments of God, you cannot make an acceptable excuse on the plea of another's disobedience. If your words and example have led others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God?

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of

them that hate him: the results of transgression follow those who persist in wrongdoing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord, and he forgiveth all their iniquities and healeth all their diseases.

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wanted to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption.

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do it at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He that honors the law shall be honored by it in the Judgment; but he that treats it with contempt shall be condemned by it before the Judge of all the earth.

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And today, while the last message is being

heralded to bring God's servants into harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation.

I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you to reform your lives, and cease your rebellion against the God of the universe. Take the word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says that not every one that says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Paul said to the elders of Ephesus, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he had become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of Heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his "yoke is easy, and



his burden is light." When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life?

One of God's commandments reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the Law-giver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you, like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost.

The Lord understands all about your trials; and however impossible it may seem to live for God, you will find that the way will appear. When your faith has been tested, as the Lord opened the Red Sea, so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "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." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly Sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy-seat. The light of this law is shining upon the world, penetrating the moral darkness that

has covered the people.

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfillment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God, and demanding repentance and reform.

The children of light are to be as a city set upon a hill that cannot be hid. The world will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, or lessening the responsibility of any soul, but declaring the whole counsel of God.

When the book of the law was found in the house of the Lord, in the time of ancient Israel, it was read before Josiah, the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hearing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all that they could to return from their backsliding, and serve the living God.

Is not this our work today? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway.

When Josiah heard the words of warning and condemnation because Israel had

trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work today. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor.

Christ left all to save man from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because it involves the loss of friends, position, or worldly gain? Will you not take away your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You cannot afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins, and reform your ways, that your name may not be blotted out from the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father, and now while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "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."

February 7, 1888

### **"Sanctify Them Through Thy Truth"**

Before Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven and prayed for his disciples. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.... Neither pray I for these alone, but for them also which shall believe on me through their word."

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's word. God has given us his word, the revelation of his will, and has promised the Holy Spirit to them that ask him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine.

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept its errors for truth, adopt its customs, and deceive our own hearts. The doctrines and customs of the world are at variance with the truth of God. Those who seek to turn from the service of the world to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the Devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach."

The mission of Jesus was demonstrated by convincing miracles. His doctrine astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart. His teaching was plain, clear, comprehensive. The practical truths he uttered, had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power."

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to pre-eminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he should come. He was not recognized as "the truth," the "light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love.

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy-stricken, the leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. Those who had come to criticise and condemn, heard the people glorifying God; and his fame spread from city to city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his

truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of man-made theories.

The word of God, that they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's word, Jesus need not have wept over their impenitence. He need not have declared, "Behold, your house is left unto you desolate," "because thou knowest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time.

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the Living Bread was within their reach. Why did they not go to the word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error today: they "loved darkness rather than light, because their deeds were evil."

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines today that have no foundation in the word of God? Men cling as tenaciously to them as did the Jews to

their traditions and delusions. We have the same difficulties to meet and resist as did the Redeemer of the world.

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self, manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues, and the praise of men. They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of today? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth.

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words, with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself as the Son of God, they deemed intolerable blasphemy. They questioned, if he were the Messiah, why was he so unpretending? What would become of their nation if he were satisfied to be without the force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the word of life; but today, as then, people will accept the teaching and doctrines of men, rather than obey the plain word of God. They choose to take the broad road that leads to death, rather than to bear their cross and follow the blood-stained path that leads to eternal life.

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish

enmity to the pure principles of heaven, are acting in concert with the "rulers of the darkness of this world." When Christ met with success in his ministry, those who hated truth and rejected light manifested their spirit of opposition, and sought to silence him. The same spirit is apparent today, wherever the truth is brought in contact with long-established error of doctrine and custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what the truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth.

David appreciated the divine enlightenment, and recognized the power of the word of God. He declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who want light, search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is, that those who seek shall find.



February 14, 1888

## **The Condition of Acceptance**

Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven." Matthew 7:21.

A profession of religion is of no value unless good works testify to the sincerity and reality of its claim. Those who are the children of God will work the works of God, and show "forth the praises of him who hath called you out of darkness into his marvelous light." They will reflect the light of his countenance, and manifest the Spirit of Christ. If we do not live for the good of others, seeking the salvation of souls and obeying the commandments of God, our religion is vain. Those who make great professions, and do not bear the fruits of godliness, make it manifest that they are not abiding in the True Vine; for "by their fruits ye shall know them." They are dead branches; for "if any man have not the Spirit of Christ, he is none of his." It is not those who cry "Lord, Lord," who are accepted; but those who do the will of the Heavenly Father.

We were made in the image of God, after his likeness; but because of sin we have lost our resemblance to the Creator and Redeemer. We are out of harmony with the will of God; but the Son of God has bought us, at infinite cost to himself, that we might serve him, and do the will of Heaven. The moral image of God may be restored in our fallen natures, through faith in Christ, and obedience to the commandments of Jehovah.

Through the goodness of God, we have been surrounded with innumerable blessings. There are tokens of his love on every hand. Nature seems to be rejoicing before us. The beautiful things in heaven and earth express the love and favor of the Lord of hosts toward the inhabitants of the world. The sunshine and the rain fall on the evil and the good. The hills and seas and plains are all speaking eloquently to the soul of man of the Creator's love. It is God who brings the bud to bloom, the flower to fruit, and it is he who supplies our daily needs. Not a sparrow falls to the ground without the Father's notice. Our minds should go up in gratitude and adoration to the Giver of every good and perfect gift. We should teach our children to consider the works of God. They should be instructed of his love, and the provision he has made for their salvation. Lead

them to give their young hearts as a grateful offering, fragrant with love, to Him who has died for them. Point out the attractive loveliness of the earth, and tell them of the world that is to come, that shall never know the blight of sin and death, where the face of nature will no more wear the shadow of the curse. Lead their young minds to contemplate the glories of the reward that awaits the children of God. Cultivate their imaginative powers by picturing the splendor of the new earth and the city of God; and when they are charmed with the prospect, tell them it will be more glorious than their brightest imagination can portray; for "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."

The poet and the naturalist have many things to say about nature; but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork, and perceives his love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of the love of God to man. Should we hesitate a moment in deciding that we will serve him who so graciously provides for our happiness? Why should we not do the will of such a Father?

God does not compel any one to love him and obey his law. He has manifested unutterable love toward man in the plan of redemption. He has poured out the treasures of his wisdom, and has given the most precious gift of heaven that we might be constrained to love him, and come into harmony with his will. If we refuse such love, and will not have him to rule over us, we are working our own ruin, and we shall sustain an eternal loss at last. God desires the willing service of our hearts. He has endowed us with reasoning faculties, with talents of ability, and with means and influence, to be exercised for the good of mankind, that we may manifest his Spirit before the world. Precious opportunities and privileges are placed within our reach, and if we neglect them, we rob others, we defraud our own souls, and dishonor our Maker. We shall not want to meet these slighted opportunities and neglected privileges in the day of Judgment. Our eternal interests for the future depend on the present diligent performance of duty in improving the talents that God has given into our trust for the salvation of souls.

How inclined is man to set his affections on earthly things! His attention is absorbed in houses and lands, and his duty to his fellow-man is neglected; his own

salvation is treated as a matter of little consequence, and the claims of God upon him are forgotten. Men grasp the treasures of earth as tenaciously as if they could hold on to them forever. They seem to think that they have a right to do with their means just as it pleases them, no matter what the Lord has commanded, or what may be the need of their fellow-men. They forget that all they claim as theirs, has simply been intrusted to them. They are stewards of the grace of God. God has committed this treasure to them to prove them, that they may manifest their attitude to his cause, and show the thoughts of their heart toward him. They are not only trading for time, but for eternity, with their Lord's money, and the use or abuse of their talent will determine their position and trust in the world to come. If it is used to glorify themselves, they transfer their affections from God to his gift, and it becomes an idol. They will have to give an account of their work before the righteous Judge. All that you have and are, belongs to God, to be used in blessing humanity, and in advancing the kingdom of the Lord Jesus Christ.

Position and influence, be they ever so exalted, should not be made an excuse for misappropriating the Lord's goods. The special favors of God should stimulate us to render whole-hearted and affectionate service to him; but many who are thus blessed forget their Giver, and become reckless, defiant, and profligate. They dishonor the God of heaven, and wield an influence that curses and destroys their associates. They do not seek to lessen the sufferings of the needy. They do not build up the work of God. They do not seek to redress the wrongs of the innocent, to plead the cause of the widow and the orphan, or to reveal a lofty pattern of character before high and low, showing a spirit of beneficence and virtue. But on the contrary, they oppress the hireling; they keep back by fraud the just recompense for labor, cheat the innocent, rob the widow and heap up treasure corroded with the blood of souls. They will have to render an account at the bar of God. This class are not doing the will of the Father in heaven, and they will hear the stern command, "Depart from me, ye that work iniquity."

True religion works out the principles of God's law,--love to God and love to man. Those who will be accepted of heaven, will have put their talents out to the exchangers for the glory of God and the good of humanity. They will have become laborers together with God, and will receive the approval of the Master when he comes in the clouds of heaven. Religion is something more than a profession, something deeper than an impulsive feeling. It is doing the will of God through faith in Christ.

Conversion has become a matter of perplexity to many, because of the confusing

doctrines that are taught in regard to what is religion. Coming to Christ means something more than belonging to the church. There are many whose names are registered on the leaves of the church record, but whose names are not written in the Lamb's book of life. Coming to Christ does not require a severe mental effort and agony. It is simply accepting the terms of salvation that God has made plain in his word.

It is faith in Jesus that works in your life obedience to all the commandments of God. Will you not accept Christ as your captain, and enlist in his army? Will you not leave the black banner of the prince of darkness, and march under the blood-stained banner of the Prince Emmanuel? Will you not take a solemn vow that you will obey the commands of your Captain, endure hardness as a good soldier of Jesus Christ, fight the good fight of faith, and lay hold on eternal life? Will you not come from a state of transgression to a state of obedience and love? Those who believe in Jesus have no enmity toward the law of God. They delight in his law, and count self-denial as of small consequence, if they may only honor their Master, and win souls for his kingdom. We must lift the cross daily, and follow in the steps of our dear Redeemer.

When man placed himself in opposition to the will of the Father, infinite pity filled the breast of the Son of God. He offered his life to pay the penalty of the broken law, that man might have another trial. He promised to give those who believed in him grace to resist temptation, and power to build up a righteous character, through keeping the commandments of God. Our Saviour purchased this privilege for us at an infinite cost. How blind must man be to his own interests, that he does not accept the terms of God, and receive eternal life! It is a solemn thought that the condition of man required the sacrifice of the Son of God in order that he might be redeemed from a life of sin to a life of faith and obedience. Though the race has fallen in rebellion, and ruin awaits those who neglect so great a salvation, Christ has promised to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." This honor will be conferred upon man, because the Son of God, as his substitute and surety, has imparted to him his own righteousness. Our precious Saviour laid aside his royal robes, stepped down from his royal throne, and was made man, that he might bring man into harmony with his God.

It is only in the light of Calvary's cross that we can estimate the value of our salvation. And after the Son of God has taken step after step of self-denial and humiliation, even to Calvary and the death of the cross, have we nothing to do? Christ

has commanded, "Let this mind be in you, that was also in Christ Jesus." If we have the love of Christ abiding in our hearts, we cannot enjoy it alone. We shall have a deep anxiety to present the precious news of salvation to others. Our daily steps will leave a bright track heavenward. We shall become lights in the world. We want you to fasten your eyes on the perfect Pattern. We want you to comply with the conditions of salvation. Are you loving God with all your heart, and your neighbor as yourself? It is not those who say they believe in Jesus, and yet are not laborers in his vineyard, that he will confess before his Father and the holy angels; but he will own those who humbly seek his grace, and do the will of his Father. They shall have eternal life, and be heirs with Christ in a world without end.

February 21, 1888

## **The Path of Progress**

Text: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:5-11.

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfill the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, he will multiply grace, according to our need, from his own divine sufficiency.

Faith is the first round in the ladder of advancement. Without faith it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the inspired word says, "Add to your faith, virtue." Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character building the foundation of virtue. Jesus must be the chief corner stone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can

stand in its integrity. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you."

The young Christian will have severe tests and temptations. Satan will not permit you to leave his banner of darkness to march under the bloodstained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed. "How then can I do this great wickedness, and sin against God?" The grace of God enabled him to resist the tempter. He was cast into prison, because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven's favor, nor hinder his advancement in the divine life; for "the Lord was with Joseph, and showed him mercy." And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven.

Joseph did not complain at his lot, nor question why the Lord permitted him to suffer for righteousness' sake. He did not allow any cloud of despondency to settle upon his heart. He believed in God, and patiently waited for his salvation. He determined that this affliction should serve as an occasion to glorify God and benefit his associates. He did not cease his efforts toward perfection of character. He forgot his sorrow in seeking to lighten the sorrows of others, and the prisoners saw that the Lord was with Joseph. When he had borne the proving of the furnace, the Lord brought him out of the gloomy cell, and exalted him to a position next to the king of Egypt. Those who honor God will be honored by him.

Had Joseph wavered and fallen under the first temptation, his strength would have been insufficient for the second test. It is important that we do not take a wrong step in any direction; for it is very unprofitable to us. Whatever it may cost you, add to your faith, virtue. The greatest earthly loss will prove eternal gain if this is accomplished. If we use our powers unwisely, for the gratification of sinful desires, we cannot attain to the exaltation of character to which God would have us attain. We rob God of the service we should render, and fail to accomplish the good that we owe to our fellow-men. If we give ourselves to Christ, he will become our helper. Poor and sinful

and dependent, he will wash us in his own blood, put his Spirit within us, and make us to reflect his image.

Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge. Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of his association and service, as they saw the change in these men. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. We are to add knowledge from "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." God wants us to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. It is not his will that our powers should be bound up in torpid stupidity and ignorance. "God is light, and in him is no darkness at all."

"And to knowledge, temperance." This is the third step in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection. Said the great apostle, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."



God has given us the fruits and grains of the earth for food, that we might have unfevered blood, calm nerves, and clear minds. The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge, temperance. We should live by "every word that proceedeth out of the mouth of God." It is for us to "search the Scriptures," and bring our habits into harmony with the instruction of the Bible. We are admonished, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

"And to temperance, patience." The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing.

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, fault-finding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience.

"And to patience, godliness." Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect his image and show that we are sons and daughters of the Most

High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things.

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following his counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add godliness, brotherly kindness. O how much we need to take this step, to add to this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness. We should have that love for others that Christ has had for us. A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there. The love of Christ must control our hearts, and the peace of God will abide in our homes. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love. Without charity we will become "as sounding brass, or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting, if we do not add charity that suffereth long and is kind; that vaunteth not itself, that seeketh not her own.

Will it make us miserable to follow this plan of Christian progression?--No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees his children seeking to carry out his instruction in their habits and thoughts, he multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

February 28, 1888

## **Our High Calling**

Text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1.

The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led him to consent to give his only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression. The Son of God stepped down from his royal throne, and for our sakes became poor, that we through his poverty might be rich. He became "a Man of sorrows," that we might be made partakers of everlasting joy. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow, that we might be changed to his divine image, and become the sons of God. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." Is there not a response of gratitude in your hearts? Are you not lost in wonder and adoration as you contemplate the theme of redemption?

When Adam fell and lost the liberty of a son of God, and brought himself into captivity to Satan, infinite pity filled the heart of Jesus. He took the field of conflict to fight in man's behalf, that all who desired to leave the cruel bondage of the "god of this world," might be set free, to serve the living God. Through all the lowly experiences of life, the exalted Son of God, consented to pass, step by step, from the manger to the cross; for "he took not on him the nature of angels; but he took on him the seed of Abraham." And "he was in all points tempted like as we are, yet without sin." In the wilderness he fasted forty days, and was tried by every subtle temptation that the prince of darkness could devise. Weak and emaciated from hunger, worn and haggard with mental agony, he suffered the depth of temptation and sorrow, and "he is able also to

save them to the uttermost that come unto God by him." The nature of man had become so weakened by transgression, that it was an impossibility for him to overcome in his own strength; for he was led captive at the will of Satan; but, through the strength of Christ, every one may be an overcomer. We may be more than conquerors through Him who has "loved us, and washed us from our sins in his own blood."

The Prince of heaven has placed man in an exalted position. His life has been valued at the cost of Calvary's cross. The penalty of his transgression has been paid by the precious blood of the Son of God. He may, through repentance toward God, and faith toward our Lord Jesus Christ, have remission of sins that are past, have another trial and test his loyalty to God by obedience to his law, that he may win an eternal inheritance. From the depths of sin's degradation, we may be exalted to become heirs with Christ, the sons of God, and kings and priests unto the Most High. Every repentant, obedient soul may stand as did Adam, free from the condemnation of the law. He may "come boldly unto the throne of grace," and "obtain mercy, and find grace to help in time of need."

When Christ bowed on the banks of Jordan, after his baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled him with its glory; and the voice of God from the highest heaven was heard, saying. "This is my beloved Son, in whom I am well pleased." The prayer of Christ in man's behalf opened the gates of heaven, and the father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of his well-beloved Son. This earth because of transgression had been struck off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened, so that he may return to the Father's house. Jesus is "the way, the truth, and the life." The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love him, even though they dwell in the sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all those who follow in his footsteps. There is no reason for discouragement. The promises of God are sure and steadfast.

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Do you desire to become the sons and

daughters of the Most High? Here is stated the condition of this great privilege. Come, be separate, touch not the unclean. You cannot keep the fellowship of the world, participate in its pleasures, identify yourself with its interests, and still be the sons of God. Says John, "The world knoweth us not, because it knew him not." But shall we let the desire for the favor of our Lord's enemies weigh against our accepting the conditions of salvation? You may come unto the Father in the name of his Son, and, no matter how broken and feeble your petitions, Jesus will present them before the throne of infinite power, and the light that was shed upon him, will be reflected upon you. You will be "accepted in the Beloved."

There are great things expected from the sons and daughters of God. I look upon the youth of today, and my heart yearns over them. What possibilities are open before them! If they sincerely seek to learn of Christ, he will give them wisdom, as he gave wisdom to Daniel. They may obtain directions from Him who is mighty in counsel. "The fear of the Lord is the beginning of wisdom." Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." And the wise man writes, "In all thy ways acknowledge him, and he shall direct thy paths." Let the youth try to appreciate the privilege that may be theirs, to be directed by the unerring wisdom of God. Let them take the word of truth as the man of their counsel, and become skillful in the use of "the sword of the Spirit." Satan is a wise general; but the humble, devoted soldier of Jesus Christ may overcome him. It is written of the victors, that "they overcame him by the blood of the Lamb, and by the word of their testimony." We must not trust in self. Our finite strength is only weakness. Says Jesus, "Without me ye can do nothing;" but he promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

It is thought a great honor to be invited into the presence of a king of this earth. But let us consider the amazing privilege that is proffered to us. If we obey the requirements of God, we may become the sons and daughters of the King of the universe. Through a crucified and risen Saviour, we may be filled with the fruits of righteousness, and be fitted to shine in the courts of the King of kings through unending ages. The world does not know the exaltation of the sons and daughters of the Most High. Those around them do not see that the humble, self-denying spirit, the patient meekness of heart, has any extraordinary value. They did not know or appreciate Christ when he was on the earth, and the servant is not greater than his Lord. They could not understand him; and the greater our likeness to the divine character of our Lord, the

more we shall be misunderstood by the world. The more we come into fellowship with Christ and heaven, the less will be our fellowship with the world; for we are not of the world, therefore the world knoweth us not. Our work is to seek the closest union with the Son of God, to learn in his school, to become meek and lowly of heart, to work the works of Christ, advancing his kingdom and hastening his coming.

The great ambition of the children of this world is to meet the world's standard. They cannot see the precious advantages to be obtained in serving the God of heaven; but the children of light have the great prize set before them. They find the service of Christ is not grievous but full of delight. He says, "My yoke is easy, and my burden is light." Beloved, if God has so loved us, should we not serve him with all our might, and strive to enter in at the strait gate, complying with every requirement of his word? Let us seek by "patient continuance in well-doing" to gain immortality and the crown of life. "Every man that hath this hope in him purifieth himself, even as He is pure." If we do this, we shall ere long see him as he is, and we shall be like him; for he "shall change our vile body, that it may be fashioned like unto his glorious body"; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Beloved, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us try to appreciate this love, and "press toward the mark for the prize of the high calling of God in Christ Jesus."

March 6, 1888

### **Evidences of Genuine Faith**

Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

There is a great work for us to do if we would inherit eternal life. We are to deny ungodliness and worldly lusts, and live a life of righteousness. Many teach that all that is necessary to salvation is to believe in Jesus; but what saith the word of truth?--"Faith without works is dead." We are to "fight the good fight of faith, lay hold on eternal life," take up the cross, deny self, war against the flesh, and follow daily in the footsteps of the Redeemer. There is no salvation for us except in Jesus; for it is through faith in him that we receive power to become the sons of God; but it is not merely a passing faith; it is faith that works the works of Christ. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We have a part to act as well as to believe; for we are to be judged according to our works.

Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion toward the cause of God. Those who possess it stand under the banner of Prince Emmanuel, and wage a successful warfare against the powers of darkness. They stand ready to do whatsoever their Captain commands. Each one is exhorted to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" for we are to "live soberly, righteously, and godly" in this present evil world, representing the character of Christ, and manifesting his Spirit. We are to follow in his footsteps, as dear children. By beholding him, we are to be changed into the same image, reflecting the light of heaven into the moral darkness of the world.

Genuine faith in Jesus leads to denial of self; but however high the profession may be, if self is exalted and indulged, the faith of Jesus is not in the heart. The true Christian manifests by a life of daily consecration that he is bought with a price, and is

not his own. He realizes that an infinite sacrifice has been made for him, and that his life is of inestimable value, through the merits of Jesus' blood, intercession, and righteousness. But while he comprehends the exalted privileges of the sons of God, his soul is filled with humility. There is no boasting of holiness from the lips of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and their comeliness is turned to corruption. Those who live nearest to Jesus, feel most deeply their own unworthiness, and their only hope is in the merits of a crucified and risen Saviour. Like Moses, they have had a view of the awful majesty of holiness, and they see their own insufficiency in contrast with the purity and exalted loveliness of Jesus.

Is there not occasion for humility? Is there not need of feeling our utter dependence upon Christ every day and hour? Have we not walked in the ways of our own choosing, and have we not found in this path only failure? We have "sinned, and come short of the glory of God," and in order to save man, Jesus made an infinite sacrifice. Nothing less than the life of God's beloved Son would suffice to pay the heavy debt that we had incurred by breaking the law of God. He took on him our nature, and became sin for us, that we might have "remission of sins that are past," and through his divine strength and grace, might fulfill the righteous requirements of the law. Whoever takes the position that it makes no difference whether or not we keep the commandments of God, is not acquainted with Christ. Jesus says, "I have kept my Father's commandments, and abide in his love;" and those who follow Jesus will do as he has done. The beloved disciple writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." We cannot abide in the love of our Saviour, if we trample under foot any part of that law which he came to "magnify" and make "honorable," even to the cost of suffering the humiliation and death of the cross.

It is a fatal mistake to think that there is nothing for you to do in obtaining salvation. You are to cooperate with the agencies of heaven. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." You want to take hold of the work intelligently; and when you discern spiritual things, you will see that there is a warfare before you. There is a cross to be lifted in the pathway, a wall to be scaled before you enter the eternal city, a ladder to be climbed before the gate of pearl is reached; and as you realize your inability and weakness, and cry for help, a divine voice will come to you from the battlements of heaven, saying, "Take hold of my strength." "Lo, I am with you alway, even unto the



end of the world."

Satan will seek to entice you to enter into the paths of sin, promising that some wonderful good will result from the transgression of God's law; but he is a deceiver. He would only work your ruin, and the dishonor of the name and cause of God; for every step away from the commandments of Jehovah lessens your power to resist evil, and makes you more and more inefficient to fulfill your obligations to God and man. Christ came to break the rule of the evil one, to let the oppressed go free, to undo the heavy burden, and to bring liberty to the captive. Man was so weakened through transgression that he did not possess sufficient moral power to turn from the service of Satan to the service of the only true God; but Jesus, the Prince of life, to whom is committed "all power in heaven and earth," will impart to every soul who desires salvation the strength necessary to overcome the enemy of all righteousness.

The controversy that was waged between Christ and Satan is renewed over every soul that leaves the black banner of the prince of darkness, to march under the blood stained banner of Prince Emmanuel. The evil one will present the most subtle allurements to draw those away from their allegiance who would be true to Heaven; but we must yield all the powers of our being into the service of God, and then we shall be kept from falling into the snares of the enemy.

Says Paul, "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." Any course of action that weakens your physical or mental power, unfits you for the service of your Creator. We are to love God with all our hearts, and, if we have an eye single to his glory, we shall eat, drink, and clothe ourselves with reference to his divine will. Every one who has a realizing sense of what it means to be a Christian, will purify himself from everything that weakens and defiles. All the habits of his life will be brought into harmony with the requirements of the word of truth, and he will not only believe, but will work out his own salvation with fear and trembling, while submitting to the molding of the Holy Spirit.

Those who are connected with Jesus are in union with the Maker and Upholder of all things. They have a power that the world cannot give nor take away. But while great and exalted privileges are given to them, they are not simply to rejoice in their blessings. As stewards of the manifold grace of God, they are to become a blessing to

others. They are intrusted with great truth, and "unto whomsoever much is given, of him shall be much required." There are weighty responsibilities resting upon all who have received the message for this time. They are to exert an influence that will draw others to the light of God's word. "Even Christ pleased not himself." He lived for the good of men, and we are to work the works of Christ. We are to love our neighbors as ourselves. We are our brother's keeper. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And that faith which accomplishes this zeal in us is the only genuine faith. If the branch is abiding in the True Vine, its union is made manifest by the fruit that appears, for "by their fruits ye shall know them."

If we are true believers in Jesus, we shall be gathering rays from glory, and we shall shed light on the darkened pathway of those around us. We shall reveal the gracious character of our Redeemer, and many will be drawn by our influence to "behold the Lamb of God that taketh away the sin of the world." And they will yield themselves to his service; for Jesus will be in them "a well of water springing up into everlasting life." And those who have honored his name, who have been co-laborers with him in seeking the salvation of souls, shall enter into his joy, and sit down on his throne, to share in his eternal glory.

March 13, 1888

## **The Necessity of Labor**

We have a sacred message to bear to the world. The Third Angel's Message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men. It is not a system of truth simply to gratify and please the intellect; it means diligent and sacrificing labor to all who accept its holy teaching. The commandments of God and the testimony of Jesus must be brought to the attention of the world. The tidings of the coming of the Saviour must be proclaimed. The Judgment scenes must be portrayed before the unenlightened minds of men, and hearts must be aroused to realize the solemnity of the closing hours of probation, and prepare to meet their God.

The light that has shone upon your pathway has been given you, not simply that you may rejoice in it, and better understand the Scriptures, and see more clearly the way of life; but that you may become a light-bearer, and carry the torch of truth into the darkened pathways of those around you. We are to be co-laborers with Christ. We are to follow the example that he has left us in the daily steps of his life on earth. His was not a life of ease and devotion to himself; but he toiled with persistent, untiring, earnest effort for the salvation of lost mankind. From the manger to Calvary he followed in the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

When but twelve years of age, the Son of God was found among the learned rabbis, executing his mission; and when asked as to why he had remained after the feast, he replied, "Wist ye not that I must be about my Father's business?" This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of God, and to finish his work. Self and selfish interest had no part in his labor. Love to God and man demands the whole heart, and leaves no place for selfishness to flourish in the life. Jesus declared, "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

Jesus and his disciples were surrounded with bigotry, pride, prejudice, unbelief,

and hatred. Men were filled with false doctrines, and nothing but united, persistent endeavor could be attended with any measure of success; but the great work of saving souls could not be laid aside because there were difficulties to surmount. It was written of the Son of God, that he should "not fail nor be discouraged." There is a great work before us. The work that engages the interest and activity of heaven is committed to the church of Christ. Jesus said: "Go ye into all the world, and preach the gospel to every creature." The work for our time is attended with the same difficulties that Jesus had to meet, and that the reformers of every age have had to overcome; and we must set our wills on the side of Christ, and move forward with firm confidence in God.

The work of the apostles of Christ was to educate and train men and women to publish the good tidings of the crucified and risen Saviour. Every soul converted to the gospel felt under solemn obligation to the Lord Jesus, to teach others the way of salvation. This is the spirit that should animate us; but there is a marked indifference upon this point in our churches, and this is the reason why there is not more spirituality and vigor in our Christian life. If you would go to work as Christ designed that his disciples should, and win souls to the truth, you would feel the need of a deeper experience and greater knowledge in divine things, and would hunger and thirst after righteousness. You would plead with God, and your faith would be strengthened, and your soul would drink deeper draughts at the well of salvation. Encountering opposition and trials would drive you to the Bible and to prayer, and then you would go forth as laborers together with God, to open the Scriptures to the people. You would grow in grace, and in the knowledge of the truth, and your experience would be rich and fragrant. Upon every converted soul rests the responsibility of laboring for the salvation of men. It is your privilege to visit your neighbors and become light-bearers to your community. This personal effort will accomplish a precious work, and will meet the approbation of Heaven.

Go to work, brethren. It is not alone the large camp-meetings or conventions and councils that will have the especial favor of God; the humblest effort of unselfish love will be crowned with his blessing, and receive its great reward. Do what you can, and God will increase your ability. Let no church think it is too small to exert an influence and do service in the great work for this time. Let no one excuse himself because there are others who have talents to employ in the cause. Do your part. God will excuse no one. Jesus has given to "every man his work," and every man will be rewarded "according as his work shall be." Every one will be judged "according to the deeds done

in the body," and will "give account of himself to God."

There is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master deceiver. These very minds were unsettled and inquiring in regard to the Bible truth, and had the opportunity been improved, they would have given unprejudiced attention to the message; but after receiving error, it is doubly hard to induce them to give a candid investigation to the evidences of our faith.

Take up the work anywhere and everywhere. Do that which is the nearest to you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for Him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his moral vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you "by all means may save some." We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ."

When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing. One soul is of infinite value; for Calvary speaks its worth. One soul, won to the truth, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more real good than the more extensive meetings, if they lack in personal

effort. When both are combined, with the blessing of God, a more perfect and thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls.

Those who have been most successful in winning souls, were men and women who did not pride themselves in their ability, but who went in humility and faith, and the power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed. Jesus did this very work. He came close to those whom he desired to benefit by personal contact. How often with a few gathered about him, he commenced the precious lessons, and one by one the passers-by paused to listen, until a great multitude heard with wonder and awe the words of God through the heaven-sent Teacher. He did not wait for congregations to assemble. The grandest truths were spoken to single individuals. The woman at the well in Samaria heard the wonderful words, "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."

The interview with the humble Samaritan was not in vain. The words that fell from the lips of the divine Teacher stirred the heart of the listener. She gladly acknowledged him. She felt the power of his holy character and the heavenly influence that went with his words of truth. Perfect trust filled her heart. Forgetful of her errand to the well, she hastened to publish his fame to her townsmen. Many left their employment to come to the stranger at Jacob's well. They plied him with questions, and eagerly received the explanation of many things that had been dark to their understanding. The perplexity of their minds began to clear away. They were like people in darkness tracing up a sudden ray till they had found the day; and the result of the work of Jesus, as he sat weary and hungry at the well, was wide spread in blessing. The one soul for whom he had labored became a means of reaching others and bringing them to the Saviour of the world.

This is ever the way the work of God has made progress in the earth. Let your light shine, and others will be kindled. Jesus said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This means work.

Idleness and religion do not go hand in hand; and the cause of our great deficiency in the Christian life and experience is inactivity in the work of God. The muscles of your body will become weak and useless if they are not kept in exercise, and it is so with the spiritual nature. If you would be strong, you must exercise your powers. Exercise faith in God by proving his promises as you take up your cross and lift your burden. Put on the yoke of Christ, and prove his words that "ye shall find rest unto your souls." Open the Scriptures to some one that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that "he that watereth shall be watered also himself." With living faith claim the promises of God. Has he not said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"? "But let him ask in faith."

There are too many talents hid in a napkin, and buried in the earth. O that they might all be employed in the service of the Master, that at his coming he might receive his "own with usury," and that fruit might abound to your account! When Jesus went away, he left to every man his work, and "nothing to do" is an unwarrantable excuse. "Nothing to do" is the reason of trial among brethren; for Satan will fill the minds of idlers with his own plans, and set them to work. Your unemployed heart and mind afford him a plat to sow the seeds of doubt and skepticism. Those who have nothing to do, find time for gossiping, tale-bearing, backbiting, and mischief-making. "Nothing to do" brings evil testimony against the brethren, and dissension into the church of Christ. Jesus says, "He that gathereth not with me scattereth abroad."

The law of God is being trampled underfoot, the blood of the covenant is being despised; and can we fold our hands and say that we have nothing to do? Let us arouse! The battle is waging. Truth and Error are nearing their final conflict. Let us march under the blood-stained banner of Prince Emmanuel, and fight the good fight of faith, and win eternal honors; for the truth will triumph, and we may be more than conquerors through Him who has loved us. The precious hours of probation are closing. Let us make sure work for eternal life, that we may glorify our Heavenly Father, and be the means of saving souls for whom Christ died.

March 20, 1888

## **The Conditions of Strength**

Three thousand of the warriors of Israel had gone up to besiege the little city of Ai. Joshua, their leader, had not expected defeat or disaster. He had seen the waters of the Jordan roll back to make a path for the advancing tribes of Israel. He had seen the invisible Commander of this great people, the mighty Angel, "the Captain of the Lord's host," stand with drawn sword ready to give victory to their hands. He had beheld how the walls of Jericho trembled and fell to the ground, as they compassed the city the seventh time, and sounded the trumpets, and gave a mighty shout. He had witnessed the triumph of his people as they marched into the stronghold of the enemy, and laid the city in ruins; and he had no other thought than that victory would crown their efforts to subdue the city of Ai. But to his great dismay, the once conquering corps break rank in precipitous flight. He sees Israel discomfited, retreating before the men of Ai. The battle is abandoned, and thirty-six of his bravest warriors lie dead on the deserted field of conflict.

Perplexed and troubled, Joshua fell on his face before the Lord. He rent his clothes in token of his grief and disappointment. He lamented before God. The ark, the strength of Israel, had not prevailed as in former times. The name of Jehovah would be brought into dishonor before the nations. The hearts of the people were melted with fear, and there was no more courage to go forward to possess the land of promise. Oh, what a cloud of sorrow swept over the soul of the servant of the Lord! Had God, the living God, forsaken his people, and given them up to calamity and evil.

God did not long permit this faithful man to remain in darkness. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." At the siege of Jericho, the children of Israel had transgressed the commandments of the Lord, and broken the terms upon which he had promised to be



their defense and deliverer. Everything in this city was accursed, and was to be utterly destroyed, with the exception of its gold and silver, and its vessels of brass and iron. These were to be consecrated to the Lord, and to be brought into the sanctuary; but Achan, the son of Carmi, had disregarded the directions of the Lord, and had taken of the spoils of Jericho. The camp was searched, and the guilty man stood before Joshua and the elders of Israel. Joshua said: "Tell me now what thou hast done." And he said: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." The sin of this man had brought disaster upon Israel. The Lord would not be with them until the camp was cleansed and Achan was destroyed. The summary punishment visited upon him, was to teach Israel how God regarded iniquity, that they might be careful to obey every direction that was given them, and keep his commandments and live.

There are many in this day that would designate Achan's sin as of little consequence, and would excuse his guilt; but it is because they have no realization of the character of sin and its consequences, no sense of the holiness of God and of his requirements. The statement is often heard that God is not particular whether or not we give diligent heed to his word, whether or not we obey all the commandments of his holy law; but the record of his dealing with Achan should be a warning to us. He will in no wise clear the guilty. Says Paul, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The children of Israel often repeated this experience in their history. Not profiting by the examples of those who had sinned, nor being warned by the judgments that had fallen upon the transgressors, they lightly regarded the precepts of Jehovah, and came under condemnation. The nation that, through the favor of God, had gone forth as invincible and victorious, because of disobedience lost their power, their defense departed from them, and they became the proverb of the heathen and the prey of their enemies.

The sons of Eli ministered in holy office, and stood before God as priests to offer sacrifice for the sins of the people; but they gave little heed to his commandments, and set aside the rules that were to govern the services of the sanctuary. In so doing they cast

contempt upon the great sacrifice to come; for these priests had so long practiced iniquity that they had lost all sense of the significance of this service.

The people had regarded the priests with deference, as the servants of the Most High; but through the influence of these unscrupulous men, they were led to abhor the offering of the Lord, and neglect the services of the tabernacle. The pernicious effect of their evil ways was seen throughout the tribes of Israel. The requirements of God were little heeded, and transgression spread from priest to people, till the nation was defiled.

At this time, war was declared against them by the Philistines, who were ever aggressive; and though they had been punished repeatedly by the hand of the Lord, for their oppression of Israel, they were still hostile and unsubdued. The armies of Israel pitched tents at Ebenezer. They had little fear of failing in this conflict; for they had often put the armies of the Philistines to flight. But the Lord was not with them. They had not honored God, and he could not honor them. The priests had degraded his worship, and the people had transgressed his laws. He could not cover them in the time of trouble, nor be their defense in battle. Their strength had departed. "The Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men." The people were terrified and in dismay, and when they came "into the camp, the elders of Israel said, Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

The Lord had given no command that the ark should come into the army, but the Israelites felt confident that victory would be theirs, and uttered a great shout as it was borne into the camp by the sons of Eli. The Philistines had heard of the wonders that had been wrought for Israel, and they were afraid: "For they said, God is come into the camp.... Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain."

The greatest and most terrifying calamity that could occur, had befallen Israel. The ark of God had been captured, and was in the possession of the enemy. The glory

had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest was associated the most remarkable and wonderful revelations of God's truth and power. In former days miraculous victories had been achieved wherever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved to them a defense on this occasion, and they mourned throughout Israel.

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of his presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by his infinite power; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it was no more to them than a common box. They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained, for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and he could not give them victory until they had repented of and forsaken their iniquity.

It was not enough that the ark and the sanctuary were in the midst of Israel. It was not enough that the priests offered sacrifices, and that the people were called the children of God. The Lord does not regard the requests of those who cherish iniquity in their hearts, and it is written that "he that turneth away his ear from hearing the law, even his prayer shall be abomination."

We may learn from these examples of God's dealing with ancient Israel, that the controversy for truth will have little success when sin is upon those who advocate it. Men and women may be well versed in Bible knowledge, as well acquainted with the Scripture as were the Israelites with the ark, and yet if their hearts are not right before God, success will not attend their efforts. God will not be with them. They do not have a high sense of the obligations of the law of Heaven, nor do they realize the sacred character of the truth they are teaching. The charge is, "Be ye clean that bear the vessels of the Lord."

It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive statements will be lacking in weight and prevailing power; for our strength lies in being connected with God by His Holy Spirit, and transgression severs us from this sacred nearness with the Source of our might and wisdom. We are to bring to the attention of the world the truth for this time; and if we should see the work advance, we must be sure that there is no accursed thing among us. Says Paul, "Thou that preachest a man should not steal, dost thou steal? ... Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

The Israelites forgot that their strength was in God, and not in the ark, and those who advocate the truth today, will have to learn that their power is not in the clearness of their arguments; not in the reasonableness of their doctrines, though these be sustained by the word of God; not in their belief in the law and the truth of its claims, but in obedience to all of its requirements, through the faith of the Son of God.

Let us take heed to the warning of the past, remembering that God requireth truth in the secret hearts of his followers; for only that worship is acceptable that is rendered in spirit and in truth. He that hath clean hands and a pure heart will realize the aid of heavenly power, and will see of the salvation of God; but let no one think that God will favor those who go contrary to his word; for he says, "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

March 27, 1888

## **Nothing is Hidden**

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Century after century of transgression has swept over our world, and although God has given examples of what will overtake those who do evil, and has sent warnings and reproofs entreaties to mankind, yet, because his forbearance has lengthened the opportunities and probation of sinners, and he has not executed his sentence of condemnation, they have presumed upon his mercy, and have walked after the imagination of their own hearts. They have not regarded the counsels of God, nor given heed to his reproofs. They have said, "How doth God know? and is there knowledge in the Most High?" They have acted as if the Creator of the heavens and the earth had no power to behold their ways, no law to govern his creatures, and no regard for justice and righteousness.

If those who contemplate the committal of crime were positive that they would be speedily detected and punished, fear of exposure, disgrace, and suffering would restrain them from outbreaking and revolting deeds; but the tempter has led men to believe that they may cover the knowledge of their guilt from the eyes of God and man. How diligently the guilty one seeks to disguise his real character! He assumes the appearance of innocence and guilelessness. Every avenue that might lead to the discovery of his sin is carefully guarded. Transgressors make their paths in secrecy and darkness. They hate the light, and will not come to the light, because their deeds are evil. They are under the constant necessity of devising means to hide the defilement of their souls, and they may succeed in escaping detection among men; but they have no device that will shield them from the gaze of the all-seeing eye of the eternal One. The word of truth declares, "There is nothing covered, that shall not be revealed; and hid, that shall not be known."

This spirit of deception in evil-doers is the spirit of their father, the Devil. Even in heaven, before the light and glory of God, Satan thought to hide his secret thoughts and rebellious counsels. He employed such consummate wisdom in covering his real character and aims that legions of the angels of heaven were deceived, and they fell

from their loyalty to the God of the universe to serve the prince of darkness. The same art of deception is displayed by those who partake of the enmity of Satan, and follow in his course of rebellion against the commandments of God. To cover the enormity of sin with the garment of light and innocence, has been the practice of the evil one from the beginning. Thus it is that he has been successful in alluring souls to transgression and destruction.

There are many who profess the name of Christ whose hearts are not engaged in his service. They have simply arrayed themselves in a profession of godliness, and by this very act they have made greater their condemnation, and have become more deceptive and more successful agents of Satan in the ruin of souls. Those who profess to be keeping the commandments of God are not all loyal servants of Heaven. They honor God with their lips, but their hearts are far from him. Do they think that they can hide their ways from Him who tries the secret thoughts of the heart and searches the motive of every word and action?

Let no one seek to excuse himself from taking these words to heart, on the plea that he is not guilty of outbreaking sin. Have you not been guilty of committing sins which, in your finite judgment, you regarded as of little consequence? Says the inspired word, "Follow peace with all men, and holiness, without which no man shall see the Lord." There is need of every soul humbling himself before God, and seeking for the righteousness of Christ. The least regard for iniquity cherished in the heart will sever us from the communion and help of Heaven. When we seek God with all the heart, then his promise is, "I will be found of you."

"The wages of sin is death." Sin, however small it may be esteemed, can be persisted in only at the cost of eternal life. What is not overcome will overcome us, and work out our destruction. We must wash our robes of character in the blood of the Lamb until they are white and stainless.

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God's immutable and holy law, and it opened the flood-gates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself

has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required as a propitiation for the transgression of the divine law. Let us not esteem sin as a trivial thing. Are not the hands and feet and side of the Son of the infinite God, to bear an eternal testimony before the universe of its untold malignity and curse?

Oh, that a right impression might be made upon the minds of young and old in regard to the exceeding sinfulness of sin! Oh, that all might have a just realization of its offensiveness to God, and its injury to mankind! The word of truth declares, "Be sure your sin will find you out." The real character of every act of your life will be made known. It may be even in this life that through the providence of God, some unexpected circumstance will uncover your secret deeds of evil; but should you succeed in hiding your real character from the eyes of men, there is an inevitable day of exposure reserved for every soul who does not repent of his sins and forsake all evil through the strength of Christ, who has died that we might live. The Scriptures declare. "God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." There is not a shadow of doubt about this matter. All sin that has not been repented of and forsaken, will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God.

He may have committed his evil deeds in the light of day or in the darkness of night; but they were opened and manifest before Him with whom we have to do. Angels of God witnessed their sin, and registered it in the unerring records. Men who do not repent will not fail to receive according to their works. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. David had some appreciation of this fact when he exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.... If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The Lord beheld Adam and Eve as they took of the forbidden tree, in their guilt they fled from his presence, and "hid themselves," but God saw them; they could not

cover their shame from his eyes. When Cain slew his brother, he thought to hide his crime by denial of his deed; but the Lord said, "The voice of thy brother's blood crieth unto me from the ground." The sins of the inhabitants of the world before the flood, were noted and registered in heaven; and because they did not repent at the preaching of Noah, they were visited with destruction. God saw the corruptions of licentious Sodom, and, after hurrying Lot and his family from its borders, he rained fire upon the city, and it was turned to ashes, making it "an ensample unto those that after should live ungodly." When the world's Redeemer walked among men, bearing insult, reproach, and scorn, the Father beheld each indignity. Every word of mockery, every sneer, every act of contumely and hate, was marked in the books of remembrance. The Jewish nation suffered terrible judgments, because they rejected the Lord from heaven; but their deeds were not fully requited. Those who mocked and crucified the Son of God will come forth from their graves, and the deeds done in secrecy and darkness, as well as those done in the light of day, will be presented before them as they appear before the infinite Father. Every transgression will receive its just recompense of reward in the day of final retribution.

All sin unrepented of and unconfessed, will remain upon the books of record. It will not be blotted out, it will not go beforehand to Judgment, to be canceled by the atoning blood of Jesus. The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God's law will try every secret of darkness. In proportion to the light, to the opportunities, and the knowledge of God's claims upon them, will be the condemnation of the rejecters of God's mercy.

The day of final settlements is just before us. In that solemn and awful hour the unfaithfulness of the husband will be opened to the wife, and the unfaithfulness of the wife, to the husband. Parents will then learn, for the first time, what was the real character of their children, and children will see the errors and mistakes that marked the lives of their parents. The man who robbed his neighbor through false representations, is not to escape with his ill-gotten gains. God has an exact record in his books, of every unjust account and every unfair dealing. The secret doings of the licentious man are all known to God. God is not deceived by appearances of piety. He makes no mistake in his estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life. The moral worth of every soul is weighed in the balance of the heavenly sanctuary. Shall not these solemn thoughts have an influence upon us, that we may cease to do evil, and learn to do well? There is



nothing gained by a life of sin but hopeless despair.

The Bible presents the law of God as a perfect standard by which to shape the life and character. The only perfect example of obedience to its precepts, is found in the Son of God, the Saviour of lost mankind. There is no stain of unrighteousness upon him, and we are bidden to follow in his steps. We have the instructions and admonitions, the invitations and promises, of the word of God, and shall we imperil our souls by departing one jot or tittle from the divine law? God says to each one of us, "I know thy works."

We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly, and make straight paths, lest we turn others out of the right way. We should preserve the strictest chastity in thought, and word, and deportment. Let us remember that God sets our secret sins in the light of his countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us!

There is great need of a deeper appreciation of the holy truth of God. If all had a realization of the solemnity and weight of the message, many sins that are now carelessly committed would cease from among us. Is there not too often the common thought and communication mingled with the sacred themes of truth? Wherever this is done, the standard is lowered. Your example leads others to regard the truth lightly, and this is one of the greatest sins in the sight of God.

It is the privilege of every one to so live that God will approve and bless him. You may be hourly in communion with Heaven; it is not the will of your Heavenly Father that you should ever be under condemnation and darkness. It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels. It is not an evidence of true humility that you go with your head bowed down, and your heart filled with thoughts of self. It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame and remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." While

we should not think of ourselves more highly than we ought, the word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part.

Let faith lay hold on the promises of God. Jesus is mighty to save his people from their sins. Light from heaven has illumined our pathway. Sin has been revealed to us by the word and the spirit of truth, that we may not be found transgressors of the divine precepts; and there is no opportunity to plead the excuse of ignorance. The command is, "Depart from iniquity." We must urge the principles of truth upon old and young. We must reach a higher plane. We must hunger and thirst after righteousness. Let the cry go up to God for wisdom, for light, for divine power. "Ask, and it shall be given you." We are in the perils of the last days. The Judgment is before us, and how shall we appear who have had light from the heavenly Sanctuary, unless we "cleanse ourselves from all filthiness of the flesh and spirit," and perfect "holiness in the fear of God?"

April 3, 1888

## **"Search the Scriptures"**

Text: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

We are thankful that we have a sure word of prophecy, so that none of us need be deceived. We know that there are heresies and fables in our world at the present time, and we want to know what is truth. It becomes us to search carefully for ourselves that we may gain this knowledge. We cannot do this with a mere reading of the Scriptures, but we must compare scripture with scripture. We must search the Scriptures for ourselves, so that we shall not be led astray; and while many may be led astray because there are all kinds of doctrines in our world, there is one truth. Many may come to you and tell you that they have the truth, but it is your privilege to search the Scriptures for yourself. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We must be acquainted with the Scriptures ourselves, that we may understand the true reason of the hope that is within us.

The apostle tells us that we are to give to every man that asks us a reason of the hope that is within us, with meekness and fear. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not enough to merely read, but the word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. If we should neglect to search the Scriptures for ourselves, that we may know what is truth, then if we are led astray, we are accountable for it. We must search the Scriptures carefully, so that we will know every condition that the Lord has given us; and if we have minds of limited capacity, by diligently searching the word of God we may become mighty in the Scriptures, and may explain them to others.

Every church that shall be raised up in this kingdom should be educated in regard to this truth. "The harvest truly is great, but the laborers are few." The teachers that shall present the truth, cannot stand by you to see that you do not embrace the errors that are flooding our land; but if you are established in the Scriptures, you will feel the

responsibility and will search the Scriptures, for yourselves, so that you may be a help to others. Now, the small churches, although they are but few, may be a power for the truth. Every one should feel that a solemn responsibility rests upon him to build up his little church in the most holy faith. The very fact that there are only a few, should cause every individual member to seek most earnestly for a living connection with God; because the giving of the truth to those around you depends upon the influence that you exert.

Christ has said, "Ye are the light of the world;" therefore you must put forth every effort to let that light shine. The only way for you to know that you have the true light from heaven, is to compare the light you have received with the Scriptures. Joshua 1:8, 9. Now, Joshua was to take the position of Moses and lead the children of Israel in council. And there was a warfare before them, if they were to drive the intruders out of the land. Joshua was to carry the Spirit of the Lord with him in all he should do. And he was to carry this Spirit with him by being obedient to all of God's requirements. He was to meditate day and night, that he might know that he was doing God's will. You will meet, as I have, with people who profess to be sanctified, holy. Now, there is a bewitching influence carried with this doctrine. They will state to you wonderful exercises of mind, to show you that the Lord is leading them and teaching them. Then how can you tell but that the Lord is leading them? Well, there is a test: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If it stirs up the enmity of the human heart when the Lord, the great Jehovah, is mentioned, you may know the person has no connection with God. People may claim that they have great faith in Jesus, and that there is nothing you can do but that Christ will do for you. Now, when Christ shall call forth the dead, it depends wholly upon your course of action whether you have a resurrection to life eternal, or a resurrection to damnation. Thus they get these truths all mixed with error, and they cannot tell what is truth; and if asked to sit down and search the Scriptures with you, to see what saith the Lord, I never knew a case but the answer was that they had no need to search the Scriptures, for the Lord told them what to do.

The voice of God is speaking to us through his word, and there are many voices that we will hear; but Christ has said we should beware of them who will say, Here is Christ or there is Christ. Then how shall we know that they have not the truth, unless we

bring everything to the Scriptures? Christ has warned us to beware of false prophets who will come to us in his name, saying that they are Christ. Now, if you should take the position that it is not important for you to understand the Scriptures for yourselves, you will be in danger of being led away with these doctrines. Christ has said that there will be a company who in the day of retributive judgment will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But Christ will say, "Depart from me, ye that work iniquity."

Now, we want to understand what sin is; that it is the transgression of God's law. This is the only definition given in the Scriptures. Therefore we see that those who claim to be led of God, and go right away from him and his law, do not search the Scriptures. But the Lord will lead his people; for he says that his sheep will follow if they hear his voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth; for it will be seen in their characters.

The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for the truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father, and say, Enlighten me; teach me what is truth. And when his Holy Spirit shall come into your hearts, to impress the truth into your souls, you will not let it go easily. You have gained such an experience in searching the Scriptures, that every point is established. And it is important that you continually search the Scriptures. You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God. Then you will want the treasures of God's word hidden in your hearts, and when opposition comes around you, you will need to bring everything to the Scriptures.

You are not to be discouraged or faint-hearted. The word was given to Joshua, "Be strong, and of a good courage;" for there is a great work before you. And his success depended upon his obedience to God. When the tempter comes in to distract you, if your mind is filled with the Scriptures, you will say, I cannot do this evil and sin against the Lord. Joseph was enabled to resist temptation because he made God his

refuge. He exclaimed, "How can I do this great wickedness, and sin against God?" He trusted in God, and his soul was protected; and this is the only safety for us. Whoever of you shall enter a missionary field to do something for the Master, should be thoroughly conversant with the Scriptures. If you understand them yourselves, then you can lead others to a knowledge of them. There is more to do than just to give discourses in the desk. Every one of you should draw nigh to God, that he may draw nigh to you. And you may believe that you will have success and victory, if you take hold of the work humbly and in the fear of God. But there is no safety for you unless you understand what saith the Scriptures, and carry this out, and weave it into your daily life and experience. Carry it with you wherever you go. Thus you will be fortified against the delusions that are filling the world at the present time, and will obtain the victory through Jesus Christ our Lord.

April 10, 1888

## **Missionaries for God**

Text: "For the disciple is not above his Master, nor the servant above his Lord."  
Matthew 10:24.

Here we see that those go out to do the work of God are not to feel sufficient of themselves. In the 16th verse, the apostle speaks of them as being as sheep among wolves. There is to be a hatred against those who proclaim God's law, and therefore there is to be a necessity of our having a living connection with God if we engage in his work. Christ says, "Be ye therefore wise as serpents, and harmless as doves." While we are to be harmless in a crooked and perverse generation, we are to shine as lights in the world. We should have our hearts filled with wisdom and the grace of Christ, so that we shall make no mistakes to prove an injury to those for whom we labor. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

It will not answer for us to take hold of the work of God in a loose, careless manner. We are "a spectacle unto the world, and to angels, and to men." We are to watch our words and actions, and show that we really believe the truth which we accept. Our conduct should be blameless and harmless before men and angels. We need not be discouraged and feel that we never can attain to this position; because we can be overcomers through God. We must remember that we are right amid the perils of the last days, and if we are conscious that we have defects of character in the sight of God, we must at once cease from sin and iniquity. We must seek for a Christian character, and the Christian will be distinct from the worldling. His words, his deportment, will be very different. Out of the treasures of the heart will proceed either good or evil. If the good is there, the words will be of that elevating character that others will see that we have been with Jesus and learned of him.

Every one of us should be missionaries for God. There are places into which we shall be brought where we will need his special help. Christ says that we shall be "as sheep among wolves." We want, then, to be in that position where we may know that our influence is right before God. We must guard our every action, so that others will

have no occasion to speak against the truth. We are working right among wolves, but God's angels are found all around in these elements, and we want to conduct ourselves in such a way that we will not be ashamed to go to God and ask him for help. "Wise as serpents." This means a great deal. "Harmless as doves." This, also, means a great deal. The Spirit of God must be with us in order that we may exercise a right influence over those around us.

The missionary life is not one of contentment and ease. There is not a soul that follows Jesus but is a missionary. If we should be so unwise as to lessen in any way our influence, we do not rightly represent Christ. We should guard ourselves with jealous care wherever we are, because we are in the sight of God. Wherever we are, the eye of God is upon us, and we want strength that comes from God, in order to do his work acceptably. We want that confidence in God that we may lay our souls open before his scrutinizing eye, and then come with boldness to the throne of God, believing and claiming the promises. Now we know that our precious Saviour never designed that his disciples should be as sheep among wolves, unless he was to have a care for them. He has special blessings for those whom he describes as sheep among wolves.

Every one needs to cultivate Christian politeness. You need all the intelligence and knowledge that it is possible for you to obtain, that you may be wise to answer those who will bring up objections against the truth. You do not want to feel while you have the plain Scriptures at your command, that this is any ability of your own, but you want to acknowledge that it is God's manifestation of special help to you, and you should humble yourselves before him.

We are to sense the evil and the oppositions that we are to meet against the truth; and how very foolish we would be not to make the most of our privileges and opportunities, that we may be prepared for every emergency! The very weakest of us can take the Bible and search its pages, and so establish himself in the truth that nothing can swerve him from it. Every one of us should believe that the Bible was written so that we can understand it, and we want to be wise so that we can bring others to the light and understanding of the truth. Make it a point when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind. You will never feel that you



have completed your knowledge of the Bible--that you have graduated in the Scriptures. Why, through all eternity the Scriptures will be shining forth brighter and brighter, like precious gems; but we do not half understand these truths. The precious Bible truth that we have accepted must do a great work for us, and the more we understand these things, the better will we understand how to make an impression upon other minds.

The Lord wants to bring us up to an elevated stand-point. And when Christ says, "Be... wise as serpents and harmless as doves," we shall know what it means. We must have our lives so hid with Christ in God that when bitter speeches and scornful words and unkind looks meet us, we shall not permit our feelings to be stirred up against this class, but shall feel the deepest sympathy for them, because they know nothing about the precious Saviour whom we claim to know. We must remember that they are in the service of one who is the bitterest enemy of Jesus Christ, and that while all heaven is opened to the sons and daughters of God, they have no such privilege. You ought to feel that you are the happiest people upon the face of the whole earth; notwithstanding, as Christ's representatives, you are as sheep in the midst of wolves, you have One with you who can help you under all circumstances; and you will not be devoured by these wolves, if you keep close to Jesus. How careful you should be to represent Jesus in every word and action! You should feel when you arise in the morning, and when you go out upon the street, and when you come in, that Jesus loves you, that he is by your side, and that you must not cherish a thought that will grieve your Saviour. You should keep your mind in a frame of prayer. It is your only safety. Remember that this is what Christ exhorted his disciples to do.

We cannot always be upon our knees in prayer, but we can let the heart be ascending to God continually for his blessing, and we will have help just as sure as we keep in this state of mind. The evil angels may be all around you to press their darkness upon you, but the will of God is greater than their power. And if you do not in word or action, or in any way, make Christ ashamed of you, the sweet blessing and peace of God will be in your heart every day you live. May the sweet blessing and peace of Christ rest upon us here, as we assemble from morning to morning, so that we can serve him. We must meet difficulties, and in order to meet and overcome them we must have Jesus with us. Satan will say to you that you are a very great sinner, and that you need not pray, for Jesus will not hear you. But you can tell him that because you are a sinner is the very reason why you need to pray; for Christ came to save sinners, and he died upon Calvary's cross in order that sinners might come to him and be saved. Build a wall of

scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, "It is written." This is the way that our Lord met the temptations of Satan, and resisted them. Be determined that you will not live without the presence and light and love of Jesus, and then you will have precious victories, and will know who is the Source of your strength.

April 17, 1888

## **Divine Wisdom**

As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbling say? other some, He seemeth to be setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory.

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation.

Paul wrote to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares, "For Christ sent me ... to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

The great and essential knowledge is the knowledge of God and his word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace, just in proportion as he depends upon and appreciates the

teaching of the word of God, and habituates himself to meditate upon divine things.

All pride of opinion and dependence upon the wisdom of this world is unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticise the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus.

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men, a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form or comeliness that they should desire him. But he declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest teacher the world has ever known, was the most definite, simple, and practical in his instruction.

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and

rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life.

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

It is the humble in heart that receive the enlightenment of heaven, that is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad.

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the mind loses itself in the untraceable majesty of its Author; but the soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height,

the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of righteousness, that he has been enabled to bear much fruit to the glory of God.

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of Him who is meek and lowly of heart.

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rarer wisdom. He may have a practical education in the knowledge of the truth. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is opened to the mind and applied to the heart by Spirit of God; when its principles are

wrought into the character by a life of practical godliness. Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths, and as he obtains heavenly knowledge he better understands his own weakness, and grows in humility and faith.

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, "Will this do honor to Jesus? Will this be approved of by him? Shall I be able to maintain my integrity if I enter into this agreement?" God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world.

April 24, 1888

## **Preach the Word**

"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."

The duty of the minister of Christ is made plain in these direct and forcible words. He is charged to "preach the word," not the opinions and traditions of men, not pleasing anecdotes or sensational stories to move the fancy and excite the emotions. He is not to exalt himself by parading his accomplishments, and by seeking to make manifest his wisdom; but as in the presence of God and Christ, who shall judge the quick and the dead, he is to stand before a dying world and preach the solemn truth of God. There is to be no levity, no trifling, no fanciful interpretation, but in sincerity and deep earnestness the minister must be as a voice from God expounding the sacred Scripture.

There are ministers who wrest the word of God, to their own destruction. They handle the Scriptures deceitfully, and will receive the greater condemnation when they appear before the Judge of all the earth to render up their account. Those who make it appear that the inspired utterances of the Bible support false doctrines that teach the transgression of God's law, though they stand in the sacred desk, are agents of Satan, and are deceiving and being deceived.

The faithful minister of Christ must preach the word of God in such a manner as will carry a weight of influence, and impress men with the importance and truth of its instruction. He must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. His appointments should be filled with promptness and interest. He cannot afford to be negligent or indifferent when a suitable occasion presents itself for bringing the truth before the minds of men. To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fireside, in the field, by the way-side, in the market, seek to be ready to turn the thoughts of men, in a suitable and wise manner, to the great themes of the Bible. With



tender and fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Satan has a whole store of excuses and evasions to keep men from the performance of duty. If he can lead them to neglect their opportunities, he can keep souls in darkness that might have yielded to the claims of the truth, if the followers of Christ had discerned their advantage and improved upon it.

The minister is not only to warn men, but to "reprove, rebuke, exhort with all long-suffering and doctrine." On every hand there are openings for the work of the God-fearing minister; and he who deals faithfully, as one who must give an account, is a laborer together with God. He is sowing seeds of eternal truth, and though he may bear a burdened heart, and send up prayers with supplication and tears, he will come again with rejoicing, bringing his sheaves with him.

The minister who loves to sermonize will be in danger of preaching long and wordy discourses. His prolonged effort will leave him without strength or disposition to engage in personal and individual labor.

Ministering in the sacred desk is not the complete work of the ambassador of Christ. Paul, as well as laboring publicly, went from house to house preaching repentance toward God and faith toward our Lord Jesus Christ. He met with men at their homes, and besought them with tears, declaring unto them the whole counsel of God. Jesus came in personal contact with men. He did not stand aloof and apart from those who needed his help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as he did. We must give men the same kind of help as he did. We must come close to the hearts of those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, urge the backward, arouse the careless, strengthen the weak. The minister must become a servant unto all men, like Him who came "not to be ministered unto, but to minister." This is faithful dealing with the flock of Christ.

There are many who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. They have not reproved the injurious and evil habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the word of God. The fear of giving offense, of losing the friendship of men, often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction.

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error think the faithful reprovener is exacting and uncharitable by comparing him to the first laborer. Oh, how important it is that every one should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. You must reprove, rebuke, exhort, give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. But all efforts must be made in the spirit of meekness, of long suffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your work, you are not to be discouraged. It will work for your good; for the long-suffering will make you patient, and give you an experience in trusting God in dark hours. Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account--watch for the devices of Satan, lest you be beguiled from doing the disagreeable duty. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown.

When the laborer is called to other fields, the new church should not be left destitute of help. It should be visited and strengthened from time to time. Timothy was to go from church to church, and do this very work of building up the churches. He was not to be settled over one church, but he was to minister to those that were raised up, confirming them in the faith.

Those who preach the word must have an understanding of its doctrines and principles. They must study to show themselves approved unto God. As the servant of God opens the word of truth and humbly seeks to know its significance, its meaning

will grow clear to his understanding. But he must be a diligent, painstaking student. He must not be content to depend upon the researches of other minds. He must search for himself. Strength of mind is acquired by exercise. Ability to expound the word of God, depends upon the work that is put into the time of study--depends upon the attitude of the soul toward God. The mental faculties must become strong and able to deal with great questions of truth and duty. The study should be critical and thorough, and should be pursued with meekness, and with sincerity of purpose, to know the truth as it is in Jesus.

There is little benefit derived from a hasty reading of the Bible. One may read the whole Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

Those who enter the sacred desk should not feel when they have become able to present a certain round of subjects, that they are excused from further labor and study. There is no end of preparation for the solemn responsibilities of your office. The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. Carefully, prayerfully, conscientiously, you should search the Scriptures, that you may be able to give meat in due season to the household of God. You must bring forth things new and old from the treasure-house of God's word.

"Preach the word." It is the word that demands your attention. There is not so much need of a knowledge of authors as of an understanding of the Book of books. A thoughtful and painstaking task is put upon the mind when the sacred Scriptures are diligently searched. The practicing of the truth in your daily life is to preach the word, as well as the exposition of Scripture in the pulpit. The knowledge you obtain is to be committed to faithful men who in turn will teach others.

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were

"written for our admonition, upon whom the ends of the world are come." We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for he is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth.

Thousands more might have been saved if men had preached the word, instead of the maxims, philosophies, and doctrines of men. If from every pulpit had sounded the faithful truth of God, men would have been left with a better knowledge of the Bible, with a deeper conviction of the truth of its principles, and the reality of its promises; and far more might have come to an understanding of what is truth. The world is full of unsound doctrines, of the traditions and opinions of men, of seducing theories of evil spirits; but let every one who has a knowledge of the present truth, study to show himself approved unto God; and by word and action let him proclaim the word of God that "liveth and abideth forever."

May 1, 1888

## **The Use of Talents**

The parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man his work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died.

How few appreciate these blessings! How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work, that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye

do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end.

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. The one talent, through diligent use with the blessing of God, will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of their service, and see the far-reaching influence of him who works for the glory of his Maker.

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing."

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the work of the Lord, makes manifest his real interest in the work to which he has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord cannot receive his own with usury.

Let none mourn that they have not larger talents to use for the Master. While you

are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, "O that I had a larger work! O that I were in this or that position!" Do your duty where you are. Make the best investments possible with your intrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame.

It is easy for us to entertain ideas that we know more than we really do, and when tried we stumble over little matters as though they were great difficulties. Do not aspire to do some great service, when the duty of today has not been done with fidelity. Take up the commonplace care, trade on the humble talent with a solemn sense of your responsibility for the right use of every power, every thought that God has given you. God asks no less of the lowliest, than of the most exalted; each must do his appointed work with cheerful alacrity, according to the measure of the gift of Christ. The first thing to gain is a humble sense of your own weakness. Begin to see that you do not possess one tithe of the knowledge that you should possess. Begin to see how you have wasted your privileges, and how much you owe to the mercy of God. Draw near to the divine Model, until you can appreciate your deficiency, and you will be thankful for any place in the service of the Lord. Do not be discouraged when you realize how far short you come. "Draw nigh to God, and he will draw nigh to you." The promise of God is, "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."

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honored vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided

a way by which you may escape the corruption that is in the world through lust, and become a partaker of the divine nature.

There is a great and important work that each one can do, through the grace of Christ; that is, to "cease to do evil," and to "learn to do well." Do not fail to appreciate the daily blessings that God bestows upon you. Resolve that you will not utter one word of complaint against God, or against your brethren. To speak against your brethren, is to speak against Christ. Christ identifies his interests with the interests of suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us make a covenant with God that we will not speak one word of envy or unkindness. Let not your lips dishonor God by fretful words of complaint and dissatisfaction. Educate your lips to praise Him from whom all blessings flow.

Jesus declared of his people, "Ye are the light of the world." And he said again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through his grace. God has endowed us with talents for his service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our Heavenly Father.

In order that we may become instruments fit for a valuable service, we must be prepared for our labor. We are as rough stones from the quarry, and we must be chiseled and hewn, until God sees that the unsightly edges are all taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character-building is a life-long work. The Bible must be studied in order that you may properly estimate your progress, and understand your obligations. It is necessary for you to look constantly into the great moral mirror, to measure your attainments by the great standard of holiness. The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honor God and benefit mankind. This is the only successful method of controlling the life. There should be steady, persevering, persistent advancement in the Christian pathway. A fitful



experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God. While God works in you, to will and to do of his own good pleasure, you are to work out your own salvation with fear and trembling. You have something more to do than simply to believe. "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." Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory.

May 8, 1888

### **"Some Shall Depart From the Faith"**

When the Redeemer of the world walked among men, many who identified themselves with him as his disciples, afterward forsook him, and became his bitterest enemies. The Saviour tested their faith, and developed the real characters of the most ardent believers by applying spiritual truths to their hearts. At one time when the multitude were gathered about him, he uttered a truth revealing the requirements for his service, and the people were offended. Jesus said unto them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.... Many therefore of his disciples when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him."

The Saviour knew the character of those who claimed to be his followers, and his words tested the quality of their faith. He spoke a sacred, eternal truth, regarding the relation that must exist between himself and his followers. Their spiritual life must be sustained by assimilating the principles of the truth. They must accept, believe, and act upon the words he uttered, which were spirit and life; and by this means they would become partakers of the divine nature. They must be Christlike, meek and lowly of heart, self-denying, self-sacrificing; they must walk in the narrow path trodden by the Man of Calvary, if they would share in the gift of life, and the glory of heaven. But the test was too great. They walked no more with him. They could not hear the saying, nor comprehend the nature of the truth he taught.

As they turned away from the divine Teacher, a different spirit took control of their minds. They could see nothing attractive in Him whom they had once found so interesting. They sought out his enemies, for they were in harmony with their spirit and

work. They carried all kinds of false reports, misinterpreted his words, falsified his statements, and impugned his motives, thus inflaming the passions of men, and confirming them in hatred and unbelief. They sustained their course by gathering up every item that could be turned against him; and such indignation was stirred up by these apostates that his life was in danger, and he could not walk in Jewry, but went into Galilee. Even his relatives were so influenced that they partook of this bitter spirit of prejudice and unbelief, and thought that he could not be the Messiah. They were dissatisfied with his manner of working, and urged that if he were the Saviour of the people, he should make himself known by asserting his power, and sustaining his claims. "For," says the inspired word, "neither did his brethren believe in him." The unbelief of his kindred was most cutting to the heart of Jesus.

What a position was this for the Son of God, the Majesty of heaven! "He came unto his own, and his own received him not." Even his brethren did not believe on him. But did this prove his mission a failure? Did it destroy his truth and make him a false teacher, an impostor? Jesus answered his unbelieving brethren as they urged him to prove his Messiahship before the world, "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." "And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people."

There was a division among the people concerning the world's Redeemer. Like seeks like. Like appreciates like, and those who loved truth gave their verdict of the righteousness of Jesus; but wherever evil exists, it leagues with evil for the destruction of the good. Fallen men and fallen angels, by likeness of purpose and principle, will join in a desperate and determined companionship to resist truth and righteousness. When Satan can induce men, as he induced angels, to unite with him in rebellion, he has them as his allies and associates in every enterprise formed for the seduction of souls from the principles of truth. Whatever disunion there may be among themselves on other matters, the wicked are one in their opposition and hatred of the truth.

The word of God declares that the followers of Christ will be called upon to endure trials for the sake of truth. Says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution; for "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Said our Lord, "These things have I spoken unto you,

that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." With what zeal will the workers of iniquity pursue their Satanic purpose! They will put light for darkness, and darkness for light, until they will sincerely believe they are servants of God, and doing him service by persecuting his children. It has been so in the conflicts of the past; and in the closing work of God the same spirit will be manifested. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Jesus was treated as the worst of malefactors, and the servant is not greater than his Lord. Said the Saviour, "These things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them."

In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify his name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God, when the world shall seek to make void its precepts; and when the converting power of God works through his servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men and if "it were possible," he "shall deceive the very elect."

We must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfillment of the sure word of prophecy. The infinite

God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not.

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy. "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." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war, to the end of earth's history, rather than peace through apostasy and sin.

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression, will end in misery, degradation, and ruin.

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from

falling, and to present you faultless before the presence of his glory with exceeding joy."

May 15, 1888

### **Work for the Church**

There are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches.

Brotherly love is greatly lacking. Those who profess to love the Saviour neglect to cultivate a warm attachment for his people. Just prior to the crucifixion, Christ, in his last lessons to his disciples, enforced upon them the love which they should have for one another. "By this," he says, "shall all men know that ye are my disciples, if ye have love one to another." The apostle John dwells particularly upon the love which should exist among brethren. It is interwoven with all his epistles, and up to the day of his death he dwelt upon this love, and urged upon believers its constant exercise. This precious grace needs to be cultivated in the church. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie which binds us together!

It is their distance from Christ that keeps his professed people at so great a distance from one another. When Christ is looked to as the great Exemplar, then they will seek to catch his spirit, and to imitate his example. We need to study the Bible more, that our minds may dwell upon the infinite sacrifice of Christ, and his mediation in our behalf. As we see his love, his humiliation for us, the same spirit of self-denial and sacrifice for others' good will be kindled in our hearts. Beholding Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the

Spirit of the Lord."

There should be those in the churches who can help their brethren to learn the will of God as revealed in his word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping others to become acquainted with the Scriptures, they should not think a sacrifice too great, or regard the time as other than most profitably employed.

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church.

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God?

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure-seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples, and that our



enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results.

There is a great neglect to obtain that Scriptural knowledge that is essential that your life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus--lost because we do not in our own conduct present the loveliness of a Christ-like life, and adorn by the Christian graces the doctrine of our Saviour.

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Says Peter, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "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." "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide awake not to let precious opportunities pass unimproved. We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life?

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are

planted too thickly do not flourish. They are often transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous.

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour.

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage, but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works.

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellowmen. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporter. And those who thus go into a new place will be able to learn the best ways and means of approaching the people there, and they can prepare the way for other laborers.

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he

may become qualified to enter a wider field.

Christ declares, "Herein is my Father glorified, that ye bear much fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings.

We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these remarks, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us.

May 22, 1888

### **Missionary Work in the Neighborhood**

Before his ascension to heaven, Jesus with hands outstretched in blessing to his disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." Repentance and remission of sins were to be preached in his name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention.

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country by-ways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty which lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths for this time.

This work places upon us a responsibility to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge of the truth. In all our associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions. Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion which we profess does not close up nor freeze over the avenues of the soul, making us unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is opened for you to reach the heart by introducing the truth.

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible.

The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were considered intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they commenced the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as a light pointing heavenward.

It is the acts of faith and sacrifice in the so-called little things of life, the Spirit of Christ manifested at home, in the field, in the work shop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth that they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives than can be gained by preaching when a godly example is lacking.

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone

because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned.

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden.

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied.

Those who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness at home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet in it the judgment.

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings."

In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?"

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow-men.

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellow-men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown.

I write plainly that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it.

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man...lifted up: that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then we may teach transgressors his way, and sinners shall be converted unto him.

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no

moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner.

Many who have been left to darkness and ruin might have been helped, had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful.

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God?



May 29, 1888

## **Be of One Mind**

The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds.

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve him in spirit and in truth.

Those who proclaim the truth for today have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principal to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error.

They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus.

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables.

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The Lord has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by

this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

It is the desire and plan of Satan to bring in among us those who will go to great extremes,--people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,--judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice.

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.

God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work.

The instruction of Paul to Titus is applicable to this time, and to our workers: "Speak thou the things which become sound doctrine." The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are

many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not.... Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."

There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.

Instruction for the workers today is given in the word of truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in his footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a

perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning his disciples, "I sanctify myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality.

June 5, 1888

## **Love One Another**

"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." These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfill the instruction that he has given! There is nothing that can so weaken the influence of the church, as the lack of love. Christ says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men.

How careful we should be, that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. It is the unconsecrated lives of half-hearted professors that retard the work of the truth, and bring darkness upon the church of God.

There is no surer way of weakening ourselves in spiritual things, than to be envious, suspicious of one another, full of fault-finding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good

fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son, and we are to see in our fellow-man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished in our midst. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long suffering, not being easily provoked, bearing all things, enduring all things,--these are the fruits upon the precious tree of love.

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and worldlings.

The church of Christ is spoken of as a holy temple. Says the apostle, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ

are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? It is just in proportion as we appreciate these things that we will become strong in the service of God, and so be enabled to comply with his requirements, and to be doers of the words of Christ.

God does not want us to place ourselves upon the judgment-seat, and judge each other. But how frequently this is done! Oh! how careful we should be lest we judge our brother. We are assured that as we judge, we shall be judged; that as we mete to others, it shall be measured to us again. Christ has said: "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." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith.

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet on the enemy's dangerous ground. We would not then be entering into temptation, or falling under the power of the evil one.

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be



banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul.

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirement of God, and fulfill his law. "Love is the fulfilling of the law," and He who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another.

June 12, 1888

## **The Renewing of the Mind**

The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually. The soul can be in a state of peace only by relying upon God, and by partaking of the divine nature through faith in the Son of God. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto himself.

We have each of us an individual work to do, to gird up the loins of our minds, to be sober, to watch unto prayer. The mind must be firmly controlled to dwell upon subjects that will strengthen the moral powers. The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel, and not permit it to dwell upon things that are evil. The psalmist exclaims, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." As God works upon the heart by his Holy Spirit, man must co-operate with him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven, and helpful to your associates. Christ said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

In the sermon on the mount, Christ presented before his disciples the far-reaching principles of the law of God. He taught his hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ

them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration. "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."

Let every one who desires to be a partaker of the divine nature, appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save his people from their sins. By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by him.

By beholding we are to become changed, and as we meditate upon the perfections of our divine Model, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High; and we are under sacred obligation to glorify God, as his children upon the earth. It is essential that

the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven. The coming of the Lord draweth nigh, and it is necessary for us to keep before us this blessed hope, that we may not say in our hearts, "My Lord delayeth his coming." Unbelief in the heart will be expressed in the actions, and if you cherish it, you will soon deny the faith and become bodies of darkness.

There is a great work to be done, and the nearer we live to Jesus, the better fitted we shall be for fulfilling our mission in the world. We are to gather sheaves for the Master. We cannot afford to live simply to please ourselves, and to seek our own will. "Even Christ pleased not himself." He lived a life of self-denial and sacrifice. He passed through every pathway of human suffering and temptation. He gave his life that he might reach to the very depth of human misery, and lift up a fallen race. What an infinite price he gave for the life of this rebellious world! He bought us with his own precious blood, and we are not our own. Our thoughts and affections belong to him. There are many who profess to love Jesus, but they seek nothing but the gratification of their own selfish desires. They are not seeking to gather with Christ; but, by example and influence, they are scattering abroad. It is only in proportion to the devotion and consecration to Christ, that the Christian exerts an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with Heaven, no savor of Christ in the life. The church can reflect light to the world only by the manifestation of sincere piety and devotion.

How many feel as did the servant with the one talent, that the Lord is an austere man, reaping where he has not sown, and gathering where he has not strewn. This view of the matter is a delusion of the wicked one; for what have we that we did not receive? "All things come of Thee, and of thine own have we given Thee," should be the language of our grateful hearts. Those who are engrossed in the service of self and the world, feel a spirit of grudging when they are urged to devote their service to the God of love. They give to the world their best thought, their tact, their talents, their means, their influence. When self is served, they do not withhold anything, but give their lives for the passing pleasures of earth. But when it comes to the service of God, do men manifest the same zeal for his work as they formerly manifested in the service of the world? Do they put the tact and talent and aptness into the work of saving souls, that they displayed in the selfish work of the past, and yet does not reason tell us that the

work for God is as far above the service of the world, as the heaven is higher than the earth? God would have every one of us feel that now is the time of golden opportunity and privilege. Heaven's blessings are showered upon us. The precious hours of probation are still prolonged. The Lord has waited long for us to prepare for the eternal world. We must seek the Spirit of Christ who gave himself for us. We must go out and seek to win others, as he has won us. Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love. The words and deeds of the Christian are ordained to form a part of the great plan that God has devised for the salvation of lost man. The Lord has directed the world to his professed followers, and he has declared, "By their fruits ye shall know them." If we would work from the high standpoint of pleasing our Heavenly Father, we would be in harmony with the spirit of heaven; we would express to the world the love of Jesus in our lives and characters.

We must set our feet upon the platform of eternal truth. The truth as it is in Jesus, will be our salvation; and if the spirit of truth is in our hearts, it will shine through our words and actions. You are to reach the high standard of the law of God. Christ is your example. You are not to be conformed to this world, but you are to be transformed by the renewing of your mind. You have been taken out of the quarry of the world, and now you are to submit to be hewn, and fitted, and polished for the heavenly building. You will have trials and disappointments; but nothing need separate you from the love of God, which is in Christ Jesus your Lord. The love of God is an infinite love, and when you are about to distrust that love, look to Calvary's cross. Does not this speak to you of the infinite compassion of your Heavenly Father? He that spared not his own Son but delivered him up for us all, shall he withhold from you anything that is for your highest interest and best good? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience. They are directing attention to the world to come, and impressing upon souls the worth of eternal life. You cannot do this great work without taking the Saviour with you; but you may have his presence, and rejoice in associating with the Prince of peace. You may communicate with Jesus by the way. You may speak with him as with a friend. You may know that he is at your side as an ever-present helper. You may ask him to give you strength to resist every

temptation of the evil one. You may have confidence that he bears your prayers, understands your perplexities, weighs your burdens, and pities your weakness. He was tempted in all points like as we are; he is touched with the feeling of our infirmities, and can and will succor those who come unto him in hours of distress and temptation. Let him abide in your heart, that you may honor God and be a vessel filled with the blessing of heaven; then you will be a gatherer with Christ, and will bear fruit unto eternal life.

June 19, 1888

### **The Work at Fresno, California**

We came to Fresno, March 16, 1888. The climate is mild, and the city, which has grown very rapidly of late, contains about 10,000 inhabitants. The church here numbers about 100 persons. The present place of worship is a good, comfortable building, but it is altogether too small for the increasing congregation. On Sabbath the house was filled. There were a number of persons present who were not of our faith. I spoke with much freedom from Ephesians 3:14-21. Many precious testimonies were borne in the meeting that followed. We invited those who desired to seek God most earnestly to come forward, and we had a precious season in supplicating the throne of grace. The congregation was composed of men and women of good influence, that, if they meet their responsibilities, will make a strong church.

Friday evening we called on Bro. Church, and had a profitable social interview with him. He has been recently afflicted in the death of his wife. We united in prayer with him and his family. I related my earnest conviction that the time had come for the believers at Fresno to unite in erecting a church, a building for a primary and boarding school, and a mission house. Bro. Church was in harmony with this plan, and seemed much pleased at the prospect of advancement in the work at this place. I felt that the time had come to invest in the cause of God, that the means intrusted to believers might be set flowing in the right channel, before it was diverted in other directions.

After the good meeting on Sabbath, some of the prominent brethren met to consider the matter of erecting a house of worship, and the other buildings spoken of. All were anxious that the plans might be carried out. Sunday forenoon the church assembled to act upon the suggestions given, and the result was far beyond our most sanguine expectations. Every member of the church gave a tangible proof of his interest in the enterprise. Thirty thousand dollars were pledged for the work, before this meeting was dismissed. There were also \$1,000 pledged for the European Mission.

Sunday evening I spoke in the hall, which was filled to its utmost capacity. My subject was Christ riding into Jerusalem. Although I felt weary and exhausted, the Lord gave me freedom in speaking, and the people listened with interest. There were in the

audience men of intelligence, whose knowledge of the truth had enabled them to exert an influence to strengthen and encourage the churches they had left in the East. Their removal had left offices vacant, and the churches have felt weakened because of the loss of the very help which these men, if sanctified through the truth, could have given. Is it not possible that the Lord may say to some of these as he said to Elijah, "What doest thou here?" Elijah might have thought that the journey from Samaria to Horeb had been ordered of the Lord, that it was a divine path which he was traveling; but the inquiry alarmed him. It awakened him from deception. It reminded him of the weakness of his faith in flying from the wrath of Jezebel. If the voice of God could be heard by some of these brethren in Fresno, inquiring, What doest thou here? would not the question bring them to consider closely their motives in coming to this place? They might see, by examining their hearts, that they are not where God placed them, but where they have placed themselves; they might see that they have mistaken their duty, and that they do not belong in the society in which they are found.

In the Laodicean state of the church at the present time, how little evidence is given of the direct, personal guidance of God! Men place themselves in positions of temptation, where they see and hear much that is contrary to God, and detrimental to spirituality. They lose their warmth and fervor, and become lukewarm Christians, who are, in a great measure, indifferent to the glory of God, and the advancement of his work. If God calls his servants to positions where the influence is of a worldly character, he will give special grace that they may be enabled to overcome the evil consequent upon their circumstances. There should be religious fervor corresponding to the faith and doctrines we have accepted as truth. If this were the case, how earnestly would prayers be offered to know the will of God, and how diligently would the heart be kept, out of which are the issues of life! The servants of God become estranged from the truth by associating with the world, and by partaking of its spirit. When this is done, the truth is not appreciated as a sacred and sanctifying truth.

What doest thou here in Fresno, my brother? Is it evident that your moving here has been in the order of God, when the large congregation that meets for Sabbath worship is composed of men of experience, who have talents intrusted by the Master to them for the advancement of his work? Have not some of you, at least, left churches over which you were made overseers, and chosen your own work? Have you not left the charge committed to you, that you might seek worldly treasure? Has not the Lord a more spiritual work for you elsewhere? Do you see no peril in this fever of speculation?



Is there not danger that the precious, immortal inheritance may be eclipsed by the valueless treasure of earth? There is danger that your usefulness may be destroyed, your faith weakened, your soul-temple defiled with buyers and sellers. There is need that we keep our souls in the love of God. There is need of a closer connection with the Master, of walking in the light as he is in the light. It is our duty to place ourselves in a position where we may give our whole heart's loving service to God, by personal holiness and practical benevolence.

There is a great work to be done in the vineyard of the Lord, and it cannot be neglected without loss to your own souls, and to the souls of others; for the vineyard of the Lord needs constant cultivation. God requires far more of heart and mind than we give him. There is need of men who will love God, who will not have a dwarfed, stunted religion, but will ever be gaining new supplies of grace, spirituality, and energy, by doing the commandments of the Lord. There is need of men who will lose sight of self and selfish interests, and will live to promote the glory of God by seeking the salvation of those around them.

The Lord wants his servants, to whom he has committed his work, to become more and more intelligent, and to employ their tact and ability in keeping the garden of the Lord in a healthy condition. The duty of every church-member is, to love God with all the heart, and his neighbor as himself. If we make the religion of Jesus what we should make it, it will attract others; for they will see our good works, and glorify our Father who is in heaven. If we walk in the light, we shall be examples full of cheerfulness and inspiration.

The Lord has shown me that his name is not honored and exalted by those who call themselves his children. He has given varied trusts, proportioned to our varied abilities, and he expects corresponding returns. Some have five talents to improve, some have two, some have one; and these talents are not to be used merely for the service of self, but are to be put out to the exchangers, to be doubled, and returned to the Master. It is the duty of every church-member to consider carefully whether he is acting as a wise servant, doing his Master's business, or is using his time and talents to please and honor himself. Have you acted as if you were your own master, instead of a servant hired to do the work that God has given you to do in his vineyard? Can you dispose of yourselves as you see fit, without looking to the Master for his directions? There is much nice work to be done in the vineyard of the Lord, and God expects you to bring tact and skill and

thoughtful consideration into his work. You manifest skill in managing temporal matters, and shall the work of God be done in a hap-hazard manner? If anything demands the very best service that human skill can give, it is the service of God. Men and women are required to give their noblest energies to the work of the salvation of souls for whom Christ died. There are many who are simply passive church-members. They do not feel the necessity of struggling for immortality; but God calls upon all to throw their energies into the warfare, to put to the stretch every muscle, and exert every power, in order to be found worthy of eternal life. Half-hearted and indolent service will not be acceptable to God. The servant of God must gain increased ability by using what he has. He must pray for guidance, for help, for wisdom, that he may serve God intelligently. To keep carefully apart from the church, and invest the powers God has given you in worldly schemes, is robbing God and dishonoring him before his face.

There is danger that men will leave the very place for which God has qualified them, and, through the glowing statements of other laborers, seek another field, in the hope of gaining worldly treasure. They obey impulse, making choice for themselves, and leaving the church with which they have been connected, to move to a new country. Is this work of the Lord? It may be so regarded. Worldly gain is a great inducement; but the temptations that come with it, may prove the ruin of your soul. There is need that all closely examine their own lives, to see whether they are walking in the way of the Lord, and keeping his statutes, or following in the path of their own choosing. The sincerity of your prayers is proved by the vigor of your endeavor to obey God in every matter of life.

I am afraid to have Sabbath-keepers engage in land speculation, and become real estate agents. If they come forth from this dangerous experiment, sounder in faith, purer in morals, unpolluted by the influences that surround them, it will be a marvel. The tendency of the real estate business is not of a nature to strengthen moral power. It will not lead men to humble self, to feel their own inefficiency and weakness. The influence will be all in another direction.

You should be very careful how you hold out flattering inducements before your brethren, to lead them to move to new countries, for the sake of engaging in land speculation. You may be a tempter, drawing them away from the duty assigned to them by the Lord. The change may be, of all things, the most disastrous to them. All cannot bear prosperity. An increase of worldly possessions often proves a snare to souls. There

are great losses sustained, in more ways than one, in brethren making removals from one State to another, in order to better their condition. Those who are attracted by selfish considerations are often disappointed in their expectations, and meet with loss instead of gain. Another who is successful in obtaining property, becomes greatly elated; for, in making haste to be rich, he has fallen into the snare of the enemy. A feverish unrest takes possession of him, and he is absorbed in adding to his property by continual investment. He finds it much easier to gain possessions in this way than to practice economy and industry, in order to make a livelihood. But precious qualities of character, developed by contending with hardship, are lost from his life. A most valuable element is dropped from his experience, and this very element is essential to make him a successful wrestler for eternal rewards. Those who are enriched by sudden prosperity are not qualified to teach others how to surmount difficulties, and gain victories, how to tax mind and muscle to reach high and perfect accomplishment of useful aims. The brain should be quick to suggest, the hands prompt to perform, the will steadfast to sustain, the servant of God, that he may be an overcomer when circumstances are hard and trying.

Another reason why you should seek divine counsel, and exercise careful consideration before you leave one locality for another, is, your removal may be a damage to the church in which you have been bearing responsibility. Is there any one you have educated to take your place, upon whom you can rely as a faithful substitute? Can you trust him to carry forward the work so that the church will not be weakened by your removal? These are considerations that should not be lightly regarded. If you settle down in a church where there is no special need of your help, you will not feel the burden of responsibility as you have in the past, and you will not exercise the ability that God has given you; for if you do, it will seem like self-confidence in putting yourself forward. In this way you will meet with loss; for you are not cultivating the talents intrusted to your care.

The servants of God should become workmen that need not to be ashamed, that they may build up the church of God in the earth. This work cannot possibly be done without much meditation, prayer, and humility. There must be thought and skill and hearty thoroughness in doing this spiritual labor for the people of God. If it is properly done, it will be as much more valuable and successful than temporal work, as the heavenly is more important than the earthly. Jesus has said of his followers, "Ye are the light of the world." A living, working church will be a power in the world, but there

must be well-defined plans carried out with all faithfulness. If those who are elders and deacons in the church devote their God-given powers to money making, they will not be serving the Lord or the church; but they will be serving themselves, and the high task committed to their hands will suffer for the lack of patient, intelligent, well-directed effort.

An inspiring influence should be brought into the life and character of God's people, to qualify them to do the great work committed to them. God requires that the graces of his Spirit shall flourish in his church. The life of every member should exert a vital influence, that the activity and usefulness of the church may be increased. The church should never remit her vigilance against the enemy of God and man, for he is constantly sowing tares among the wheat. He finds access to every unconsecrated, unfaithful member, and makes him his agent to carry out his purposes, in marring the work of God.

The agency of Satan must be understood as a working, vigilant power, awakening in every possible way the same activity in others to work evil, as he himself possesses. We are not ignorant of his wiles. We know he thrusts unconverted persons into the church, and lulls those who know the truth into a state of security, that they may not discern his devices, and counteract his influence.

The workers for God are not what they should be. Their own imperfection dims the light, and they do not shine forth to the world in good works so that men may glorify the Father who is in heaven. It is time to "be sober," to "be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." But you are to "resist the Devil, and he will flee from you, Draw nigh to God and he will draw nigh to you." Put intelligence into your work, and seek to bring the church of God into a healthy condition.

June 26, 1888

### **The Camp-Meeting at Selma, California**

We left Fresno, April 22, to attend the Selma camp-meeting. On our way to this place, we were seated behind a mother and her two children. On the short journey of fifteen miles, this woman drank four goblets of wine from the bottle in her lunch basket. The children were indulged in the wine until they both seemed to be in a state of intoxication. The older one acted like an inebriate, working his face in the most hideous contortions, until his brother struck him with his fist. The mother then interfered with a blow from her hand, and in her efforts to set matters right, made them a great deal worse. I could not help reflecting on the probable future of this family. What a terrible picture rose before my mind as the counterpart of the scene before me! I pitied the children who had their own mother to act the part of the tempter in dragging them down to ruin. This is how drunkards are made. How does God look upon these wicked and indulgent parents? Parents and children will one day stand around the great white throne to be called to account for the work of their lives. The books will be opened, and they will be judged according to the deeds done in the body. They will have to view their life-work just as it is, but it will be too late to redeem the failures of the past.

When we arrived on the camp ground, we found everything arranged in a neat, tasteful manner. The tents were provided with stoves, and the restaurant was fitted so that the whole encampment could be provided with good, wholesome food. We felt deep sympathy for those who were confined to the camp kitchen, and who were obliged to endure the heat of the stove, that food might be prepared for the campers. We thought that no one could have the heart to complain at the provisions in the dining-tent; for although it was at a season when the old supply of fruit could not be obtained without great expense, yet the food supplied, was palatable, and of a suitable variety. The meeting was advancing, and but few privileges were enjoyed by the workers in the kitchen. The question presented itself to my mind. Must it continue so? Is it necessary to have three meals a day, to go through all this round of cooking and washing dishes, and cooking again, so many times during the day? We spoke in behalf of those who were denied the privileges of the meeting on this account; and it was proposed that those on the grounds should share in the self-denial, by dispensing with the third meal. This met with approval, and from that time there were but two meals prepared in the tent, and the

workers were much relieved.

At our camp-meetings we should have good wholesome food, prepared in as simple a manner as possible. We should not turn them into occasions for feasting. If we appreciate the blessings of God, if we are feeding on the Bread of life, we will not be much concerned about gratifying the appetite. The great burden of our hearts will be, How is it with my soul? There will be such a longing for spiritual food, that will impart spiritual strength, that we will not complain because the diet is plain and simple. There were several on the camp-ground who had eaten but two meals a day for twenty years, and were enjoying better health than those who had eaten the third meal.

Is there not more danger of backsliding on the camp ground, if its opportunities and privileges are not improved and appreciated, than if you had remained at home? When the truth is presented day after day with power, and there are precious privileges afforded of obtaining a more correct knowledge of the word of God and of eternal things, can you not see that if these blessed occasions are not appreciated, they will prove as savor of death unto death? Young men and women who allow their minds to be diverted, and engage in flirtation on the camp-ground, are meeting with loss for time and for eternity. The mind is not stayed upon God. The thoughts are not upon the truth spoken from the sacred desk. The affections are not upon Jesus and spiritual things. A bewitching power seizes their minds, and they become infatuated, until carnal affections take entire control of their natures, and they return to their homes worse than when they came to the meeting.

The camp-meetings are important occasions for all our people. It is designed that at least one week may be given up to seek God without interruption. The whole heart should be engaged in this service, that a better knowledge of the Scriptures may be obtained, that the plan of salvation may be better understood, and that there may be a deeper realization of what salvation means, and what it will cost to meet the high requirements of God. Those who carry the truth into their daily lives, will see a decided change in their characters. If you are brought into close sympathy with Christ, you will not engage in light and trifling conversation, you will not be indifferent to the great themes of redemption, you will not enter into flirtation, and show preference one for another on these solemn occasions. The spiritual sensibilities will be aroused. Christ himself will be the honored guest in every meeting. We know that Satan will also be in the assembly, seeking to win the thoughts and the heart away from Christ.

We are living in the antitypical day of atonement, and our High Priest is in the most holy place of the heavenly sanctuary, pleading his blood in behalf of his people. The mighty achievement upon Calvary, should not become an old, forgotten story to any of us. The object of these camp-meetings is to arouse the mind to a more vivid sense of the solemnity of these things. Grasp the truth as it is presented to you for your soul's sake. Cherish every new idea, every divine enlightenment, lest you let the truth slip from your heart, as water from a leaky vessel. Seek to walk in every ray of light that comes to you through the ministration of the word. As we grow in the knowledge of the truth, we shall have fellowship one with another, and the more we think of Jesus and his matchless love, the deeper will that love take possession of our heart, mind, and soul, and we will enter into the scenes of Christ's humiliation, and become partakers of the divine nature.

O, what a means of grace the camp-meetings might be, if all who come at such trouble and expense would be profited thereby, and would not become uneasy and restless, and feel that it is a loss of time! We should feel that two weeks is none too long a time to efface the worldly mold, to empty the soul temple of the buyers and sellers, and of everything that defiles. Every meeting should find God's people in the place of worship, expecting that Jesus will walk through the congregation to bless all who are hungering and thirsting for his salvation.

What would become of the churches if there were no special seasons when the Spirit of Christ was sought for with earnestness and fervor, and the cold hearts were warmed by the rays of divine light? God wants to be inquired of by his people, before he pours out his Holy Spirit upon the church. How earnestly should every member pray and labor, and labor and pray for the deep movings of Spirit of God! There is solemn work that must be done to enlighten souls now sitting in darkness. The fallow ground of the heart must be broken up. The indifferent and back-slidden must have personal efforts made for them, and each member of the church should do works meet for repentance, in carrying with solemn, earnest zeal to all within reach the Master's gracious invitation.

Take up the work that lies nearest to you. Go out into the highways and hedges and compel them to come in, that the Lord's table may be supplied with guests. A sleepy, Christless church, quarreling and surmising evil, will have no reward, and need

look for no revival, unless its members repent, and do the first works.

The camp meetings at Selma was a precious meeting to all who really hungered and thirsted after righteousness. Those whose minds were placed upon worldly interests, were not benefited; but, I fear were made worse; for their hearts were open to temptation. On the Sabbath I was pained to the soul to hear, by the side of my tent, an earnest conversation in regard to houses and lands, and the prospect of property's rising in value. I thought it must be those not of our faith, who were thus engaged in talking on worldly matters on the Sabbath day; but looking from my tent, I saw it was one of our brethren and another man who were occupied in this way. This brother should have been wholly in earnest, that the meeting might be a blessing to Selma; but alas! his heart and mind were on temporal, worldly things. While claiming to be a Sabbath-keeper, he was doing business with mind and heart and voice. Says the Scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

I hope that this brother will have a pure, sincere heart, and will be a doer of the commandments of the Lord; then he will be a light to shine forth to others. But, if his profession of belief and reverence for the Sabbath is only a form, he will be a body of darkness to the church in Selma, or wherever he may go. He has not that faith that will venture something for the sake of the truth. The truth is kept apart from his life. It does not mold and fashion his character. Unless he is converted in heart, he will not practice the truth, however much he may claim to believe it.

We heard two other brethren talking of the railroads that were to be laid in different sections of the country, and commenting on the profitableness of investing in lands in those parts of the State. Here we saw that in a meeting of about ten days, all the believers in the truth could not leave worldly thoughts and speculations behind them, to engage unreservedly in the worship of God. I was led with pain to inquire how many of these poor souls had opened through their hearts a highway for the traffic of the world, and had closed the door to Jesus and the truth. I said, It is such thoughts, such heart service to the world, that keeps the blessing of God from our meetings; for the Lord will



pour out his Spirit only upon those who really hunger and thirst after righteousness. If there ever was need of earnest, heart-felt prayers to God, mingled with living faith, it is in this our day of opportunities, of dangers, of trials. God will not revive his work in any church unless it is sincerely desired, and earnestly sought for.

We are very grateful to God that he helped his servants to preach the word, and enabled them to give most valuable instruction in these meetings. We are assured that many souls were benefited. A number came forward for prayer and hearty confessions were made. There was a brother present who had been converted at the camp-meeting in Selma a year before. He has since been a worker in the cause of his Master. Through his influence, several came to the meeting, and were converted to the truth. During the meeting, he and his wife went out a distance of twelve miles from the encampment, and brought in a lady acquaintance who had held an important position of trust in connection with the Arizona State Legislature. She embraced the truth while at the meeting. How much more of this work might be done by the members of our churches! This brother provided comfortable accommodations and restaurant fare for these people; for he felt deeply in earnest for their souls. He had opportunity to see the result of his interest; for when the call was made for the European Mission, one of the converts pledged fifty dollars; another, twenty-five; and another, five dollars. There was not much time after the seed was sown before the harvest was gathered. We have reason to magnify the grace of God that has done wonderful things.

We could not urge our brethren at this small camp-meeting to make large pledges to the European Mission fund; for many of them were residents of Fresno, and had pledged \$30,000 toward erecting church, mission, and school buildings. However, \$3,125 were pledged for the European work. One thousand dollars were pledged at the meeting in Fresno. Eighty dollars were raised by the children for the London mission, and money was provided to defray the camp-meeting expenses. We thank the Lord for the liberality of our brethren, and we hope and pray that the blessing of the Lord will rest upon those who are striving to do their duty in supporting home and foreign missions. We need, not only money for this work, but also men who will give themselves to the cause of God.

The messengers should be laborers together with God. The harvest of souls is to be secured only by deep, heart-felt intercession with the Lord of the harvest. We must bear a decided testimony to the people. Direct appeals must be made, to awaken the

church from its slumbering condition. Those who have a knowledge of the truth must be living witnesses for Christ; that their light may shine forth to others. There must be faithful work done in the pulpit and out of the pulpit. Close, searching, personal labor must be done to prepare the way for the Lord to work upon minds and hearts. We must have less of self, and more of Jesus. Every individual in the church should examine himself, to see whether or not he is in the truth. This close heart-searching is essential. Prayers of faith must be continually ascending to God; and when he gives us tokens of good, let us manifest our appreciation by praising him from whom all blessing flow.

Satan is ever busy with his temptations and deceptions at our camp-meetings and revival services. Wherever special efforts are made to seek God, the evil one is ready to catch away the good seed sown in the heart. When a few souls are convicted and converted, do not cease your efforts. Keep at work, there are other souls that need saving. Our work must be a continuous work. Our zeal must not abate in the least degree.

We had much to be grateful for during the meetings at Lemoor, Fresno, and Selma. We feel a deep interest in these churches, and hope it may not be said of them, that "he did not many mighty works there because of their unbelief." We are thankful to our Heavenly Father for health and strength to do the work that he has committed to our hands.

July 3, 1888

### **From Selma to Burrough Valley and Fresno**

Sr. Paddock and her husband came to Selma, to take me back to Burrough Valley. We had a pleasant journey in an easy-riding carriage, traveling forty miles up into the mountains. We found Burrough Valley to be a delightful place, with a good climate. The scenery is beautiful, and the valley is encompassed with hills, as was Jerusalem with mountains.

We were glad to form the acquaintance of Mr. Paddock's family. The children are interesting and intelligent, and we hope they are forming characters for the future immortal life. We hope to see Mr. Paddock, who was so kind and thoughtful for our comfort, identifying his interests with the people of God. We hope he will place himself wholly on the Lord's side, that he may say, I "thought on my ways, and turned my feet unto thy testimonies." By obedience to the truth he may become a vessel of honor, fit for the Master's use. We could not but have pleasant anticipations for every member of the family,--that parents and children would be united in the truth. We cannot measure the influence that his family might wield on the Lord's side, if they were all as one in the faith of the Bible. If they have the religion of Christ in the heart, we know that each one will be as a lighted lamp, diffusing light on all in their pathway, and our hope will not be disappointed in them. May the Lord strengthen the God-fearing mother to follow in the path of humble obedience, doing the will of God, molding and fashioning the characters of her children for the future immortal life; and my prayer is, that she may have her husband with her to enjoy the blessings of God, and to engage in the service of her master. I have a fervent desire to see this husband and father yield submission to the precepts of the gospel, and become faithful in the discharge of his appointed duties, that the entire household may honor God.

Several families who observe the Sabbath of the Lord, are settled in Burrough Valley. We were very kindly entertained at the homes of Sr. Paddock and Bro. Hutchins while in this place. We again visited Fresno. A message was sent for Bro. Church and myself to visit Bro. Driver, who was sick unto death. We found our brother suffering much bodily pain. His end was very near. We had a season of prayer for him, and committed him to God; for his sufferings were almost over. His last work was to return

to the Lord a portion of the substance he had intrusted to him as his steward. It was a solemn scene to see this man doing up his last work for time and eternity. The record of his life had been registered in the books of heaven. All his sorrows, all his disappointments, all his mistakes, were written before God.

We left the bedside of the dying man, to meet our appointment to speak to the people at the place of worship. The house was filled to its utmost, and the Lord gave me his Spirit and power in addressing the people. We felt our heart burdened, as a cart pressed beneath the sheaves. We had evidence that the enemy of God and man was striving for the souls of many who were present. The leaders and members of churches are greatly tempted to become lifted up in self-righteousness. They are tempted to feel rich and increased in goods, and that they have need of nothing, when every soul should feel his helplessness and poverty before God. If this were felt, clearer views would be obtained of the plan of salvation. There would be a consciousness that the only strength for fallen man is found in Jesus, the Saviour of men. God can do a far greater work through those who do not feel self-sufficient, than through those who are full of complacency in regard to their spiritual condition. He can do wonderful things through weak instruments, who will not be inclined to honor themselves, and place the glory upon the head of mortal man, instead of laying it down at the feet of Jesus, to whom it belongs.

The messengers, as the ambassadors of God, must bear a living testimony to rebuke sin, which will cut through the soul, whether men will hear, or whether they will forbear. There are many who close their eyes that they may not see, and their ears that they may not hear. They think that there has been a mistake made, that all these plain, pointed testimonies cannot come from God, but are from human agencies alone. They wrap themselves up in their self-righteousness, and fight every inch of the way, that they may stand where they imagine they should stand,--in defiance of the warnings of God's servants. They cling with desperate grasp to the garments of their own self-righteousness, lest they should be torn away from them.

But does not God know? Is there not knowledge with the Most High? Our God sees our hearts in a different light from that in which we see them. He is acquainted with our secret thoughts. He searches into the hidden recesses of our nature. He sends answers to our prayers, when we are filled with uneasiness and distress. He gives ear to our inward groanings, and reveals to us the plague spots in our characters, that we may

overcome defects, instead of being overcome by them. When unknown chapters in regard to ourselves are opened before us, the test and the trial come; and the question is, whether or not we will accept the reproof and the counsel of God. Will we cling to our own ideas and plans, and value ourselves more highly than we ought? God knows better than we do what is good for his children; and if they could see their real necessity as he does, they would say that the Lord had dealt most wisely with them. The ways of the Lord are obscure to him who desires to see things in a pleasing light to himself. God can discern the end of his purpose from the beginning; but because the Lord's ways are not man's ways, they appear dark, severe, and painful to our human natures. But God's ways are ways of mercy, and their end is salvation and blessedness.

What shall we do? Shall we bear the message God gives us, or shall we refrain, for fear of offending our brethren? As God's messengers, we cannot falter in the path of duty. Impelled by the Spirit of God, words are spoken, warnings and counsels are given. All unexpectedly the lips were opened, and there was no refraining from speaking the message of God. Reproofs were uttered that we would naturally shrink from giving. A zeal, prompted by the Spirit of God, led us to declare the dangers that threatened the children of God. The servant of the Lord must pursue his work, losing sight of self, without thought of the consequences, exhorting to faithfulness, and urging to repentance. He must show the people their transgression, and the house of Jacob their sins. The Lord has given the word; who can forbear to publish it? The love of Christ has a constraining power; who shall withstand its influence? It is the greatest evidence that God loves his people, that he sends them messages of warning.

This occasion at Fresno was characterized by deep searching of heart. Many confessions were made, and yet the work was far from being thorough. In the afternoon the people met again, and there was a division made in the congregation. The youth went into one room by themselves, and the older members occupied the body of the hall. The meetings were of deep solemnity. The Holy Spirit was moving upon the hearts of the youth. The ordinance of the Lord's supper was to be celebrated in the afternoon, and it was really necessary that the members of the church should have that humility of mind, that contrition of soul, that genuine repentance of sin, which would enable them to appreciate the solemn ceremony they were about to perform; for in this way they would obtain higher views of the plan of salvation, that they might not engage in the celebration of the ordinance which commemorates the death of Christ, without an intelligent knowledge of its significance, and without having an individual faith in the

Son of God as their Saviour. The older members of the church were apparently awakening to realize their deficiency and unworthiness.

The meeting of the church at the celebration of the Lord's supper, was of the deepest interest, and we hope that the manifest grace of God on this occasion will serve to draw the church together in Christ Jesus.

Will these souls who have a knowledge of the truth, detest sin in themselves, as they consider how Jesus suffered to save them from its penalty, and to cleanse them from all iniquity? If we would be happy and consistent Christians, we must be watchful. It is not enough that we do not willfully run into apparent and decided dangers, but we must keep our souls open to the rays of light that are shining from Jesus, that we may not walk in darkness. We must be quick to distinguish between error and perversity, between obedience and truth. We must be ready to resist hasty and unexpected attacks. Will the church at Fresno cherish the light? Will the professed servants of God walk in the light? or will they choose to walk in the sparks of their own kindling? Said Christ, "Walk while ye have the light, lest darkness come upon you." Let us all pray that our eyes may be anointed with divine eyesalve, that we may no longer walk in darkness and uncertainty, but in the light which God has flashed athwart our pathway.

If the Spirit of God is not cherished, and the light he sends is not appreciated, darkness will surely shut in about the soul. Parents and children need the counsel of Heaven. They need a deeper experience than they have ever had before. God's word warns them to shun the enemy's ground. They are not to be entangled in Satan's net, which he has set to catch the souls of men. Shall the Lord's people be asleep, when our adversary, the Devil, is constantly awake and vigilant? We do not know our own hearts. They are deceitful and desperately wicked. We must not cease our self-examination. We must keep self under control, if we would keep our hearts with all diligence, and not make a shipwreck of faith.

There is need of watchmen on the walls of Zion, who will not hold their peace day or night. They should look to God, and free themselves from every earthly entanglement, that they may have power with God, and influence with the people. There is constant danger of the church's becoming cold, and conforming to the habits and practices of the world. Christians are not watchful. They yield to the baleful influences that surround them. They are led captive by Satan at his will. Unless the people of God

watch and pray, spirituality will go out of the heart as water out of a leaky vessel. From the watch-tower of Zion, let us sound a note of alarm. I have wept in secret places over the existing difficulties in the church of Christ. Many are thoughtless, and they disregard the warnings that have been given, and their feet stumble on the dark mountains of unbelief. I have passed many sleepless hours at night, offering prayer to God, crying, "Spare thy people, O Lord, and give not thine heritage to reproach....Wherefore should they say among the people, Where is their God?" When souls in the darkness of error shall call, "Watchman, what of the night?" is there one who sees with heaven-inspired accuracy, the dangers that threaten the souls of men? Can they answer with firm faith, "The morning cometh, and also the night"?

July 10, 1888

### **Closing Labors at Fresno**

The people of God, who have been blessed with great light in regard to the truth for this time, should not forget that they are to be waiting and watching for the coming of their Lord in the clouds of heaven. Let them not forget that they are to put off the works of darkness, and put on the armor of light. Let no man set up his idols of gold, or silver, or lands, and give the service of his heart to this world, and to its interests. There is a mania for speculating in the land pervading both city and country. The old, safe, healthful paths to competence are losing their popularity. The idea of accumulating substantial means by the moderate gains of industry and frugality, is an idea that is scorned by many, as no longer suited to this progressive age.

The desire to engage in speculation, in buying up country and city lots, or anything that promises sudden and exorbitant gains, has reached a fever heat; and mind, and thought, and labor are all directed toward securing all that is possible of the treasures of earth in the shortest possible time. Some of our youth bid fair to be hastened on to ruin, because of this feverish grasping for riches. This desire for gain, opens the door of the heart to the temptations of the enemy. And the temptations that come, are of such an alluring nature, that there are some who cannot resist them. Young men who have held licenses to labor in the cause of God, who have, in times past, been privileged to open the Scriptures to the darkened minds of men, have become engaged in land speculation, and have lost their interest in the work. They are receiving a mold that will not be easily effaced, that the divine impress may be stamped upon their souls. Their actions make it evident that the burden for the salvation of souls has rested very lightly upon them; and unless something shall take hold upon their consciences to arouse them to change their course, I tremble for the future of these young men.

The spirit of gain-getting, of making haste to be rich, of this all-absorbing worldliness, is painfully contradictory to our faith and doctrines. Should the Lord most high be pleased to impart his Holy Spirit, and seek to revive his work, how many would be hungering for the heavenly manna, and thirsting for the waters of life? The church is fast falling into the current of the world, and many will be swept on to death, unless some barrier is erected to stay them in their awful descent. I see there is danger of some



of our brethren saying, as did the foolish rich man, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Many are forgetting that they are God's servants, and are saying, "Tomorrow shall be as this day, and much more abundant." God is looking on your every business transaction. Be on your guard. It is time that deep, earnest thought should be given to laying up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal.

Another danger that threatens the church, is individual independence. There is a manifest disregard of the prayer of Christ, that his brethren should be one, as he and the Father were one. Let the church, to a man, feel its responsibility to preserve harmony of thought and action. Let every member seek to be in accord with the truth, and with the brethren. Let our prayers go forth from unfeigned lips that the union for which our Lord prayed, may be found among his people. All who are united in church capacity, may be of one mind, of one heart, of one judgment, that Satan may not take any fresh advantage of the followers of Christ. We have one faith, one Lord, one God and Father, who is above all, and in you all; then let there be a glorifying of God with one mouth, and one spirit. Where there is union there is strength. United we stand, divided we fall. It is the special, declared plan of the enemy of Christ and man, to break up the church into independent factions. He will seek to lead one after another to arise, filled with his own selfish purposes and plans, and each will strive to carry out the suggestions of the adversary, but the hopes of such will certainly be met with disappointment.

Satan is no indifferent spectator. He exults to see his temptations successful. He loves to see discord and want of harmonious action in the church. We forget so quickly that we are Christ's ambassadors to bear his message to the world. We forget that we are his soldiers, fighting his battles in our enemy's country, and unless we are upon guard, as faithful sentinels, we shall be entrapped by the enemy's stratagems. We must not be ignorant of his devices while we are obeying the orders of our captain, Jesus Christ. We are individually intrusted with the charge of the Lord's household. He has left the hour and moment of his return uncertain and indefinite, but he expects us to be always ready for his return, and has enjoined upon us to watch lest, coming suddenly, he find us sleeping.

Sunday afternoon I spoke in the opera house at Fresno, on the subject of temperance. I presented before the people the necessity of proper home-training in order to keep our children and youth from frequenting the saloon, and places of vice. They are

frequently made drunkards because of the lack on the part of the parents of proper discipline, which would educate them in habits of self-control and temperance. My work has been to try to arouse the moral powers of the mother, that she might realize the greatness of her God-given work. She should carefully educate and train her children in the nurture and admonition of the Lord. "The fear of the Lord is the beginning of wisdom" With God's word for our guide, and God himself for our teacher, we ought to be awake and vigilant in our homes in disciplining our children for usefulness in life. We should study their characters and temperaments, learning perfectly their weaknesses, and strengthening the opposite traits of character. Parents are too fond of ease and pleasure to do the work appointed them of God in their home life. We should not see the terrible state of evil that exists among the youth of today, if they had been properly trained at home. If parents would take up their God-given work, and would teach self-restraint, self denial, and self control to their children, both by precept and example, they would find that while they were seeking to do their duty, so as to meet the approval of God, they would be learning precious lessons in the school of Christ. They would be learning patience, forbearance, love, and meekness; and these are the very lessons that they must teach to their children.

After the moral sensibilities of the parents are aroused, and they take up their neglected work with renewed energy, they should not become discouraged, or allow themselves to be hindered in the work. Too many become weary in well-doing. When they find that it requires taxing effort, and constant self control, and increased grace, as well as knowledge, to meet the unexpected emergencies that arise, they become disheartened, and give up the struggle, and let the enemy of souls have his own way. Day after day, month after month, year after year, the work is to go on, till the character of your child is formed, and the habits established in the right way. You should not give up, and leave your families to drift along in a loose, ungoverned manner. When you take up your duties as a parent, in the strength of God, with a firm determination never to relax your efforts, nor to leave your post of duty, in striving to make your children what God would have them, then God looks down upon you with approbation. He knows that you are doing the best you can, and he will increase your power. He will himself do the part of the work that the mother or father cannot do; he will work with the wise, patient, well-directed efforts of the God-fearing mother. Parents, God does not propose to do the work that he has left for you to do in your home. You must not give up to indolence and be slothful servants, if you would have your children saved from the perils that surround them in the world.

The giant evil of intemperance is doing its baleful work in our land. Satan has his agents everywhere, who are instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own firesides? Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes? This work is not a light, or a small work; but it is a work that will pay. One youth who has been instructed by right home-training, will bring solid timbers into his character-building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. The salvation of one soul is the salvation of many souls.

July 17, 1888

## **The Value of Bible Study**

"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." The word of God is like a treasure-house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the word of God in order to pursue some worldly interest, or to engage in the pleasures of the time. Some trivial affair is made an excuse for ignorance of the Scriptures given by inspiration of God. But anything of an earthly character might better be put off, than this all-important study, that is to make us wise unto eternal life.

My heart aches as I see men,--even those who profess to be looking for Christ's coming,--devoting their time and talents to circulating books that contain nothing concerning the special truths for our time,--books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it to side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth.

Do you pray for the advancement of the truth? Then work for it, and show that your prayers rise from sincere and earnest hearts. God does not work miracles where he has provided means by which the work may be accomplished. Use your time and talents in his service, and he will not fail to work with your efforts. If the farmer fails to plow and sow, God does not work a miracle to undo the results of his neglect. Harvest-time finds his fields barren--there are no sheaves to be reaped, no grain to be garnered. God provided the seed and the soil, the sun and the rain; and if the agriculturist had employed the means that were at his hand, he would have received according to his sowing and his labor.

There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain; the means for an end must be employed, if the desired results are to be attained. Those who make no decided efforts themselves, are not working in harmony with the laws of God. They are not using the provisions of the Heavenly Father, and they can expect nothing but meager returns. The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course.

You who are waiting in idle expectation that God will perform some wonderful miracle to enlighten the world in regard to the truth, I want to ask you if you have employed the means that God has provided for the advancement of his cause? You who pray for light and truth from Heaven, have you studied the Scriptures? Have you desired "the sincere milk of the word," that you may grow thereby? Have you submitted yourselves to the revealed command? "Thou shalt," and "thou shalt not," are definite requirements, and there is no place for idleness in the Christian life. You who mourn your spiritual dearth, do you seek to know and to do the will of God? Are you striving to enter in at the strait gate? There is work, earnest work, to be done for the Master. The evils condemned in God's word, must be overcome. You must individually battle against the world, the flesh, and the Devil. The word of God is called "the sword of the Spirit," and you should become skillful in its use, if you would cut your way through the hosts of opposition and darkness.

Wrench yourself away from hurtful associations. Count the cost of following Jesus, and make it, with a determined purpose to cleanse yourselves from all filthiness of the flesh and spirit. Eternal life is worth your all, and Jesus has said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He who does nothing but wait to be compelled by some supernatural agency, will wait on in lethargy and darkness. God has given his word. God speaks in unmistakable language to your soul. Is not the word of his mouth sufficient to show you your duty, and to urge its fulfillment?

Those who humbly and prayerfully search the Scriptures, to know and to do God's will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, you

must follow the plain word of truth,--feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation. The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.... If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of his requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-laborer with God. You are elected to wear the yoke of Christ,--to bear his burden, to lift his cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown.

The Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose, that is rarely seen in these times. Thousands of men who minister in the pulpit are lacking in essential qualities of mind and character, because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths that are full of rich depths of meaning; and they prefer to go on losing much in every way, rather than to search diligently for the hidden treasure.

The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation. Men are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of God's truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student.

Those who are teaching the most solemn message ever given to the world, should discipline the mind to comprehend its significance. The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful theme. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the judgment. We are not to pervert the word of God to suit our convenience and worldly interest, but to honestly inquire, "What wilt thou have me to do?" "Ye are not your own, for ye are bought with a price." And what a price! Not "with corruptible things, as silver and gold," "but with the precious blood of Christ." When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depth of human woe and temptation, lift up our fallen natures, and make it possible for us to be overcomers,--the sons of God, the heirs of the eternal kingdom. Shall we then allow any consideration of earth to turn us away from the path of truth? Shall we not challenge every doctrine and theory, and put it to the test of God's word?

We should not allow any argument of man's to turn us away from a thorough investigation of Bible truth. The opinions and customs of men are not to be received as of divine authority. God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He sent his only begotten

Son to be our example, and bade us to hear and to follow him. We must not be influenced from the truth as it is in Jesus, because great and professedly good men urge their ideas above the plain statements of the word of God.

The work of Christ is to draw men from the false and spurious, to the true and genuine. "He that followeth me shall not walk in darkness, but shall have the light of life." There is no danger of going into error while we follow in the footsteps of "the light of the world." We are to work the works of Christ. We must engage heart and soul in his service; we must search the word of life, and present it to others. We must educate the people to realize the importance of its teaching, and the danger of deviating from its plain commands.

The Jews were led into error and ruin and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God. A great work is before us,--to lead men to take God's word as the rule of their lives, to make no compromise with tradition and custom, but to walk in all the commandments and ordinances of the Lord.



July 24, 1888

### **How Do We Stand?**

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "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." The solemn question should come home to every member of our churches, How are we standing before God, as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of today? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass.

What is to be done? The True Witness points out the only remedy: "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." Christ will cease to take your name upon his lips in his intercession with the Father, unless there is a decided change in the life and characters of those who have wandered from the living God, and forsaken his service. Jesus declares, "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 spew 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." And yet the case is not altogether beyond remedy. The Mediator has not left them hopeless. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed."

Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached that desperate position described in the parable of the foolish virgins. They slumbered long, until their lamps were gone out,

and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps: for the door was shut, and they were left to outer darkness and despair. But the counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb.

Today let the question come home to the heart of every one who professes the name of Christ, "Dost thou believe in the Son of God?" Not, "Do you admit that Jesus is the Redeemer of the world?" Not to soothe your conscience and the consciences of others by saying, "I believe," and think that is all there is to be done. But do you believe with all your heart that Jesus is your Saviour? Do you bring him into your life, and weave him into your character, until you are one with Christ? Many accept Jesus as an article of belief, but they have no saving faith in him as their sacrifice and Saviour. They have no realization that Christ has died to save them from the penalty of the law which they have transgressed, in order that they may be brought back to loyalty to God. Do you believe that Christ, as your substitute, pays the debt of your transgression? Not, however, that you may continue in sin, but that you may be saved from your sins; that you, through the merits of his righteousness, may be re-instated to the favor of God. Do you know that a holy and just God will accept your efforts to keep his law, through the merits of his own beloved Son who died for your rebellion and sin?

You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that his death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood. The eyes of fallen men may be anointed with the eye-salve of spiritual comprehension, and they may see themselves as they really are,--poor, and miserable, and blind, and naked. They may be brought to realize their need of repentance toward God, and faith toward our Lord Jesus Christ.

The plan of salvation is not appreciated as it should be. It is not discerned or

comprehended. It is made altogether a cheap affair; whereas to unite the human with the divine, required an exertion of Omnipotence. It was necessary that a great condescension should be made on the part of God in behalf of fallen man, who had transgressed the unchangeable law of Jehovah. Christ, by clothing his divinity with humanity, elevates humanity in the scale of moral value to an infinite worth. But what a condescension on the part of God, and on the part of his only begotten Son, who was equal with the Father! All this had to be done because God's law had been transgressed.

So great has been the spiritual blindness of men, that they have sought to make of none effect the word of God. They have declared by their traditions, that the great plan of redemption was devised, in order to abolish, and make of none effect, the law of God; when Calvary is the mighty argument that proves the immutability of the precepts of Jehovah. The fact that God had to give his only begotten Son to die for a race condemned by the law, is sufficient to prove that the law could not be altered one jot or tittle. The professed Christian world is indeed in need of eye-salve, that they may see the character of God and his law. Their prayer should be as was David's of old, "Open thou mine eyes, that I may behold wondrous things out of thy law."

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Has there been a departure from God? then there must be a returning unto him; there must be a doing of the first works; there must be a close examination of the life. The state of the character must be compared with the great moral standard of righteousness. There must be a searching out of the peculiar sins which have been offensive to God, which have dishonored his name, and quenched the light of his Spirit, and killed the first love from the soul. Whether it has been pride, sensuality, or turning the grace of Christ into lasciviousness, it must be thoroughly repented of, and forsaken.

There are many who profess to be Christians, while they are living a sinful, immoral life; but their profession will not cover them in the day of God. There is a large class who trample upon God's law, who break its precepts, and teach others to do the same, terming it a "yoke of bondage;" while with words they exalt Jesus, and talk of being saved by grace. These are the ones who are turning the grace of Christ into lasciviousness. All such teaching has a tendency to enfeeble the moral tone of the religious world, and accounts for the miserable, heartless, outward form that is taking the place of the genuine piety that God desires in his people. How many come under the condemnation of the words of Christ! "I would that thou wert cold or hot. So then

because thou art lukewarm, and neither cold nor hot, I will spew 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."

We are impressed with these words when we hear men who are trampling on the precepts of Heaven, making the claim that they are sanctified and sinless. They make high professions, but they refuse to search the Scriptures, that they may know what is truth. On one occasion a minister was brought to our notice who claimed that he was sinless. He declared that he was inspired by the Holy Ghost; and yet he would not read a word concerning present truth. He said the Lord taught him, and he had no need to depend on the word of life. He affirmed that the agitation of the Sabbath question was bringing men into bondage, rather than into liberty; and that all he wanted was the freedom of Christ,--the blessed faith of Christ. He professed to be filled with Christ. But could we receive the testimony of this man as truth? What is the language of the True Witness? "Thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound? God forbid."

Are not such teachers the pretenders to whom Christ referred when he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." God's will is expressed in his holy law. This is the only correct standard of righteousness, and if a man's character stands in harmony with the Lord's standard, his testimony may be received and relied upon; but if he stands in opposition to the requirements of God, he measures himself and others by his own finite, fallible standard, and may claim as much as does the pope of Rome. In the light of the royal law, his character may be lacking in every essential qualification of purity and righteousness. He has torn down the true detector of sin, and has trampled it in the dust. He claims great spiritual riches,--wants nothing that he has not, and boasts of the grace of Christ, which he has turned into lasciviousness. These characters will multiply, and by smooth words and deceptive speeches will deceive the unwary and those who do not try the professions of men by the great Tester of character.

The world's Redeemer declares, "I have kept my Father's commandments." "I counsel thee," saith the True Witness, "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." Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law," therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ's righteousness. He came not to save men in their sins; but from their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." These utterances are weighty, and should be duly considered. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned [transgressed the law], we make him a liar, and his word is not in us." "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law that we have broken. We need to repent of our transgression, and return to our allegiance to God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Here it is plainly stated that whosoever abideth in Christ will not be a transgressor of the law of God.

"Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." He was manifested to destroy, not the royal law of God, but "the works of the Devil." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God." "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

How bitterly do many of the ministers who stand in the sacred desk denounce the royal law of God, and many of them profess to be wholly sanctified to his service. They are of the class who break the law, and teach others to do the same; but does not Jesus say, "Whosoever shall break one of the least of these commandments and teach men so, he shall be called the least in the kingdom of heaven?" The True Witness presents encouragements to all who are seeking to walk in the path of humble obedience, through faith in his name. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point his followers to his life, his toils, his self-denials, his struggles, and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience. Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that he offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life. "By their fruits ye shall know them," and every church is to bear the test of God's law. Shall we stand before the proving of God?

July 31, 1888

### **Cast Not Away Your Confidence**

We have been looking with joyful expectation for the soon-coming of our Lord in the clouds of heaven. We have not dared to be among the number who said, even in their hearts, "My Lord delayeth his coming;" for upon such, a fearful woe is pronounced. Enoch walked with God, and held communion with him, and God instructed his servant in regard to the second advent of our Lord. Says the inspired word, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The doctrine of Christ's coming was made known at this early date, to the man who walked with God in continual communion. The godly character of this prophet is to represent the state of holiness to which the people of God must attain, who expect to be translated to heaven.

The doctrine of the coming of Jesus was to have a marked effect and influence upon the lives and characters of men, and one of the great teachers, one of the purest examples among men, proclaimed it to the inhabitants of the old world, prior to the flood, and prior to his own translation to heaven. This great event,--the advent of our Lord in all the glory of heaven,--must be brought to the attention of men, and all should live with reference to this,--the day of God that is soon to dawn upon us. The expectation of Christ's coming was to make men fear the Lord, and fear his judgments upon the transgressors of his law. It was to awaken them to a realization of the great sin of rejecting the offers of his mercy.

In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is

God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time. We are not to be surprised beyond measure to see the widespread declension of faith and piety. I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits.

From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty, as oppressive and unendurable. He has denoted it "a yoke of bondage." He has declared that it was impossible for man to keep the precepts of Jehovah. This has been, and still is, the work of Satan. This is the seductive doctrine that devils are seeking to spread throughout the world. "No law" is the cry of the enemy of God. Shall we go over to the side of the great rebel? If we do, it will be our ruin. Shall we make void the law of God, because Satan tells us that we should be more free, and happier, if we would do so? Were Adam and Eve happier, and did they walk in more liberty, when they received and acted upon these suggestions of the evil one?

Shall we say we have been deceived in regard to the doctrine of Christ's near coming? Shall we declare that all our talking of his appearing has been in vain? Shall we say that all our work to make ready a people, prepared for his coming, has been for nought?--Never. We are not to become impatient and fretful, because time still lingers. We are to wait patiently for the work of God to be accomplished. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke"--unto doubts and unbelief, and apostasy?--No, but "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets, and by Christ and



the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those who, having received a knowledge of the truth, apostatize, "sin willfully," transgress the law of God ("for sin is the transgression of the law"),--for such there remaineth no more a sacrifice for sin. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Questioners, doubters, and apostates say to those who have been looking for the appearing of their Lord, "You are false prophets." "You have been telling us for years that it was but a little time until the day of God would break; and it is evident that Christ will not come for many, many more years." Are you not afraid to make such statements? Has not Christ described you in the person of the unfaithful servant who said, "My Lord delayeth his coming," and who began to eat and to drink with the drunken, and to smite his fellow-servants? The inspired word declares, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Now faith is the substance of things hoped for, the evidence of things not seen."

Christ spoke repeatedly of his second coming to the earth. At one time he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." More than eighteen hundred years have passed since he, who spake as never man spake, uttered these words. He who could utter nothing but truth, made this assertion, which implied that the hour was at hand; but the dead are still in their graves. The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons, but we have not lost faith, because the predicted hour has not yet arrived. We work on, trusting, and believing, and waiting, not taking one step backward; but obeying the orders of the Captain of our

salvation, whose command to his people is, "Go forward."

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel, and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus, will respond to the call of the Prince of life. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, only to be obeyed. It is the same voice that said, "Come unto me all ye that labor and are heavy-laden, and I will give you rest,"--the same voice which said, "Thy sins be forgiven thee." All those who have obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them, that voice will mean,--rest, peace, and everlasting life. They will recognize it as the voice of one who has been touched with the feeling of their infirmities.

Shall any one become weary now? Shall any one say, "The city is a great way off"? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?--No; no. God lives and reigns. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Give up our faith? lose our confidence? become impatient?--No; no. We will not think of such a thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

The Christian is represented by the figure of the earth, which drinks in the rain that comes upon it, and brings forth fruit to the one who dresses and cares for it. The follower of Christ is to gather sap and nourishment from the living Vine. He is to produce fruit to the glory of God. The Lord requires that every plant in his garden should be thrifty, and bear fruit in abundance,--some thirty, some sixty, and some an hundred fold. We are not to be satisfied with momentary flashes of light; but we are

constantly to seek for the illumination of the Spirit of God. It is our privilege to study the word of truth, and to obey it. We are not safe unless we are often found before God, offering up, in faith, fervent and effectual prayers. We must draw water from the wells of salvation. We may raise the soul from its common earthliness into a heavenly atmosphere which will purify, elevate, and refine it for the paradise of God. Those who keep the commandments of God, have a right to appropriate the rich promises that he has given.

Well may the children of God be filled with hope and courage, with joy and rapture, as they contemplate the things which God has prepared for them that love him. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy"? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the 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. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Was Christ a false prophet when he uttered these words? More than eighteen hundred years have passed since John heard this great truth, and the Lord has not yet come to reign. But shall we give up looking for his appearance? Shall we say, "My Lord delayeth his coming"? See how the specifications of the prophecies have been and are fulfilling. Let us lift up our heads and rejoice; for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people, to stand in the day of final reckoning and judgment?

August 7, 1888

## **Are You Lightbearers?**

The disciples of Christ are required to represent their Lord to the world. They have been set as torch-bearers on the road to heaven. The light is not given to any soul to be put under a bushel, or under the bed; but to be put on a candlestick, that it may give light to all that are in the house. If we are neglecting any duty, or shrinking from any responsibility, or avoiding any position of trust for which the Lord has qualified and called us, we are not letting our light so shine that men, seeing our good works, may glorify the Father which is in heaven. We should every one be active and enterprising in trading with the talents which God has given to us. We must work in faith. We must not allow doubts to cloud the mind. We must not allow our attention to be drawn from Jesus to our surroundings.

The lower lights must be kept burning. Jesus is the great light which lights every man that comes into the world. All heaven is interested in the conflict that is going on in this world between truth and error, light and darkness. The great Source of all light is constantly shining, and those who will catch his rays, and will reflect them upon others will be light-bearers in this darkened world. We are not pleasing God when we permit our minds to dwell upon our imperfections, mourning constantly over our condition, with our eyes directed continually upon our mistakes and errors. Come to Jesus; he is the light of the world. Take hold of his strength by faith, and make peace with him. Shall you talk of your weakness?--No; no; for that pleases the enemy. Dwell upon the great help that has been provided for you in Jesus, your Redeemer.

If we would dwell in the light, we must abide in the presence of Jesus. "He that followeth me shall not walk in darkness, but shall have the light of life." In all our business meetings, as well as our social and religious meetings, we want Jesus by our side as a guide and counselor. There will be no tendency to lightness where the presence of the Saviour is felt and recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel.

Could our eyes but be opened, we would behold the angels of heaven in our

assemblies. Could we but realize this, there would be no desire to hold to our own opinions upon little and unimportant points, which so often retard the progress of the meeting and the work. If there was more real praying done, if there was more solemn consideration given to weighty and mighty matters, the tone of our business meetings would be changed, and elevated. All would feel that the assembly had met to lay plans for the future advancement of the work, and that the aim and object of the work is only to save souls.

There is nothing in this world that is of so much value as the human soul, and in planning for the work, nothing should be done hastily, or in an indifferent manner. Each one of those assembled should feel that he must give the matters discussed the careful thought and prayer demanded by the subject that has called the meeting together. The responsibility of dealing with human minds is no small responsibility. The soul of man has been purchased by the infinite price of the blood of the Son of God; and should any one lose sight of the sacredness of every movement that is made for the salvation of souls?

All that we do, and all that we say is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standard must be high; our minds must be elevated. There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. Here is an opportunity for individuals to develop inordinate self-confidence. They have never learned in the school of Christ, of the precious and all-important lessons of becoming meek and lowly of heart. There is nothing harder for those who possess strong wills to do, than to give up their own way, and submit to the judgment of others. It is difficult for such to become teachable, gentle, and easy to be entreated.

In our business meetings it is important that hours of precious time should not be consumed by debating little points that are of small consequence. How does Jesus, our Counselor, whom we have invited to be present at these meetings, look upon these things? If there is that love among brethren that will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others. In these important meetings, it is our duty to study daily and hourly, how we may answer the prayer of Christ, that his disciples may be one, as he and the Father are one. Precious

lessons may be learned by keeping our Saviour's prayer before the mind, and by acting our part to fulfill his desire.

In our business connection with the work of God, and in handling sacred things, we cannot be too careful to keep the standard high, reverencing sacred things; and never, for an instant, should the word of God be used deceitfully, to carry a point which we are anxious to see succeed. Honor, integrity, and truth must be preserved at any cost to self. Our very thought, word, and action, should be subject to the will and mind of Christ. Levity is not appropriate in meetings where the solemn work and word of God are under consideration. Let every one consider that he is in the presence of Christ. The prayer has been offered that Christ shall preside in the assembly and impart his wisdom, his grace, and righteousness. Is it consistent to take a course that will be grievous to his Spirit, and contrary to his work? Let us bear in mind that Jesus is in the midst. Then there will be no levity, jesting, or lightness. An elevating, controlling influence from the Spirit of God, will pervade the assembly. Unfaltering truth, as a counselor, will be beside every one who is truly interested in the welfare of the cause. There will be manifested that wisdom which is from above, that is first pure, then peaceable, full of mercy and good fruits, which cannot err. In all the plans and decisions, there will be that charity that "seeketh not her own," which is "not easily provoked," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Jesus, then the judgment will not be one-sided and warped, so that there can be no dispassionate and righteous decisions.

The habit of petty criticism should not be indulged in; for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. The Judge of all the earth is transferring everything to the courts above. "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." In all our religious life, God should be in our thoughts; for he is a silent witness to every action of our lives. We should ever be careful that we may not grieve the Spirit of God. We need special help from Heaven, and God is more than willing to give the grace we need, if we ask him in humility and faith. We may be in close relationship with our Heavenly Father.

While Jesus was talking to the people, his mother and his brethren stood without, desiring to speak with him; and one told Jesus. And "he said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." If we are doing the will of God, we are counted as the brethren and sisters of our Master. We are to remember this in our daily life. We are to be in harmony with God, but at enmity with Satan. There is too much fellowship with the prince of darkness. It is not natural for us to bruise Satan under our feet; but we are to close our hearts to the temptations of the evil one, and to open them to the bright beams of the Sun of Righteousness. We are to press toward the mark for the prize of our high calling, exerting every God-given power, that we may be overcomers. We must be constantly drawing nigh to God. We must talk of Jesus, expressing his love in a devoted life of entire consecration to his service. The more we dwell upon the purity of the character of Christ, the more we shall desire to become like him, and thus we shall be brought nearer to him. The more we behold his loveliness, the more we shall reflect his divine image.

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." The more exalted opinion we have of ourselves, the less need shall we feel of Jesus. True goodness never exalts self; but the self-righteous are always reaching out for the honor and praise of men. They have set up a false standard, and have too high an opinion of themselves. All who fall upon the rock, and are broken, Christ shall build up in true purity and holiness. We should be grateful every moment of our lives, for such a compassionate Redeemer. True humility will lead us to know our sins, and to confess them. It will lead us to accept Jesus, as the only one who can forgive our sins, and who can cleanse us from all unrighteousness.

While we can have only humble views of self, as we behold the purity and completeness of the character of our Redeemer, still God is not well pleased to have his followers bowed down in sadness and gloom. His arm is mighty to save, his grace is strong to deliver. He would have us wear a cheerful face, and bear hearts full of rejoicing. But we are not to indulge in jesting and joking, and in trifling conversation. For "as he which has called you is holy, so be ye holy in all manner of conversation." The sharper the assaults of the enemy, the nearer will Jesus draw, and the more will his

grace be bestowed upon us. In place of yielding to discouragements, and gathering about us the gloom of unbelief, we should take advantage of our high privilege, and come into the sunshine of the presence of the Lord. We should ever press forward to meet a higher standard of excellence in our life and deportment.

Every time you are called upon to meet temptation, it is your duty to obtain a victory through the grace of Christ; and when you endure temptation in the strength of Christ, you are a conqueror. Cease worrying, and begin to count up your blessings and privileges. Your temper will be tried. Your patience will be tested. Prayer alone, and earnest faith, will bring you through these things like a Christian. We are in the school of Christ. We are to be disciplined and trained, until our characters shall become Christlike. We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we are not to be discouraged. Pray more fervently. Believe more fully, and try again with more steadfastness to grow into the likeness of your Lord. As we distrust our own power, we shall trust the power of our Redeemer, and we shall praise God who is the health of our countenance.

We are to talk of heavenly things. Our conversation must be holy. We must train our minds to dwell upon pure and holy thoughts. When the enemy thrusts into our souls his subtle doubts and temptations, we are to close the door quickly, and dispel the influence of his suggestion, by repeating the Scripture. Jesus met and overpowered Satan with, "It is written." Speak forth the promises of God. Talk of the wondrous love that he has manifested toward fallen man. Dwell upon the theme of salvation.

The enemy of our souls is constantly seeking to urge upon us his temptations. He would have us weave self into all that we do. It is his delight, to have us demerit others, and find fault with the brethren. May God help us to bring the love of Jesus into our religion. We shall have help, when we feel our weakness, and when we ask God for his strength. He has invited us to come to him with all our burdens, and to cast our care upon Him who cares for us. Will we obey this gracious invitation? Will we lay our burdens down at the feet of our compassionate Lord? Many act as though they had been to Jesus, and that he had refused to help them. In this you dishonor your Saviour. If, after you pray to the Lord concerning your anxieties, you gather up the old troubles, and go forth fretting and complaining, you do not glorify the God you profess to serve.



Is not God our Father? Has he not told us that he loves us? Has he not given his promise, that he will in nowise cast out, but that he will give us help in every time of need, if we ask him for his grace? Why not accept the help that he has so freely and generously offered? Let us show forth the praises of Him who has called us out of darkness into his marvelous light. When tempted to speak that which will lead to levity, remember the injunction, "Be ye holy in all manner of conversation." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit."

We are now in the workshop of God, to be hewed, and squared, and chiseled, and polished for the heavenly building. All our preparation for heaven must be completed here. When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of his glorious body; but there will not be a moral change wrought in us then. At that time, those who have endured the work of the Master-builder, and have been hewed and squared and polished, will come together into that glorious temple, each in his place, without the sound of ax or hammer. The work of preparation will be close and trying to our natural hearts; but it is the only way that has been provided by the God of wisdom, whereby we may become living stones in his great spiritual and eternal temple.

August 14, 1888

## **The Duty of Brethren**

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Our duty as brethren, who have been made partakers of the grace of Christ, is here presented before us. We are exhorted to watch, and see where we can build up one another in the most holy faith. We are not to rest contented because we love Jesus. Our duties and opportunities do not end here; for we are to help others on in the way of salvation. If we are not letting our light shine upon the pathway of our brethren and associates, we are depriving them of heaven's enlightenment. God has given us light, and he requires that it should be reflected upon others, that our course of action may aid others to a better life. We are not to live for self alone, exerting a selfish influence; but we are to stand ready always to help those who have been overtaken in a fault, or have fallen into error. When an individual stumbles into darkness, it is the duty of those who are spiritual to restore such an one in the spirit of meekness, considering lest they also be tempted.

You are not to shut yourselves up to yourselves, and be content because you have been blessed with a knowledge of the truth. Who brought the truth to you? Who showed the light of the word of God to you? God has not given you his light to be placed under a bushel. I have read of an expedition that was sent out in search of Sir John Franklin. Brave men left their homes, and wandered about in the North seas, suffering privation, hunger, cold, and distress. And what was it all for?--Merely for the honor of discovering the dead bodies of the explorers, or, if possible, to rescue some of the party from the terrible death that must surely come upon them, unless help should reach them in time. If they could but save one man from perishing, they would count their suffering well paid for. This was done at the sacrifice of all their comfort and happiness. Think of this, and then consider how little we are willing to sacrifice for the salvation of the precious souls around us. We are not compelled to go away from home, on a long and tedious

journey, to save the life of a perishing mortal. At our very doors, all about us, on every side, there are souls to be saved, souls perishing,--men and women dying without hope, without God,--and yet we feel unconcerned, virtually saying by our actions, if not by our words, "Am I my brother's keeper"? These men who lost their lives in trying to save others are eulogized by the world as heroes and martyrs. How should we who have the prospect of eternal life before us feel, if we do make little sacrifices that God requires of us, for the salvation of the souls of men?

Our duty is plainly marked out before us. We should work perseveringly, at home and abroad. We are to open the Scriptures to our children, and lead them to the light, that they may have the knowledge of God, become doers of the word, and be fitted up for everlasting life in the kingdom of heaven. We are not to train them for this life only, but for that life which will run parallel with the life of God. If men will run such risks, and make such sacrifices for the sake of discovering the lifeless remains of their fellow-creatures, how much more should we venture, to save souls for Jesus and heaven! How much more in earnest should we be, that our children shall secure a fitness for the eternal world! Why are we who profess to believe the solemn, sacred truth, so careless about this matter? Why should we not be in earnest to warn, and entreat, and bring the souls of men to behold the Lamb of God that takes away the sins of the world? When we see a soul desponding, and discouraged, and ready to give up the truth and fall by the way, we should go to him, and in earnest love tell him the story of the cross, and point him to the sufferings of the Man of Calvary. This is the work that God requires of us; for we are to love one another as Christ has loved us. And if we would estimate the depths of his love, we must look to the cross, for he loved us while we were yet sinners, and gave himself for us.

If we can bring one soul to Christ, and that soul shall overcome, and be saved to reign with Jesus through the ceaseless ages of eternity, what a work we shall have wrought! A soul is of priceless worth in the sight of God, for he says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Souls that take the yoke of Jesus upon them, are precious. I beseech you to take his yoke upon you; it will not weigh you down, nor crush you to the earth. He says, "My yoke is easy, and my burden is light." The yoke you have placed upon your own neck is a galling yoke, but it is not the yoke of the meek and lowly Jesus.

He says, "Make straight paths for your feet." What must we do to make straight

paths for our feet? We must speak no unkind word, either at home or abroad; we must be gentle and considerate toward all. We cannot be fretful and impatient, and still be Christians; for a fretful, impatient spirit is not the Spirit of Christ. With such a spirit, you are making crooked paths, and some one else will follow you; and so you are not only making crooked paths for your own feet, but for the feet of others. You ask how shall you perfect a Christian character? Look to the life of Jesus. He is your pattern. See what kind of spirit he manifested, and endeavor to show the same in your daily life and conversation. Make just such paths as he made. You are to follow him, that you may know that "his going forth is prepared as the morning." His path is a most precious path in which to walk.

If a brother does you a wrong, you are not to retaliate by doing him a wrong. If you have done him a wrong, you must go to him, and ask him to forgive you. You must not let an injury to your brother remain unrepented of, and unforgiven, for even one night. You must say, "I will get this out of the way. I will have harmony between my soul and my brother's." In pursuing this course, you are giving others an example. If there is any one backslidden from God, how anxious we should be that he might forsake his evil ways, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon! If we see a brother stumble, it is our first duty to seek to set his feet in the path of life again. We should let the love of Jesus into the soul. We must be merciful to all around us, for to the merciful, God will be merciful; but those who judge and condemn others, will be judged by the Judge of all the earth. God wants parents and their families to come to the foot of the cross. The settled peace of Jesus should abide with every member of the family: If Jesus comes into your home, he will say, "Peace be unto you;" but he cannot come into your house if you are scolding, and fretting, and finding fault with one another. What says the word?--"Follow peace with all men, and holiness, without which no man shall see the Lord."

Now this is what is meant by following peace with all men. If you are slighted by any one, you are to follow peace by not rising up against it. Remember that you are the child of God, you are his servant. Just say, "I will be right with God. I will put away everything that interposes between my soul and God." What is holiness? It is willing, whole-hearted service to your Redeemer. You are to be a representative of God in this world. God wants you to take your religion right along with you into your business relations. At every turn, you should remember that you are a representative of Christ. Ask your Heavenly Father to give you strength to flee from evil, that you may not fall

under temptation, and become a captive of Satan. Seek God for perfection of Christian character, that your every act may be a sermon; and when you come to worship before God, your conscience will not condemn you. You will reveal Christ in your conversation and actions. You will long to speak words of comfort to weary souls.

If you will try to suppress every evil thought through the day, then the angels of God will come and dwell with you. These angels are beings that excel in strength. You remember how the angel came to the sepulcher, and the Roman soldiers fell like dead men before the glory of his countenance; and if one angel could work with such power, how would it have been if all the angels that are with us here, had been present? The angels are with us every day, to guard and protect us from the assaults of the enemy.

See that your life is hid with Christ in God, and you will be filled with the most precious assurance that you are a child of Heaven. If you keep Christ before you day by day, and hour by hour, and moment by moment, you will be trying to exemplify his character; and when you come where the brethren are, you will not be desponding and repining, but you will say, "I love the Lord; I am so glad that Jesus died for me." You will be able to talk of heaven and the eternal reward. The present truth will be the theme of your thoughts and words. Your soul will be full of love, and that love will flow out to others, refreshing them every day. Christ will be in you a "well of water springing up into everlasting life."

Let us turn to our text once more: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Religion is not merely to govern our actions on the Sabbath day, it is to be an every-day work. It is to go out into the world to be a living example to your friends and associates. It is to bring the love of God into your family, and to teach true religion to your children. You are to impress their minds with the fact that you are training them for the kingdom of heaven. Let the name of Jesus be a familiar household word. You yourself do not want to fall behind, nor do you want to leave your children in the path of darkness.

Parents, if you would have your little ones kind and gentle, you must be kind. If you want them to be courteous, you must be courteous. You must undertake the great task of training yourselves and your households for that kingdom where all is order and peace. If you let your children have their own way, they will not become fitted for

heaven at all; for Satan will come in, and control the mind. You must have regulations to govern your homes, and the children must be taught to respect them. Your work should not stop at your own house. You do not want your neighbors to perish. You may say, "My neighbors do not care about heavenly things." Is that any reason why you should have nothing to say to them of Jesus and the truth? If our Lord had treated us in this way, we should have perished in our sins. He came to us, and labored arduously to bring us back to the Father's house. You are to pursue such a course that your neighbors will know that you are Christ's child. It is not right to let them live aloof from you. You are to go to them, and bring the light to their homes.

"Lest any root of bitterness springing up trouble you." If you do not have the grace of God in your hearts, the root of bitterness will spring up in you, and many will be defiled. When you feel that some one has done you an injury, you say, "I will let him alone, and have nothing more to do with him." Is not this the way you feel about the matter? But do you let him alone? The first thing you do is to tell it to some one else. Now this is what the Bible calls a root of bitterness. You tell your trouble to every one but Jesus, and the reason that you do this, is because you do not feel clear in your conscience, so, of course, you do not want to tell it to your Saviour.

Let the precious plant of love spring up in your hearts. When your neighbor tries to injure you, return good for evil. Do all in your power to please and help him, and you will soon see the hardness melted from his heart, if it is possible for it to be overcome at all. We are to manifest the love that Jesus has manifested, that we may be known and read of all men, as not of the world, but of the Father. Seek God with humiliation of soul, for the forgiveness of your sins. Go to your brother against whom you have had feelings of enmity, and say, "I want all variance to cease." God has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Take your brother right by the hand, and ask him to forgive you. It will not hurt you to get down on your knees, if necessary to do so. Get all the roots of bitterness out of the way. Have all these feelings blotted out by hearty confession one to another. Do not be satisfied with a sort of general confession. Come right to the point. Let the blood of Jesus cancel your wrongs in the Book of Life. You want to be set free, that you may perfect holiness in the fear to God.

August 21, 1888

## **The Book of Books**

The study of the Bible will give strength to the intellect. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The question has often been asked me, "Should the Bible become the important book in our schools?" It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners. It is an endowment of God that should awaken in every heart the most sincere gratitude; for it is the revelation of God to man.

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures, will be found to be men and women who exert an elevating influence. In searching for the heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained. The Bible was for a time excluded from our schools, and Satan found a rich field, in which he worked with marvelous rapidity, and gathered a harvest to his liking.

The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the world could make

them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. The Bible contains just that quality of food that the Christian needs, in order that he may grow strong in spirit and intellect. The searching of all books of philosophy and science, cannot do for the mind and morals, what the Bible can do, if it is studied and practiced. Through the study of the Bible, converse is held with patriarchs and prophets. The truth is clothed in elevated language, which exerts a fascinating power over the mind; the thought is lifted up from the things of earth, and brought to contemplate the glory of the future immortal life. What wisdom of man can compare with the grandeur of the revelation of God? Finite man, who knows not God, may seek to lessen the value of the Scriptures, and may bury the truth beneath the supposed knowledge of science.

Those who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. There is a boasted wisdom of men, that is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness." Those who have only this wisdom, need to become fools in their own estimation. The greatest ignorance that now curses the human race, is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's determined plan to so engage and absorb the mind, that God's great guide book shall not be the Book of books, and that the sinner may not be led from the path of transgression to the path of obedience.

The Bible is not exalted to its place, and yet of what infinite importance it is to the souls of men. In searching its pages, we move through scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own dear Son! Let every student of the Scriptures contemplate this great fact, and he will not come from such a contemplation without being elevated, purified, and ennobled.

The Bible is a book which discloses the principles of right and truth. It contains



whatever is needful for the saving of the soul, and at the same time, it is adapted to strengthen and discipline the mind. If used as a text book in our schools, it will be found far more effective than any other book in the world, in guiding wisely in the affairs of this life, as well as in aiding the soul up the ladder of progress which reaches to heaven. God cares for us as intellectual beings, and he has given us his word as a lamp to our feet and a light to our pathway. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word that will accomplish the result that is designed by Heaven, but the truth revealed in the word of God must find an entrance into the heart, if the good intended is obtained.

The best educated in the sciences are not always the most effective instruments for God's use. There are many who find themselves laid aside, and those who have had fewer advantages of obtaining knowledge of books, taking their places, because the latter have a knowledge of practical things that is essential to the uses of every-day life; while those who consider themselves learned, often cease to be learners, are self-sufficient, and above being taught, even by Jesus, who was the greatest teacher the world ever knew. Those who have grown and expanded, whose reasoning faculties have been improved by deep searching of the Scriptures, that they may know the will of God, will come into positions of usefulness; for the word of God has had an entrance into their life and character. It must do its peculiar work, even to the piercing asunder of the joints and marrow, and discerning the thoughts and intents of the heart. God's word is to become the nourishment by which the Christian must grow strong, in spirit and in intellect, that he may battle for truth and righteousness.

Why is it that our youth, and even those of maturer years, are so easily led into temptation and sin?--It is because the word of God is not studied and meditated upon as it should be. If it were appreciated, there would be an inward rectitude, a strength of spirit, that would resist the temptations of Satan to do evil. A firm, decided will-power is not brought into the life and character, because the sacred instruction of God is not made the study, and the subject of meditation. There is not the effort put forth that there should be, to associate the mind with pure, holy thoughts, and to divert it from what is impure and untrue. There is not the choosing of the better part, the sitting at the feet of Jesus, as did Mary, to learn the most sacred lessons of the divine Teacher, that they may be laid up in the heart, and practiced in the daily life. Meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen.

God will not accept one of us who is belittling his powers in lustful, earthly, debasement, by thought, or word, or action. Heaven is a pure and holy place, where none can enter unless they are refined, spiritualized, cleansed, and purified. There is a work for us to do for ourselves, and we shall be capable of doing it only by drawing strength from Jesus. We should make the Bible our study above every other book; we should love it, and obey it as the voice of God. We are to see and to understand his restrictions and requirements, "thou shalt," and "thou shalt not," and realize the true meaning of the word of God.

When God's word is made the man of our counsel, and we search the Scriptures for light, angels of heaven come near to impress the mind, and enlighten the understanding, so that it can truly be said, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is no marvel that there is not more heavenly-mindedness shown among the youth who profess Christianity, when there is so little attention given to the word of God. The divine counsels are not heeded; the admonitions are not obeyed; grace and heavenly wisdom are not sought, that past sins may be avoided, and every taint of corruption be cleansed from the character. David's prayer was, "Make me to understand the way of thy precepts; so shall I talk of thy wonderful works."

If the minds of our youth, as well as those of more mature age, were directed aright when associated together, their conversation would be upon exalted themes. When the mind is pure, and the thoughts elevated by the truth of God, the words will be of the same character, "like apples of gold in pictures of silver." But with the present understanding, with the present practices, with the low standard which even professed Christians are content to reach, the conversation is cheap and profitless. It is "of the earth, earthy," and savors not of the truth, or of heaven, and does not come up even to the standard of the more cultured class of worldlings. When Christ and heaven are the themes of contemplation, the conversation will give evidence of the fact. The speech will be seasoned with grace, and the speaker will show that he has been obtaining an education in the school of the divine Teacher. Says the psalmist, "I have chosen the way of truth: thy judgments have I laid before me." He treasured the word of God. It found an entrance to his understanding, not to be disregarded; but to be practiced in his life.

Unless the sacred word is appreciated, it will not be obeyed as a sure, and safe, and precious text book. Every besetting sin must be put away. Warfare must be waged

against it until it is overcome. The Lord will work with your efforts. As finite, sinful man works out his own salvation with fear and trembling, it is God who works in him, to will and to do of his own good pleasure. But God will not work without the cooperation of man. He must exercise his powers to the very utmost; he must place himself as an apt, willing student in the school of Christ; and as he accepts the grace that is freely offered to him, the presence of Christ in the thought and in the heart will give him decision of purpose, to lay aside every weight of sin, that the heart may be filled with all the fullness of God, and of his love.

The students of our schools should consider that, through the contemplation of sin, the sure result has followed, and their God-given faculties have been weakened and unfitted for moral advancement, because they have been misapplied. There are many who admit this as the truth. They have cherished pride and self-conceit, until these evil traits of character have become a ruling power, controlling their desires and inclinations. While they have had a form of godliness, and have performed many acts of self-righteousness, there has been no real heart change. They have not brought their life practices into definite and close measurement with the great standard of righteousness, the law of God. Should they critically compare their life with this standard, they could not but feel that they were deficient, sin-sick, and in need of a physician. They can only understand the depth to which they have fallen, by beholding the infinite sacrifice that has been made by Jesus Christ, to lift them out of their degradation.

There are but few who have an appreciation of the grievous character of sin, and who comprehend the greatness of the ruin that has resulted from the transgression of God's law. By examining the wonderful plan of redemption to restore the sinner to the moral image of God, we see that the only means for man's deliverance was wrought out by the self-sacrifice, and the unparalleled condescension and love of the Son of God. He alone had the strength to fight the battles with the great adversary of God and man, and, as our substitute and surety, he has given power to those who lay hold of him by faith, to become victors in his name, and through his merits.

We can see in the cross of Calvary what it has cost the Son of God to bring salvation to a fallen race. As the sacrifice in behalf of man was complete, so the restoration of man from the defilement of sin must be thorough and complete. The law of God has been given to us, that we may have rules to govern our conduct. There is no act of wickedness that the law will excuse; there is no unrighteousness that will escape

its condemnation. The life of Christ is a perfect fulfillment of every precept of this law. He says, "I have kept my Father's commandments." The knowledge of the law would condemn the sinner, and crush hope from his breast, if he did not see Jesus as his substitute and surety, ready to pardon his transgression, and to forgive his sin. When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord, by obedience to the ten commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul.

There will be an effort made on the part of many pretended friends of education to divorce religion from the sciences, in our schools. They would spare no pains or expense to impart secular knowledge; but they would not mingle with it a knowledge of what God has revealed as constituting perfection of character. And yet a training in the truth of God would develop the mind, and impart secular knowledge as well; for the very foundation of true education is in the fear of the Lord. Says the psalmist, "The fear of the Lord is the beginning of wisdom." The living oracles of God reveal the deceptions of the father of lies. Who of our youth can know anything of what is truth, in comparison with error, unless they are acquainted with the Scriptures? The simplicity of true godliness must be brought into the education of our young people, if they are to have divine knowledge to escape the corruptions that are in the world through lust. Those who are truly the followers of Christ, will not serve God only when it is in accordance with their inclination, but, as well, when it involves self-denial and cross-bearing. The earnest counsel given by the apostle Paul to Timothy, that he might not fail in doing his duty, should be set before the youth of today: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Besetting sins must be battled with, and overcome. Objectionable traits of character, whether hereditary or cultivated, should be taken up separately, and compared with the great rule of righteousness; and in the light reflected from the word of God, they should be firmly resisted and overcome, through the strength of Christ. "Follow peace with all men, and holiness, without which no man shall see the Lord."

Day by day, and hour by hour, there must be a vigorous process of self-denial and of sanctification going on within; and then the outward works will testify that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but it comes to expand the mind, and to inspire it to search for truth, as for

hidden treasure; and the knowledge of God's will advances the work of sanctification. There is a heaven, and O, how earnestly we should strive to reach it. I appeal to the students of our schools and college, to believe in Jesus as your Saviour. Believe that he is ready to help you by his grace, when you come to him in sincerity. You must fight the good fight of faith. You must be wrestlers for the crown of life. Strive, for the grasp of Satan is upon you; and if you do not wrench yourselves from him, you will be palsied and ruined. The foe is on the right hand, and on the left, before you, and behind you; and you must trample him under your feet. Strive, for there is a crown to be won. Strive, for if you win not the crown, you lose everything in this life and in the future life. Strive, but let it be in the strength of your risen Saviour.

Will the students of our schools study, and endeavor to copy the life and character of Him who came down from heaven to show them what they must be, if they would enter the kingdom of God? I have borne you a message of the near coming of the Son of God in the clouds of heaven, with power and great glory. I have not presented before you any definite time, but have repeated to you the injunction of Christ himself, to watch unto prayer, "for in such an hour as ye think not, the Son of man cometh." The warning has come echoing down the ages to our time, "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."

August 28, 1888

## **The Need of Love**

Jesus came down from heaven to reflect his light upon a world that was hardened and corrupted with sin. He clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might become rich. He was not appreciated by those he came to save. He was scorned and rejected of men. He suffered ignominy and reproach, and at last was nailed to the cruel cross, that he might rescue man from his impenitence and hardness of heart. He reached down to the very depths of human woe and degradation, that he might lift fallen man to a place of joy and purity. He loved us, even unto death, and he says, "Love one another, as I have loved you... By this shall all men know that ye are my disciples, if ye have love one to another."

O how much there is of human exaltation! How much there is of human pride, of selfish thoughts, of cruel feelings, that do not savor of Christ! Can we not get free from this harsh, dictatorial spirit, that has made us look upon one another with suspicion and distrust? Can we not let the tender, winning love of Jesus take possession of our hearts, that it may flow out in refreshing streams to others? The command is, "Strengthen ye the weak hands, and confirm the feeble knees." When we look upon each others' faces, how do we know but it is for the last time? Let us cherish love one for another.

Says the apostle, "If there be therefore any consolation in Christ, if any comfort of love, ... if any bowels and mercies, fulfill ye my joy, that ye be like-minded." This does not teach that we should sacrifice our principles of truth in order to be charitable; but that we should not be unkind, uncourteous, harsh, and rough to those that are around us. We should not push any away from us, but we should bind them to our hearts with the tenderest words of love. Have we not allowed serious faults to mar our characters? Have we not been greatly wanting in that gentle thoughtfulness and love that is required of the child of God? Who of us can plead guiltless? We need to learn to think more highly of others, and less of self.

There are many who seem to find satisfaction in dwelling upon the errors of others. They feel, when a brother's faults are revealed and reprov'd, that their own faults, in contrast, are not so great, and will not be the subject of disapproval. This is the

spirit of Satan. He is represented as standing before the throne, acting as an accuser of the brethren. He presents before God the sins that his people are committing, seeking to excuse his own sin, and hoping that God will not pardon the guilty, for whom Christ has died. But the converting power of God comes down to us who profess his name, as a pledge of his willingness to pardon and receive the soul that is truly penitent.

Those who exult over others, because they have been reprov'd, have the spirit of the self-righteous Pharisee. He thanked God that he was not like other men. He stood in the temple praising himself, while he belittled the character of others; and yet God knew his proud heart. The publican stood afar off. He was humbled with a deep sense of his own unworthiness. He had such a realization of his weakness, and infirmity, and sin, that he dared not lift up his eyes to heaven; but smote upon his breast and cried, "God be merciful to me a sinner." Yet he went down to his house justified, rather than the other. O that we might have the same spirit of self-distrust, the same realization of our utter unworthiness. Shall we not let the grace of Christ come into our souls, that we may go down to our house justified?

Said Jesus, "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." The reason there is so little real rest and settled peace of heart, is because there is such supreme love of self. Self is mingled with all that we do. We must have less of self and more of Jesus. If we could stand before the judgment seat of Christ, and hear what is said of us, what a different estimate would we hear of our characters than we give ourselves. We must fall on the Rock and be broken, that it may be none of self, and all of Jesus.

There is need of good home religion, that a saving influence may be exerted in our families. Let us learn to be missionaries within the walls of our own homes, by being tender, compassionate, gentle, and obliging toward the dear ones around the fireside. In many homes there is great need of the spirit of love. The words that are spoken are too often like the pitiless hail, that beats down the tender plant, whereas they should be like the dew and the showers, that fall to refresh and revive. Work in your own vineyard, and cultivate the spirit of love. Do not be so very zealous about the outside work, until there is seen in your hearts and homes a teachable, Christ-like spirit, which will shed blessings upon all within the reach of its power.

Jesus loves us, and we should be so imbued with his love, that others will feel its

influence when they enter our homes. Where the spirit of love dwells, it permeates the entire household, and the bitter, harsh, and passionate words are all restrained. Open the door of your hearts and houses, fathers and mothers. Let Jesus come in. Let him abide with you. Then you can bring him to church with you; and wherever you go, you will be like lamps, trimmed and burning, shedding rays of light on all around you, whether in the world, or in the privacy of your own homes. Each one of you would be in favor with God. If Jesus were abiding in every home, the church would feel the refreshing of the presence of the Lord. There is labor to be done for the wandering ones. But it will not do to argue with them. When I try to labor with such, and they seek for a controversy, I do not answer them back. I tell them I have not come to argue, but to talk of the love of God to us, and to find out how they are standing in this, the hour of his judgment. I seek to speak words of faith and hope; to take away the unbelief that is leading them away from Jesus.

The question with each one of us should be, "How do I stand in spiritual things?" Brethren, do you feel the power of present truth upon your hearts, sanctifying your lives and characters? Are you winning souls to God? When you see one fall in his weakness by the way, do you hasten to him, to strengthen and help him? Do you bow down and plead with God in behalf of his soul? It is said that at one time an infidel came to argue the question of his unbelief with Mr. Moody. The evangelist said to the unbeliever, "Let us pray before we talk of these matters;" and they bowed down, and while Mr. Moody prayed, God changed the man's heart. It was God that wrought where argument would have failed. Let us work upon this plan, and pray for one another, bringing one another right into the presence of God by living faith. The Lord knows all the thoughts and feelings of the heart; and how easily he can melt us, how his spirit, like a fire, can subdue the flinty heart, and, like a hammer, can break the rock into pieces! How he can fill the soul with love and tenderness! How he can give us the graces of his Spirit, and fit us to go in and out, in laboring for souls! This power should be felt in the church today, and it would be felt, if we would but take heed to the doctrines and instructions of Christ. And when Jesus shall come in unto you, he will sweetly say, "Peace be unto you." He will not give such peace as the world gives; but the peace that passes all understanding. And with the peace of Christ in you, when you see a brother falling away, you will be enabled to say just the right thing at the right time. You will be a skillful workman, that need not be ashamed.

God has set a price on the souls of men. He says, "I will make a man more



precious than fine gold; even a man than the golden wedge of Ophir." Now if a man is so precious in the sight of God, how should he stand in the estimation of his fellow men? Is Jesus ashamed of us today, because we are so far from representing him to the world? Is he ashamed to call us brethren, because we are seeking our own glory, instead of the glory of God? God has done so much for us. What are we doing for Christ, and for each other?

O, put away the harsh and critical speech. Do not excuse yourself upon the ground that it is natural for you to speak in a certain way. Never say, "It is my way to be rough and outspoken," and deem that that is reason enough why you may indulge in the habit. Rend your heart, and not your garment, and turn unto the Lord. Seek to show your love for those for whom Christ has died. And when the righteous nation that keeps the truth, marches in, may you be among that victorious company that shall stand before the great white throne, ascribing salvation unto God, and to the Lamb. You may all have the privilege of standing with that blood-washed throng who have overcome through the blood of the Lamb and by the word of their testimony. How your heart will bound with joy, as you hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

If you do not work the works of Christ, there will be those who will rise up in that decisive day to condemn you. The psalmist asks, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." When any one comes to you with a tale about your neighbor, you should refuse to hear it. You should say to him, "Have you spoken of this matter to the individual concerned?" If he has not done so, tell him he should obey the Bible rule, and go first to his brother, and tell him his fault privately, and in love. If the directions of God were carried out, the flood-gates of gossip would be closed.

When your brethren and neighbors come in to see you, talk of the wonderful love of Jesus. Rejoice in his intercession for lost man. Tell your friends of the love that you have for their souls, because they are the purchase of the blood of Christ. God forbid that we should make the pathway of other weary travelers harder by magnifying their errors, and by sitting in judgment upon their actions. God help us, that we may speak words of comfort and hope and courage to cheer the life of the lonely, and discouraged,

and erring. Let us be like-minded one toward another, and not differ in opinion, merely for the sake of being on the opposite side from our brother. Throw all the sunlight you possibly can, into the pathway of others. It will be dark enough for them, even if you do this; for Satan presses his darkness upon every soul. Let the beams of the Sun of Righteousness shine upon your fellow-pilgrims, that they may rejoice in the Lord. This you can do in your home missionary work, in your neighborhood missionary work, and in your church missionary work. Let your light shine forth in such clear, steady rays, that no man may stand up in the judgment, and say, "Why did not you tell me about this truth? Why did you not care for my soul? Why did you love the world and its amusements so much, that you impressed me with the thought that they could not be wrong? Why did you not walk in the path cast up for the ransomed of the Lord to walk in, and make straight paths for your feet? You knew that we were in darkness, and your crooked steps have led us on into utter ruin."

O may God help us! There is only a little time left for us to prepare for the eternal world. If you have wronged any one, you should go right to him, and take him by the hand, and say, "I am sorry I have injured you, by thought, or word, or act." Heaven would look with approval upon such a scene. We want all this dry, cold Phariseism broken down. We want the spirit and power of God to work with our efforts in the Sabbath-school, in the church, in the offices of publication, in our institutions of learning, and in our sanitariums. We want the abiding presence of Jesus with every individual member of our churches.

As humble, faithful soldiers of Jesus Christ, you are to stand in the world, breasting its opposition,--a little remnant to clear the King's highway. You want to exert such an influence that men will be drawn to give their heart's affections to God, and to take the requisite steps in faith, repentance, conversion, and baptism. It is not enough to be familiar with the arguments of the truth alone. You must meet the people through the life that is in Jesus. Your work will be made wholly successful, if Jesus is abiding with you; for he has said, "Without me, ye can do nothing."

Jesus stands knocking,--knocking at the door of your hearts,--and yet, for all this, some say continually, "I cannot find him." Why not? He says, "I stand here knocking. Why do you not open the door, and say, Come in, dear Lord?" I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find him whose presence I desire so much. Open the door now, and empty the

soul-temple of the buyers and sellers, and invite the Lord to come in. Say to him, "I will love thee with all my soul. I will work the works of righteousness. I will obey the law of God." Then you will feel the peaceful presence of Jesus. May God help you, that at last you may sing the conqueror's song, have your robe washed and made white in the blood of the Lamb, wave the palm branch in your hand, and strike the golden harp before the throne of God, with all those who have gotten the everlasting victory.

September 4, 1888

### **"In Demonstration of the Spirit"**

Text: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

We want to obtain the same experience as had the inspired apostle. He does not disparage the human understanding. Every jot of ability is necessary in the work of the ministry, but all the capability that is in your possession should be sanctified, "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Two great forces are united. Through living faith, divine influences are combined with human effort. It is by this co-operation of man with God, that we become laborers together with him.

Those who labor in word and doctrine, are not to be novices. The word of God gives directions for their course. The Bible is in our hands, and the task of searching for a knowledge of the truth as it is in Jesus, is appointed us. It is at the peril of our souls, that we neglect the duty of searching for the truth, as for hidden treasures. We are not safe when we are content to float along with the current, believing because some one else believes. The questions of truth that are submitted to us, are of vital interest, in contrast with the idle traditions that are sustained by human authority and church pretension; and we must, through fervent prayer and deep and earnest research, become established and settled, rooted and grounded in the faith, and know, each for himself, that we have the truth. If we are thus established, we shall not depart from the faith when tested and tried, as some have done. Those who put their trust in God, and not in human effort, will be sustained under fierce temptation and trial, and will come forth from the conflict with firm faith and unshaken confidence. Their words will not be the enticing words of men's wisdom, but they will be words spoken in the demonstration of the Spirit and the power of God. If the works of the ambassadors of Christ are wrought in God, they will not be elated by praise from human lips; neither will they be depressed because they think they are not appreciated. Their work is to learn what is the mind of God, that they may show themselves approved unto God.

There can be no greater peril to the souls of those who profess to believe the truth, than to cease their research for light and knowledge from the Scriptures. God has put the truth into our hands; and with faithful, thoughtful, prayerful study, and with the counsel of God-fearing teachers, we may become able in the exposition of the word of truth. You are to pray, and search for the truth on every point of faith and doctrine. You will be brought before critical, opposing councils. You will be tried for your faith, and you will want to know that you have good ground for every point of doctrine. God enjoins upon all men to search the Scriptures; but how doubly important is this injunction to those who teach the word to others. There will be apostasies from our own ranks, because men and women, even those who are teachers of the truth, have not brought the truth into their lives; and have not become sanctified through it. They have no living connection with God; and so slight is their hold upon the doctrine for the present time, that when trials come upon them, they depart from the faith, thinking that error is preferable to the truth. There should be most fervent, earnest work done in our several Conferences. Unconsecrated, unconverted men, who attempt to open the Scriptures to others, men whose lives and characters do not correspond with their teachings, will be a curse rather than a blessing to the cause. They present arguments in their own human wisdom, but they do not speak in the demonstration of the Spirit and of power. They hold the truth in unrighteousness.

In order to have prosperous Conferences, there must be in the several churches, laborers who are consecrated to God, having pure hearts and clean hands,--laborers who have purified their souls by obedience to the truth, and are vessels of honor, fitted for the use of the Master. The heavenly unction comes upon men unseen, to quicken those who love and fear God, and to make them powerful in the word of God. All heaven is interested in the work of saving souls, and if the teacher of Bible truth will seek the Lord, the promise is given he "shall find." If he asks, he shall receive. If he knocks, it shall be opened unto him. There is no excuse for any one's being destitute of divine help. There is no reason why any one should be stumbling upon the dark mountains of unbelief. The word of God is pledged in his abundant promises; and if we fail, the responsibility rests upon us individually, who have accepted the solemn position that makes us a mouth-piece for God; for the promises are made upon plainly stated conditions; and if we perish, we have no one to blame but ourselves.

We must depart from all iniquity. We must accept the invitation and come to Christ and learn in his school; for we cannot become efficient teachers, unless we learn

daily from the great Teacher. We must bruise Satan under our feet. We must lay hold on eternal life. The forgiveness of sin is promised to him who repents, and the crown of life will be given to him who is faithful unto the end. In order to receive an increase of spiritual grace, we must improve wisely what we already have. If we would be found without spot before the throne of God, we must keep ourselves unspotted from the world.

Faith and works must go hand in hand, but either alone is dead. The whole work of God in the human soul is accomplished through the cooperation of the divine Spirit with the effort of humanity. "Without me," says Christ, "ye can do nothing." There are many Christless sermons preached, which are wholly destitute of the power and Spirit of God. The speaker may please the ear; but his words do not impress the soul. God will work through humble men, who love and fear him, and who will not ascribe the glory to themselves; but will give all the praise of their being a light in the world to the Source of all light. O, for less of self, and more of Jesus! It is human pride and self-confidence, mingled with human depravity, that has enfeebled the churches, until they are sickly, and ready to die.

The ministers of these churches need to be converted. They need divine wisdom to take the place of human wisdom. The church may have divine enlightenment. The Lord God and the Lamb must be its light; for no church can live by its own light, or by sparks of its own kindling. It may be that the mechanical working of the church is like well-adjusted machinery, and this is as it should be; for it is necessary to have order and discipline; but it is not right to let everything stop at this point, and to rest satisfied while destitute of the power of vital godliness. Light must come from God to the people, as the word is preached in demonstration of the Spirit and with power. The members of the church must diffuse their derived glory all around them; for they cannot retain the light, unless they reflect its bright and heavenly evidences upon the pathway of others. The bitterest woe will be pronounced upon false shepherds, and upon those who profess to walk in the light of divine truth, and yet make themselves centers to absorb all the God-given rays, resting satisfied in the knowledge that they possess, and making no effort to enlighten others. The parable which our Lord has given, condemning the faithless servant who hid his Lord's money, condemns every member of the church who is not making a right use of his ability to communicate light and truth to others. Those who do not let the light which God has given them, shine upon the darkened pathway of others, are traitors to their Lord, and a burden to the church. They make it manifest that

they do not care for the salvation of others, but only for themselves. Those who have had precious opportunities and privileges, and who possess talents, which they will not use in the service of God, will finally lay them all at the feet of Satan, to be employed as he shall direct. They will become receptacles of darkness, of whom it is written, "If the light that is in thee be darkness, how great is that darkness!"

In the time of Christ, and in the days of the apostles, there were unfaithful disciples, who were led from the truth,--some through love of the world, others through love of approbation,--who deemed that their superior ability was not appreciated as it should be, by their brethren in the church. And there were still others who were led away through lasciviousness. This last sin was existing in the church in the days of Paul, and he made vigorous battle upon it, that it might be destroyed from the midst of the early Christians. Some who may have been looked upon as special lights in the church and in the world, may cease to shine, and become bodies of darkness. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." If one star goes out in darkness, another will fill its place.

We may learn the truth of the Bible by living up to all the light that we have, in doing the will of God; or we may do as many others are doing, darken and pervert our belief, and corrupt our faith by disobedience. Men turn away from God's great moral standard of righteousness, and try to doubt that it is "holy, and just, and good." They want liberty to sin, and at length they come to doubt that the claims of the law are binding. Because their carnal hearts desire to transgress its precepts, the law of God has become to them a yoke of bondage. Such may, after some disappointment, return to the truth; but they will leave it again, for their hearts are not thoroughly changed. The most useful men in the world have not been the exalted, self-sufficient ones, who have been praised and petted by society; but those who have walked humbly with God, who have been unassuming in manner and guileless in conversation, who have given all the glory to God, not taking any of it to themselves, are the ones who have exerted the most decided and healthful influence upon the church. When they stand before the people, as a mouth-piece for God, everything around them is forgotten. Their words come forth in the demonstration of the Spirit and with power. They exert their God-given ability to set things in order in the church, whether it makes them friends or foes. When straight, solemn testimony is needed, in rebuking sin and iniquity, even though it be in those of high position, they will not hold their peace, but will heed the instruction of the God of truth, when he commands, "Cry aloud, spare not, lift up thy voice like a trumpet, and

show my people their transgressions, and the house of Jacob their sins." They will stand as faithful watchmen upon the walls of Zion,--not to hide sin, not to flatter the wrongdoer, not to obtain the sympathy of their brethren, but to meet the approval of God. They will not suppress one syllable of truth that should be brought out, in reproof, or warning, or in vindication of the righteousness of the oppressed, in order to gain the favor and influence of any one. In a crisis, they will not be found in a neutral position, but they will stand firmly on the side of righteousness and truth, even when it is difficult to take this position; and to maintain it may imperil their prosperity, and deprive them of the friendship of those whom they love.

Self has been petted and favored altogether too much. Those who should have been unselfish and uncorrupted, have permitted self to wield a controlling influence over their lives. O that our ministering brethren would copy the model! O that they would learn in the school of Christ, lessons of the Master's meekness and lowliness of heart! If the eye were single to the glory of God, the Lord would bless them with his Spirit and power, and it would not then be their ruin. There is great need of the sanctification that comes through obedience to the truth. All resistance of God, all departures from virtue and truth, pervert the faith as well as the morals, while conformity to God's revealed will always increases faith and knowledge. "If any man will do his will, he shall know of the doctrine, whether it be of God." Those who are workers together with God, must be men of blameless habits, and most unambitious pretensions. Their highest ambition must be, to be found sons of God, and partakers of the divine nature. It was for the glory of God that the excellent treasure of his truth was committed to earthen vessels. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." No one should enter the ministry until he clearly understands his own faith, so that he can give an intelligent answer to any man that asketh the reason of his hope. It is his privilege, as well as his duty, to believe in a near and present Saviour,--one who is by our side, in our hearts. His presence is far more efficacious than the most eloquent sermons, and it is our right to expect that he will be with us in seasons of worship, for he promised when he commissioned his disciples to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," that "where two or three are gathered together in my name, there am I in the midst of them," and added, "Lo, I am with you alway, even unto the end of the world."

It is the presence of Jesus that is needed in our assemblies, to make the preaching



of the word effectual to the salvation of souls. Preaching, in itself, has no natural power to renew the heart, and yet this is the object of preaching. It is the divine influence accompanying the word, that brings souls in penitence to the foot of the cross. O that Christ's ambassadors would feel their need of Jesus, that their preaching might not be in vain, nor their ministry unsuccessful. When the minister hears the voice of the great Shepherd saying, "Lo, I am with you alway," he works as if in the presence of Jesus; and out of weakness he is made strong. The word becomes quick and powerful, and, in proportion as faith appreciates the divine presence, and honors it, and trusts it, the preaching is in the demonstration of the Spirit and with power.

If we hide self in Jesus, if we lift up and exalt the Saviour, if we take no credit to ourselves, the preaching will not be in the wisdom of man, but in the power of God. Jesus, the world's Redeemer, will be presented before the people as the one who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them." "We have an advocate with the Father, Jesus Christ, the righteous." Then let us do those things that are pleasing in his sight. Let us come in full assurance of faith. Let us draw from the heavenly store-house, and present to the people things new and old, giving to every man his portion of meat in due season; "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

September 11, 1888

### **The Work of the Minister**

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: 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."

Who was so capable of giving the very best instruction to Timothy as was Paul, his father in the gospel? This instruction was to be kept in trust by Timothy, to be committed to faithful men, who should be able to teach others also; and, in this way, it was to be brought down the line, to our time. It was by a miracle that Paul had been called to the apostleship of Jesus Christ, and he became a zealous worker for the Master. The light which flashed along his pathway from the Source of all light, entered his heart, and converted his understanding. Like Heaven's light, it was inextinguishable. The deepest waters of trouble could not quench it.

A more hearty, persevering, energetic disciple of Jesus Christ than was Paul, has never been upon the earth. He counted all things but loss, for the excellency of the knowledge of Christ. He had one aim before him, and that was, that from his lips should go forth the tidings of redemption to perishing souls, that they might be brought into acquaintance with the Redeemer of the world. His whole soul was wrapped up in Jesus, and in the light of truth received from the Source of all light. This light must be carefully cherished. As he gave his last commission to Timothy to teach others also, that nothing of the divine instruction should be lost, he left him his example in faith. The apostle had carefully guarded himself, that he should not betray any murmuring, or make any appeal to his own sympathies. But, for the benefit of those who should follow Christ, he was determined to leave an example worthy of imitation. He was continually "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of

the throne of God." This knowledge in his experience he committed to Timothy, that it might be committed by him to others. He desired that Timothy should heartily believe, and carefully meditate upon the sufferings, the crucifixion, and the resurrection, of Christ, and find in the mission of Jesus sufficient support under all trials in the Christian life, that he might be able to endure all for Christ's sake. For if the Master of the house had to suffer trial and persecution, shall not they of his household? Is the servant above his Lord? When Timothy should suffer trouble as an evil-doer because he testified of the mission, the sufferings, the crucifixion, the resurrection, and the ascension of Christ, he was to remember that Paul, his father in the gospel, had been a partaker with Christ in his sufferings, because he was a believer in him, and a doer of his words. Timothy was not to be surprised if he received the same treatment as had his father in the gospel.

But the apostle Paul was rejoiced that the gospel was not bound. The power of persecution may hinder or restrain the efforts of the minister; but it cannot hinder the operation of the word of truth upon hearts and consciences. Paul may be bound, he may be a prisoner in chains, but the word of God cannot be bound. It will accomplish the work whereunto it is sent, and human forces cannot prevent it. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself." The condition on the part of the believer, if he is dead with Christ, is that he have his life hid with Christ in God. He must steadfastly believe the truth, and walk humbly before God, in the light that he gives, without turning away, or falling from the holy commandment delivered unto him. He must believe God. He must rest in his word with that confidence and strength of faith, that makes him willing to suffer the loss of all things for Christ's sake. His character, his life course, must be a living testimony to the faithful improvement of talent received from God. He must have an experience and a knowledge in the things of God. His conversation must be in heaven; and while he is engaging in communion with God, he must hold intercourse with men, and shine as a light in the world.

If we believe not, it will not make of none effect the word of God; for if we deny him, he will also deny us. God's word is faithful; and how terrible will be the situation of the man whom Christ shall disown at last. God's threatenings of judgment and of wrath, will just as surely be fulfilled, as will his promises. Neither one nor the other will fail. If we are false to Christ, if we dishonor him by doing works that are contrary to the character of Christ, we deny him, and put him to an open shame. Especially is this the

case, when men who have been set apart for the work of the gospel, give up their allegiance to the cause of truth. Those who have been put in trust of the gospel, should be of the excellent of the earth, that they may be able to impart blessing of the highest order to those with whom they come in contact. Although there are many who preach the oracles of God, there are some among them who are not made better by the truth which they preach. The law of God is on their lips, but it has not been written upon their hearts. After a time, if they are not sanctified by the truth, they will develop the fact,-- they will work the works of unrighteousness. The development of those who are not of the truth, will become of more frequent occurrence, as we near the close of time. Many will show that they are not one with Christ, that they are not dead to the world, that they may live with him; and frequent will be the apostasies of men who have occupied responsible positions. To be dead with Christ, means to be dead to all sin,--dead to the pleasures, the enjoyments, the profits, the honors, of the world; and, if we are partakers of Christ's self-denial and suffering, we shall lose nothing by it, for we shall be partakers with him of his glory. It is at the peril of our souls that we prove unfaithful.

"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." The ministers of Christ are in constant danger. They are to put their brethren in mind of the things which they already know. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." Satan is constantly at work to divert the mind with earthly things, that the truth may lose its force upon the heart; and then there will be no progress, no advancement from light and knowledge, to greater light and knowledge. Unless the followers of Christ are constantly stirred up to practice the truth, they will not be sanctified through it. Questions, speculations, and matters of no vital importance will occupy the mind, and become the subject of conversation, and then there will be caviling and striving about words, and presenting of different opinions, concerning points that are not vital or essential. Those who listened to the present truth in the days of Paul did as do the men of today. They would get up questions, presenting various ideas and opinions of men, and bring the mind of the minister from the important work of preaching the main truths of the gospel, to settle their disputes. The laborer for God must be wise enough to see the design of the enemy, and to refuse to be misled and diverted. The conversion of the souls of his hearers, must be the burden of his work, and he must keep out of controversy, and preach the word of God.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth. This was the effect in the days of Paul, and we see that it has been the same in our own time. It shakes the confidence of those already partially convinced, and it turns away others who are waiting for some excuse for rejecting the truth. The less the preacher shall multiply words of his own, the more distinct and clear will be the living utterances of God. Let your words be few. Let God speak. Let the plain, "Thus saith the Lord" settle all controversies. If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy.

Men of ability have devoted a life-time of study and prayer to the searching of the Scriptures, and yet not one half of the Bible has been fully explored; and all parts of it will never be fully comprehended until Christ shall open its wonderful mysteries in the future life. There is much to be unravelled, much that human minds can never harmonize. There are many themes that might seem of special importance to the minds of one class, that to another class would appear in an altogether different light. Satan will seek to create argument upon different points that might better remain unmentioned. A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon-coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention.

The work of the minister must be approved of God. He must live and work as in his sight, having an eye single to his glory. He must study, watch, pray, and search the Scriptures; and practical godliness must appear in his life. God requires that his hired

servants shall be workmen of the highest order. They must take pains with their work; for it is bearing the inspection of God; and the work of every day is registered, with the manner in which it has been done, in the books of heaven. With God's employed servants there should be industry, careful study, and painstaking effort, that the work shall not be done in a negligent, unskillful, and unfaithful manner. The laborers cannot meet the mind of God, unless they go on from strength to strength. They have, as God's workmen, business to do with God; and if the work, coming from their hand, cannot bear the approval of God, they will be under his displeasure.

What is the work of the minister of the gospel? It is to rightly divide the word of truth; not to invent a new gospel, but to rightly divide the gospel already committed to them. They cannot rely upon old sermons to present to their congregations; for these set discourses may not be appropriate to meet the occasion, or the wants of the people. There are subjects that are sadly neglected, that should be largely dwelt upon. The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in his condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and the fearfulness of the malediction of his Father, because of man's transgression of his law; for the Saviour was found in fashion as a man. Describe, if human language can, the humiliation of the Son of God, and think not that you have reached the climax, when you see him exchanging the throne of light and glory which he had with the Father, for humanity. He came forth from heaven to earth; and while on earth, he bore the curse of God as surety for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. "And being made in fashion as a man, he humbled himself, and became obedient unto death;" but the manner of his death was an astonishment to the universe; for it was even the death of the cross. Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as his nature was more exalted, and pure, and holy than that of the sinful race for whom he suffered. He was the majesty of heaven, he was equal with the Father, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and

seek to learn the meekness and lowliness of Jesus!

The deepest joy of the heart springs from the deepest humiliation. Let not one of us make the mistake that will prove fatal to the Christian life, and evade the demands of duty, because we may see others doing so. We must take counsel of God, and build up a strong, symmetrical character, by meeting the demands of truth and duty, and by shirking no responsibilities that come to us. Peace comes when the conflict has been met and sustained, through the help and power obtained from Jesus Christ. The constant surrender of the will to God, brings conquests in the spiritual life. We must not be overcome with Satan's specious temptations. We must war against them, if we would gain the prize of perfect peace. This peace is not the peace that the world giveth, but the peace of Christ. The most precious promises of God are to be claimed, and held fast, by the exercise of faith. The gifts of Him who has all power in heaven and in earth, are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before him as his own words; and you will receive fullness of joy.

September 18, 1888

### **A Lesson of Faith**

In his sermon on the mount, Christ taught his disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. The divine Teacher said to his followers: "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. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?"

The Saviour pointed his followers to the birds of the air, as they warbled their carols of praise, unencumbered with thoughts of care; for "they sow not, neither do they reap," and yet the great Father provides for their needs. He asks, "Are ye not much better than they?" Those who profess to be the children of God dishonor their Heavenly Father when they manifest unbelief. The great Provider for man and beast opens his hand, and supplies all his creatures. The birds of the air are not beneath his notice. He does not drop the food into their bills, but he makes provision for their needs. They must exert themselves to gather the grains he has scattered for them. They must prepare the material for their little nests. They must feed their young. They go forth singing, to their labor; for "your Heavenly Father feedeth them." "Are ye not much better than they?" Are not ye, as intelligent, spiritual worshipers, of more value than the fowls of the air? Will not the Author of man's being, the Preserver of his life, the One who formed him in his own divine image, provide for his necessities, if he but trust in him?

Christ pointed his disciples to the flowers of the field, growing in rich profusion,



and glowing in the simple loveliness which the Heavenly Father had given them, as an expression of his love to man. He exclaimed, "Consider the lilies of the field, how they grow." The beauty and simplicity of these natural flowers far outrivalled the splendor of Solomon. The most gorgeous attire produced by the skill of art, cannot bear comparison with the natural grace and radiant beauty of the flowers of God's creation. And yet they are cut down in a day. Jesus asked, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith."

If God, the divine artist, gives to the simple flowers, that perish in a day, their delicate and varied colors, how much greater care will he have for those who are created in his own image? He gave his only begotten Son to come to earth and redeem man, because he loved him; "and he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" God is our Creator, and we are the work of his hands. He formed man out of the dust of the ground, and he sustains him from moment to moment, and from hour to hour. "In him we live, and move, and have our being."

While men should see that no bounty of providence is needlessly wasted, a parsimonious, acquisitive spirit will have to be overcome. This disposition will lead to overreaching and unjust dealing, which is an abhorrence in the sight of God. Christians should not allow themselves to be troubled with anxious care as to the necessities of life. If men love and obey God, and do their part, God will provide for all their wants. Although your living may have to be obtained by the sweat of your brow, you are not to distrust God; for in the great plan of his providence, he will supply your need from day to day. This lesson of Christ's is a rebuke to the anxious thoughts, the perplexities and doubts, of the faithless heart. No man can add one cubit to his stature, no matter how solicitous he may be to do so. It is no less unreasonable to be troubled about the morrow and its needs. Do your duty, and trust in God; for he knows of what things you have need.

The power of God is manifested in the beating of the heart, in the action of the lungs, and in the living currents that circulate through the thousand different channels of the body. We are indebted to him for every moment of existence, and for all the comforts of life. The powers and abilities that elevate man above the lower creation, are the endowment of the Creator. He loads us with his benefits. We are indebted to him for

the food we eat, the water we drink, the clothes, we wear, the air we breathe. Without his special providence, the air would be filled with pestilence and poison. He is a bountiful benefactor and preserver. The sun which shines upon the earth, and glorifies all nature, the weird, solemn radiance of the moon, the glories of the firmament, spangled with brilliant stars, the showers that refresh the land, and cause vegetation to flourish, the precious things of nature in all their varied richness, the lofty trees, the shrubs and plants, the waving grain, the blue sky, the green earth, the changes of day and night, the renewing seasons, all speak to man of his Creator's love. He has linked us to himself by all these tokens in heaven and in earth. He watches over us with more tenderness than does a mother over an afflicted child. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

We are bound to the Lord by the strongest ties, and the manifestation of our Father's love should call forth the most filial affection and the most ardent gratitude. The laws of God have their foundation in the most immutable rectitude, and are so framed that they will promote the happiness of those who keep them. God is our master; we are his servants, and all his commandments are mercy and truth. God is a friend in perplexity and affliction, a protector in distress, a preserver in the thousand dangers that are all unseen to us. He is our instructor, and in him is the source of all wisdom. He has declared, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He is our God, and he spared not his own Son, that we might be redeemed from all iniquity.

In the lesson of faith that Christ taught on the mount, are revealed the principles of true religion. Religion brings man into personal relation with God, but not exclusively; for the principles of heaven are to be lived out, that they may help and bless humanity. A true child of God will love him with all his heart, and his neighbor as himself. He will have an interest for his fellow-men. True religion is the work of grace upon the heart, that causes the life to flow out in good works, like a fountain fed from living streams. Religion does not consist merely in meditation and prayer. The Christian's light is displayed in good works, and is thus recognized by others. Religion is not to be divorced from the business life. It is to pervade and sanctify its engagements and enterprises. If a man is truly connected with God and heaven, the spirit that dwells in heaven will influence all his words and actions. He will glorify God in his works, and will lead others to honor him.

While the shepherds were watching their flocks on the hills of Bethlehem, the angels of heaven visited them; and while the humble worker for God is pursuing his employment, they stand by his side to note in what manner the work is done, and to see if larger responsibilities may be safely intrusted to his hands. If the work is slighted, the fact is recorded. Every act of overreaching, every wrong done to our neighbor, every imperfection, is registered against them in the books of heaven.

As we deal with our fellow-men in petty dishonesty, or in more daring fraud, so will we deal with God. Men who persist in a course of dishonesty will carry out their principles until they cheat their own souls, and lose heaven and eternal life. They will sacrifice honor and religion for a small worldly advantage. There are such men right in our own ranks, and they will have to experience what it is to be born again, or they cannot see the kingdom of God. Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, "wanting" is written in the records.

Says Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Treasures are those things which engross the mind, and absorb the attention, to the exclusion of God and the truth. The love of money, which prompts the acquisition of earthly treasure, was the ruling passion in the Jewish age. High and eternal considerations were made subordinate to the considerations of securing earthly wealth and influence. Worldliness usurped the place of God and religion in the soul. Avaricious greed for wealth exerted such a fascinating, bewitching influence over the life, that it resulted in perverting the nobility, and corrupting the humanity of men, until they were drowned in perdition. Our Saviour gave a decided warning against hoarding up the treasures of earth.

All branches of business, all manner of employments, are under the eye of God; and every Christian has been given ability to do something in the cause of the Master. Whether engaged in business in the field, in the warehouse, or in the counting-room, men will be held responsible to God for the wise and honest employment of their talents. They are just as accountable to God for their work, as the minister who labors in word and doctrine is for his. If men acquire property in a manner that is not approved by the word of God, they obtain it at a sacrifice of the principles of honesty. An inordinate desire for gain will lead even the professed followers of Christ into imitation of the customs of the world. They will be influenced to dishonor their religion, by

overreaching in trade, oppressing the widow and the orphan, and turning away the stranger from his right.

Property that is treasured up upon the earth will prove only a curse, but if it is devoted to the upbuilding of the cause of truth, that God may be honored, and that souls may be saved, it will not prove a curse, but a blessing. Means are necessary to the furtherance of every good cause; and as some men have been endowed with more ability to acquire wealth than have others, they should put out their talents to the exchangers, that the Lord may receive his own, with usury, at his appearing. But no man can be justified before God in doing one act that is covetous and dishonest, in order to gain any amount of wealth. There is, however, a large class who do not deal dishonestly, and who still profess to be followers of the dear Redeemer. They claim to be representatives of Christ, but, in character, they represent the worst and greatest enemy of our Lord.

If the Christian world had sacredly cherished the instruction of Christ, and had heeded his injunction, "Lay not up for yourselves treasures upon earth," how different would be the condition of the world at the present time. Avarice, extortion, and crime, are fast turning the earth into a second Sodom, and preparing it for the avenging wrath of God. Jesus foresaw all this, and wished to save his followers from the insane passion of making haste to be rich, of hoarding up wealth, and he said, "Lay not up for yourselves treasures upon earth."

Those who acquire means for the purpose of doing good, feeling while they use it, that they are only stewards to whom it has been intrusted, are not endangering their salvation. God will, through his providence, open ways whereby his cause may be sustained, and souls may be saved. Those who are ready and willing to invest in the cause of God, will be blessed in their efforts to acquire money. God created the source of wealth. He gave the sunshine, and the dew, and the rain, and caused vegetation to flourish. He blessed men with mental and physical ability, and qualified them to acquire property, so that his cause might be sustained by his professed children. The needy are all around us, and God is glorified, when the poor and the afflicted are aided and comforted. It is no sin to acquire and control property as stewards for God, holding it only until he shall require it for the necessities of his work.

"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." Here is portrayed the value of eternal riches, in contrast with the treasures of earth. If the purpose and aim of your life is to lay up treasure in heaven, you will be lifted above the base, sordid, demoralizing influence of an inordinate desire to obtain wealth in this life. Laying up treasure in heaven will give nobility to the character; it will strengthen benevolence, encourage mercy; cultivate sympathy, brotherly kindness, and charity. It will unite the soul of man with Christ, by links that can never be broken. You may lay up for yourselves treasure in heaven by being rich in good works,--rich in imperishable and spiritual things.

The instruction is to "lay up for yourselves treasure in heaven." It is for our own interest, that we secure heavenly riches. God is not benefited by our benevolence. The cattle upon a thousand hills are his. "The earth is the Lord's and the fullness thereof." But in using the gifts that he has intrusted to our care for the salvation of souls, we transfer our wealth to the treasury of heaven. When we are seeking the glory of God, and hastening unto the day of God, we are co-laborers with Christ, and our joy is not a base and fleeting emotion; but it is the joy of our Lord. We are elevated above the corroding, perplexing cares of this frail fickle world.

While we are in this world, we are subject to losses and disappointments. Thieves break through and steal; moth and rust corrupt; fire and storm sweep away our possessions. How many have become insane over the loss of their bank deposits, or their failure in business! How many have devoted life and soul to acquiring wealth, but were not rich toward God; and when adversity came upon them, and their possessions were swept away, they had nothing laid up in heaven. They had lost all,--both temporal and eternal riches. In despair and cowardice, they have taken their own lives, and put an end to the opportunities and privileges that had been purchased for them at an infinite cost to the Son of God. He died, that their souls might be redeemed, elevated, ennobled, cleansed by his blood, and fitted for an immortal life. But all was lost because they persisted in laying up for themselves treasures upon earth. Everything that is laid up upon earth may be swept away in a moment; but nothing can disturb the treasure that is laid up in heaven.

"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!" If the physical

and mental organs are in a healthy condition, and the man is equally balanced, his judgment will be sound. With a discerning eye, he will be enabled to see the value of heavenly and eternal things. If the eye of the mind beholds the excellence of the mystery of godliness, the advantage of spiritual riches over worldly riches, the whole body will be full of light. If the imagination is perverted by the fascination of earthly pomp and splendor, until gain seems godliness, the whole body will be full of darkness. When the powers of the mind are concentrated upon the treasures of earth, they are debased and belittled. The Saviour makes more plain the results of covetousness on heart and soul, when he calls the condition of such a person "darkness." When the eye is blinded by desires for worldly treasure, the value of eternal treasure cannot be discerned. It was this fearful darkness that wrapped the Jews in stubborn unbelief, making it impossible for them to appreciate the character and mission of Him who came to save them from their sins. Worldly riches, bigotry, and pride made their eye evil, and they could see nothing in the Redeemer of the world that was desirable, because they were filled with darkness and unbelief. Virtue can never be related to avarice; self-indulgence, love of luxury, and greed of gain, can never be united with supreme love of God; but "if thine eye be single, thy whole body shall be full of light."

September 25, 1888

### **Marrying and Giving in Marriage**

The testimony of Noah, in regard to the judgments that were to fall upon the antediluvian world, was not received by the people as the message of God. The servant of God gave to the transgressors of the law of Jehovah, a warning which announced that in one hundred and twenty years the world would be destroyed by a flood. His warning was scoffed at, ridiculed, and rejected. The preacher of righteousness was proclaimed to be an ignorant fanatic, who had no knowledge of the laws of nature. The wise men of that time argued that it was an impossibility for water to rise high enough to deluge the world. They reasoned from scientific principles, that the world could not be destroyed, and that no attention should be paid to the predictions of Noah. This philosophy, or science falsely so called, exalted the law above the Lawgiver, and things created above the Creator.

Unmindful of the solemn words of the man of God, the people of that age continued their course of merriment, gratifying the desires of their carnal natures, and following the corrupt imaginations of their hearts. After rejecting the messenger of truth, they plunged more deeply than ever into the business of planting, and building, marrying, and giving in marriage. They spent the time of their probation as if it were one long holiday; and Noah and his predictions were the jest of the careless, wicked scoffers of the age. But while the people were lulled to sleep in the cradle of carnal security, the windows of heaven were opened, and the fountains of the great deep were broken up; and the prophecy was fulfilled, and "the world that then was being overflowed with water, perished."

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Then, the world was destroyed by a flood; in our day, it is to be destroyed by fire. The message of warning is going forth to the world, to prepare a people who will be saved out of the general ruin of earthly things. We are living in a very solemn time, and solemn thoughts should occupy the mind; the earnest inquiry should be made by every soul, "What shall I do to be saved?" The message that the coming of Christ is at hand, is not received. The thought that he is at the door, is not a welcome thought. As the message of the coming deluge was rejected, in the time of Noah, so the announcement

of the final destruction of this world, is disbelieved. Thousands will reason after the same manner as did the people in the days prior to the flood. The message of truth is refused; and one turns away to his merchandise, another to his farm, another to his cattle, and another to the pleasures of life. While one is absorbed in business, and in the cares of this world, another is taken up with thoughts and plans for marriage, and he has no disposition to heed the warning of truth. He responds to the invitation of God to come, for the feast is now ready, "I have married a wife, and therefore I cannot come."

Christ declared, "For as it was in the days that were before the flood, they were eating, and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." He foresaw that men would be engaged in every selfish work, living without fear of God, eating, drinking, marrying, and giving in marriage, when the day of final judgment was about to break. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." And while they are crying, "Peace and safety," sudden destruction shall come upon them, and they shall not escape.

In the days of Noah, the earth was filled with violence. Is it not in a similar condition today? Of the vast population in the world before the flood, only eight persons were saved from the general destruction. In the days of Noah, the mass of mankind would not listen to the warning of the servant of the Lord. In our own day, the majority of men will "turn away their ears from hearing the truth, and shall be turned unto fables." In the time of Noah, the people were intensely worldly. They were without the fear of God. God was not in all their thoughts. They had no care whether he approved their course or not. They were eating and drinking, marrying and giving in marriage, with no thought of their Creator, or of their responsibility to him.

There is in itself no sin in eating and drinking, or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated, and not carried to sinful excess. But in the days of Noah, men married without consulting God, or seeking his guidance and counsel. So it is at the present day; marriage ceremonies are made matters of display, extravagance,



and self-indulgence. But if the contracting parties are agreed in religious belief and practice, and everything is consistent, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God. "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

The fact that all the relations of life are of a transitory nature, should have a modifying influence on all we do and say. In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world, by becoming absorbed in the thoughts of marriage, and in the marriage relation itself. In the days of Noah the people indulged the appetite and the baser passions, until they were an abhorrence in the sight of the holy God. They became the slaves of that which was vile, and they made a god of this world. The inhabitants of the earth are doing the same thing today. Eating, drinking, and amusement are the supreme order of the time. Men do not manifest an interest in the things that pertain to their eternal welfare.

God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world. The great crime in the marriages of the days of Noah, was that the sons of God formed alliances with the daughters of men. Those who professed to acknowledge and revere God, associated with those who were corrupt of heart; and without discrimination, they married whom they would. There are many in this day who have no depth of religious experience, who will do exactly the same things as were done in the days of Noah. They will enter into marriage without careful and prayerful consideration. Many take upon themselves the sacred vows as thoughtlessly as they would enter into a business transaction; true love is not the motive for the alliance.

The thought of marriage seems to have a bewitching power upon the minds of many of the youth. Two persons become acquainted; they are infatuated with each other, and their whole attention is absorbed. Reason is blinded, and judgment is overthrown. They will not submit to any advice or control, but insist on having their own way, regardless of consequences. Like some epidemic, or contagion, that must run

its course, is the infatuation that possesses them; and there seems to be no such thing as putting a stop to it. Perhaps there are those around them who realize that, should the parties interested be united in marriage, it could only result in life-long unhappiness. But entreaties and exhortations are given in vain. Perhaps, by such a union, the usefulness of one whom God would bless in his service, will be crippled and destroyed; but reasoning and persuasion are alike unheeded. All that can be said by men and women of experience proves ineffectual; it is powerless to change the decision to which their desires have led them. They lose interest in the prayer-meeting, and in everything that pertains to religion. They are wholly infatuated with each other, and the duties of life are neglected, as if they were matters of little concern. Night after night, these young people burn the midnight oil to talk with each other,--in reference to subjects of serious and solemn interest?--O no. Rather of frivolous things, that are of no importance. Satan's angels are keeping watch with those who devote a large share of the night to courting. Could they have their eyes opened, they would see an angel making a record of their words and acts. The laws of health and modesty are violated. It would be more appropriate to let some of the hours of courtship before marriage run through the married life. But as a general thing, marriage ends all the devotion manifested during the days of courtship. These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged. Satan exults, and God is dishonored when men and women dishonor themselves. The good name of honor is sacrificed under the spell of this infatuation, and the marriage of such persons cannot be solemnized under the approval of God. They are married because passion moved them, and when the novelty of the affair is over, they will begin to realize what they have done. In six months after the vows are spoken, their sentiments toward each other have undergone a change. Each has learned in married life more of the character of the companion chosen. Each discovers imperfections that, during the blindness and folly of their former association, were not apparent. The promises at the altar do not bind them together. In consequence of hasty marriages, even among the professed people of God, there are separations, divorces, and great confusion in the church.

This kind of marrying and giving in marriage is one of Satan's special devices, and he succeeds in his plans almost every time. I have the most painful sense of helplessness when parties come to me for counsel upon this subject. I may speak to them the words that God would have me; but they frequently question every point, and plead the wisdom of carrying out their own purposes; and eventually they do so. They seem to have no power to overcome their own wishes and inclinations, and will marry at

all hazards. They do not consider the matter carefully and prayerfully, leaving themselves in the hands of God, to be guided and controlled by his Spirit. The fear of God does not seem to be before their eyes. They think they understand the matter fully, without wisdom from God, or counsel from man. When it is too late, they find that they have made a mistake, and have imperiled their happiness in this life and the salvation of their souls. They would not admit that any one knew anything about the matter but themselves, when if counsel had been received, they might have saved themselves years of anxiety and sorrow. But advice is only thrown away on those who are determined to have their own way. Passion carries such individuals over every barrier that reason and judgment can interpose.

Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage. Those who are thus controlled, will not be absorbed in each other's society, at a loss of interest in the prayer-meeting and the religious service. Their fervor for the truth will not die on account of the neglect of the opportunities and privileges that God has graciously given to them.

If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world, and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not himself. I would not be understood to mean that any one is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.

The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess

to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims. We are rapidly approaching the close of this world's history. Every moment is of the most solemn importance to the child of God. The questions that should come to every heart are, "Am I a Christian? Is the word of God my study? Is Christ dwelling in my heart by faith? Is the law of God the rule of my life? Do the searching truths I profess to believe, penetrate into the very secret places of my life? Do I carry out its principles in my business life? Is the influence I exert, having a saving power on those with whom I associate? Unless the truth does have a marked and decided influence upon the character and life of its recipient, it is not doing its office work in the life, as it should be; and those who are not being sanctified through obedience to the truth, must be converted, or they will be lost.

October 9, 1888

### **God's Provision for a Fallen World**

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." After Adam and Eve had transgressed the law of God, and had fallen from their high estate, the race was plunged into hopeless misery. But the Son of God proposed to take the wrath of his Father upon himself, that he might save the fallen world. It was because of his pity and love for man that he consented to make this marvelous sacrifice. There was the greatest need for his help; for when he came to our world, he found in man very little moral power to resist the temptations of Satan.

But although Jesus was the light of the world, the world knew him not. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He was hunted from place to place; and for what reason? What had he done?--He had healed the sick. He had comforted the desponding. He had lifted up the fallen. He had raised the dead. He had broken the yoke of oppression. He had given rest to the weary and the heavy-laden. He had healed the wounded, and bound up the broken in heart. But he was treated as a malefactor, and suffered reproach and shame. He became poor, that we through his poverty might be made rich. He suffered a shameful death upon the cross of Calvary, that we might have everlasting life. And shall we flatter ourselves that he has done it all, and that we have no sacrifices to make; that we may go on in the path of our own choosing, and yet enter into glory, and have part in that kingdom which he has purchased for us at such infinite cost? Shall we think to be fitted for heaven, while indulging in sin? Only obedience to the requirements of God can elevate man to a place with Christ in his kingdom. As transgression caused the fall and degradation of man, so obedience will lift him up, and purify and ennoble his character.

As Jesus led his disciples out to Gethsemane, he told them of the union that must

exist between himself and them, if they would inherit eternal life. He directed their attention to a flourishing vine, and declared, "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." "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." Whenever the disciples should behold the vine, they were to remember the Saviour's words, and to take heed to the lesson he had given them. They were to be grafted into the True Vine, in order to bear fruit to the glory of God.

Although Gethsemane and Calvary were before him, the Son of God still sought to instruct and console his disciples, whom he was so soon to leave in the dark, opposing world. Their hearts were filled with sorrow because he had said, "I go unto my Father." He strove to comfort them, as he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." What a scene is this! Before him is the conflict of Gethsemane and the cross of Calvary, yet he thinks not of himself at such a moment. His whole burden is for those who have followed his steps and shared his toils, and who are to be left in the midst of a world at enmity with God.

As he entered the garden, the darkness of the final conflict pressed upon him, and he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. Every step that the Saviour now took was with labored effort. He groaned aloud, as though suffering under the pressure of a terrible burden. He felt that he must seek greater solitude, and he said to the three favored ones, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." He went still farther into the darkness of the garden, but his disciples were in sound of his anguished prayers, in sight of his prostrate form. He was overpowered by the terrible fear that God was removing his presence from him. He felt himself becoming separated from his Father by a gulf of sin, so broad, so black, so deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou

wilt." It was not dread of the physical suffering that he was so soon to endure, that brought this agony upon the Son of God. He was suffering the penalty of man's transgression, and shuddering beneath his Father's frown. He must not call his divinity to his aid, but, as a man, he must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject.

Feeling the need of human sympathy, Jesus finally sought his disciples. His anguish had forced the drops of bloody sweat upon his brow, and his face was pale and haggard. The suffering Son of God, craving human sympathy, hoped that those who had so lately vowed to go with him, even to prison and to death, would be engaged in prayer; but he found them sleeping--no sympathetic countenance was raised to his. As he roused them from their slumber, he said to him who had given most positive assurances of his fidelity, "Simon, sleepest thou? Coudest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." As they arouse, they saw his countenance marked with an agony which to them was unaccountable. "His visage was so marred more than any man, and his form more than the sons of men." As the superhuman powers of darkness again came upon him, he went away alone to wrestle for the salvation of man. He fell prostrate, and prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Again he staggered to his feet, his human heart yearning for the sympathy of his companions; and again he found them sleeping. This time he did not address them, but turning away, sought his retreat and fell prostrate, overcome by the horror of great darkness. The awful hour had arrived when the destiny of the world was to be decided. The fate of humanity trembled in the balance. Would the Son of God drink the bitter potion of humiliation and agony? Would the innocent suffer the consequences of God's curse, to save the guilty? The words fell tremblingly from the pale lips of Jesus, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The history of the human race came up before the Redeemer. He saw the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arose before him. He beheld its impending fate, and his decision was made. He would save man at any cost to himself. He accepted his baptism of blood, that perishing millions through him might gain everlasting life. He had left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep,--the one

world that had fallen by transgression,--and he would not turn from the mission he had chosen. He would reach to the very depths of misery to rescue a lost and ruined world. When he fainted upon the scene of his conflict, an angel ministered to him, to strengthen him for the night of mockery, and the hour of crucifixion, while his disciples slept. He sought them at last, and said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." Even while he was speaking, the sound of coming feet fell upon their ears, and he said to his disciples, "Rise up, let us go; lo, he that betrayeth me is at hand."

The Saviour was now, after being betrayed by a kiss from one of his own disciples, dragged from place to place by the murderous mob that surrounded him. He was finally taken to the judgment hall. Then they smote the Lord of glory. They crowned him with thorns. Mocking, they bowed to him as if to a king, and cried in derision, "Hail, King of the Jews." They laid upon him the heavy cross to bear to Calvary. They drove the cruel nails through his hands and his feet; and as he hung between earth and heaven as a malefactor, dying for the sins of the world, the satanic spirit took possession of the murderous throng. The chief priests and rulers mocked and derided his dying agonies, saying, "If thou be the Son of God, come down from the cross." The bitter cup of suffering was not refused. He drained it to the dregs. As the soldiers were casting lots upon his vesture, darkness covered the face of the sky. Jesus cried out, "My God, my God, why hast thou forsaken me?" The earth was rent by a terrible earthquake as the Redeemer of the world died, a sacrifice for guilty man; that the transgressor of God's holy law might be restored to the favor of the Father, and fitted for the society of heaven. He carried out the plan of salvation, and Satan was vanquished by the power of the Conqueror.

They took his body down, and laid it in Joseph's new tomb, and rolled a great stone to the door of the sepulcher, stating as their reasons for so doing that his disciples would come and steal him away by night. Evil angels exulted around that sepulcher, because they thought that Christ had been overcome. A body of Roman soldiers had been stationed to guard the tomb, and the greatest precautions had been exercised by the Jews to make their triumph complete. But heavenly angels were guarding the place where their beloved Commander slept. At last, one of the most exalted of the hosts of heaven was sent to roll away the stone from the sepulcher. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." An earthquake marked the hour of the death of the Son of God,



and an earthquake marked the hour of his resurrection. As he came forth, conqueror over death and the grave, a multitude of the captives who had fallen in death were released from their dark prisons. The resurrection from the dead was made a certainty forever.

The Roman guards hastened to make known to the priests and rulers the wonderful events that had taken place; but they were bribed to withhold the truth from the people. The priests framed the false words for their lips, saying, "Say ye, his disciples came by night, and stole him away while we slept." But although the soldiers would not bear witness to his resurrection, the saints who had been released from the grave, went before him, and appeared unto many, bearing the news of a risen and triumphant Saviour. Jesus himself met with his disciples, and confirmed the glad tidings. As two of his followers journeyed toward Emmaus, talking sadly of the events that had so recently taken place, Jesus walked with them. And as they journeyed together, "he expounded unto them in all the Scriptures the things concerning himself." Their hearts burned within them as they heard the evidences of the divine character and work of their Master, and they urged him to tarry with them through the night. As they sat at meat, he was known of them in the breaking of bread. O, what joy came to their hearts! They rose, and returned to Jerusalem, for they could not think of keeping the knowledge of a risen Saviour to themselves. While they were relating their experience, the Saviour himself stood in the midst of them, and said, "Peace be unto you." But the disciples were "terrified and affrighted." "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself." Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and for forty days he instructed them in the way of life. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and he was parted from them, and carried up into heaven."

Were there any among that company who had witnessed the humiliation, crucifixion, and ascension of Jesus, who expected to be able to carry their sins to heaven with them, because they believed on the Son of God? Are there any who know what the love of Christ is, who believe they may continue in transgression, and yet be saved in his everlasting kingdom? He gave his life that he might save his people,--not in their sins, but from their sins. If we would be partakers with him of his glory, we must be partakers with him of his sufferings.

There is no argument in favor of the unchangeable character of God's law, so forcible as that presented in the cross of Calvary. If God could have altered one precept of his law to meet man in his fallen condition, then Christ need not have died. But the fact that the Son of God must become man's substitute and sacrifice, in order to atone for his transgression, proves the immutable nature of the law of Jehovah. Do you believe in Jesus as the Saviour of the world? Do you believe in him as your Saviour? He came not to destroy the law, but to fulfill it. He came to "save his people from their sins;" and "sin is the transgression of the law." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

If we are obedient children of Christ, we shall show our love to him, and to his children; for all who seek to imitate the lovely Pattern, will reflect the moral image of God. Christ is soon coming in the clouds of heaven with power and great glory. Who is getting ready for that grand and awful event? Angels of God are watching the development of human character, and weighing moral worth. It is for our own interest that we put away our sins. The Bible and its principles must be brought into practical contact with the conscience; and where divine truths are accepted and loved, they will develop in man whatever is needful to adorn his character, to dignify his nature, and to fit him for a home among the angels. Piety is power. Sin is weakness and ruin. We are looking for the Saviour. We want to be like him when he shall appear; and "every man that hath this hope in him, purifieth himself, even as he is pure."

October 16, 1888

## **The Knowledge of Christ and Self Leads to Humility**

"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." "We are laborers together with God: ye are God's husbandry, ye are God's building." No man liveth unto himself. God has so linked humanity together that every one who follows Christ, the light of life, will have an influence for good upon the lives of others. If we have indeed become Christians, and are partakers of the divine nature, we shall reveal it in our characters, by escaping the corruptions that are in the world through lust, and by shedding light upon the pathway of those with whom we associate.

The subjects of saving grace are brought into family relationship with Christ. They will be branches of the Living Vine, bearing rich clusters of fruit. If you are growing in grace, in the knowledge of Christ, you will be earnest, working, spiritual Christians, and you will be light-bearers in the church. He who has a vital connection with Christ will not be influenced by unholy ambitions to desire the places of honor among his brethren. He will not make the proud boast, "I am holy; I am sanctified." In making this assertion, his claim is proved false; for the spirit manifested is a contradiction of the statement.

As you make advances in the Christian life, you will be constantly growing up unto the measure of the stature of the fullness of Christ. In your experience, you will be proving what is the length and breadth, the depth and height, of the love of God, which passeth knowledge. You will feel your unworthiness. You will have no disposition to claim perfection of character, but only to exalt the perfection of your Redeemer. The more thorough and rich your experience in the knowledge of Jesus, the more humble will be your views of self. The lower you lie at the foot of the cross, the clearer and more exalted will be your conceptions of your Redeemer. To love God supremely, and your neighbor as yourself, is true sanctification. Bible conversion will lead to constant and abiding activity, which will be free from all selfishness, all self-exaltation, and all boastful claims of holiness. If you are truly converted to God, you will exert a strong and telling influence on the side of truth. An intelligent knowledge of what it means to be a Christian will make you a blessing wherever you go. Whether you have one, two,

or five talents, all will be devoted to the service of Him who has committed them to you in trust, that you may not receive the grace of God in vain. According to the light and knowledge given to us, we are to be examples to others. We are to have such a hold upon truth, and the Author of truth, as to make us a power for good in the world, to bless and to elevate those around us.

Let your light shine forth in good works. Said Christ, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." I fear that there are many who are in this condition. All have not the same work to do; different circumstances and talents qualify individuals for different kinds of work in God's vineyard. There are some who fill more responsible positions than do others; but to each one is given his work, and if he does his work with fidelity and zeal, he is a faithful steward of the grace of God.

God does not intend that your light shall so shine that your good words or works shall bring the praise of men to yourself; but that the Author of all good shall be glorified and exalted. Jesus, in his life, gave to men a model of character. How little power did the world have over him to mold him according to its standard! All its influence was thrown off. He declared, "My meat is to do the will of Him that sent me, and to finish his work." If we had this devotion to the work of God, doing it with an eye single to his glory, we should be able to say with Christ, "I seek not mine own glory." His life was full of good works, and it is our duty to live as our great Example lived. Our life must be hid with Christ in God, and then the light will be reflected from Jesus to us, and we shall reflect it upon those around us, not in mere talk and profession, but in good works, and by manifesting the character of Christ. Those who are reflecting the light of God, will cherish a loving disposition. They will be cheerful, willing, obedient to all the requirements of God. They will be meek and self-sacrificing, and will work with devoted love for the salvation of souls. In such workers there is an independent love for and a confidence in the truth, united with wisdom to set it before others.

All who are true light-bearers will reflect light upon the pathway of others. Let those who have named the name of Christ, depart from all iniquity. If you yield to the claims of God, and become permeated with his love, and filled with his fullness, children, youth, and young disciples will look to you for their impressions of what constitutes practical godliness; and you may thus be the means of leading them in the

path of obedience to God. You will then be exerting an influence which will bear the test of God, and your work will be compared to gold, silver, and precious stones, for it will be of an imperishable nature. Many, very many, will be disappointed to find that their life-work is a failure, bearing the character of wood, hay, and stubble, to be consumed in the fires of the day of God.

There are many who are looking to you, to see what religion can do for you. If you are faithful in your God-given work, you will make right impressions, and will lead souls in the way of righteousness. If you give counsel to others, be sure to practice your own teaching, illustrating your own instructions by a harmonious life. A bold acknowledgment of a faith and doctrine, followed by a careless, faithless life, is only a stumbling-block to sinners, and results in making skeptics and infidels. Let us be decided in our profession of Christ, and let us be just as decided in living an earnest, consistent life, that will correspond to our profession. Let us make it manifest to all around us, that we abhor that which is evil, and walk worthy of the vocation wherewith we are called, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The Christian life is one of constant humiliation of self. Our wills must be conformed to the will of Christ, that we may work out the good pleasure of his will. When we contemplate the life and character of Jesus,--beholding his self-denial, and the poverty he submitted to endure, in order that those who had forfeited the divine nature might become the sons and heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away,--we must have the deepest conviction of our own personal depravity and unworthiness.

In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside, and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and his train filled the temple, as his glory will finally fill the earth. Cherubim were on either side of the mercy-seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolluted with sin. The contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the

seraphim, astonished and humiliated the prophet. He had for the time being, the sublime privilege of appreciating the spotless purity of Jehovah's exalted character. While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance, that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him.

Thus when the servant of God is permitted to behold the glory of the God of heaven, as he is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: ... for mine eyes have seen the king, the Lord of hosts." This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But the conviction of the prophet was genuine. As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple? While Isaiah was trembling and conscience-smitten, because of his impurity in the presence of this unsurpassed glory, he says, "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."

We may always be startled and indignant when we hear a poor, fallen mortal exclaiming, "I am holy; I am sinless!" Not one soul to whom God has granted the wonderful view of his greatness and majesty, has ever uttered one word like this. On the contrary, they have felt like sinking down in the deepest humiliation of soul, as they have viewed the purity of God, and contrasted with it their own imperfections of life and character. One ray of the glory of God, one gleam of the purity of Christ,

penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. How can any one who is brought before the holy standard of God's law, which makes apparent the evil motives, the unhallowed desires, the infidelity of the heart, the impurity of the lips, and that lays bare the life,-- make any boast of holiness? His acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influences of the Spirit of God. He loathes himself, as he views the greatness, the majesty, the pure and spotless character of Jesus Christ.

When the Spirit of Christ stirs the heart with its marvelous awakening power, there is a sense of deficiency in the soul, that leads to contrition of mind, and humiliation of self, rather than to proud boasting of what has been acquired. When Daniel beheld the glory and majesty surrounding the heavenly messenger that was sent unto him, he exclaimed, as he described the wonderful scene, "Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." The soul that is thus touched will never wrap itself about with self-righteousness, or a pretentious garb of holiness; but will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for that purity of heart which is in harmony with the law of God and the character of Christ. He will then reflect the character of Christ, the hope of glory. It will be the greatest mystery to him that Jesus should have made so great a sacrifice to redeem him. He will exclaim, with humble mien and quivering lip, "He loved me. He gave himself for me. He became poor that I, through his poverty, might be made rich. The man of sorrows did not spurn me, but poured out his inexhaustible, redeeming love that my heart might be made clean; and he has brought me back into loyalty and obedience to all his commandments. His condescension, his humiliation, his crucifixion, are the crowning miracles in the marvelous exhibition of the plan of salvation. That the just should die for the unjust, the pure for the impure, is beyond all manifestations of human love; and all this he has done to make it possible to impart to me his own righteousness, that I may keep the law I have transgressed. For this I adore him. I will proclaim him to all sinners. I will cry, 'Behold the Lamb of God, which taketh away the sin of the world!'"

To the question, "Whom shall I send, and who will go for us?" who will respond, "Here am I, send me"? Men are to be instruments in the hands of God to execute his commission--"Go ye into all the world and preach the gospel to every creature." The

apostles were to commence at Jerusalem; for the work should ever begin nearest home. Who will do missionary work? Who will unfurl the banners of truth in the dark places of the earth! Who are striving to possess many-sided characters, that they may adapt themselves to different situations? God wants men who are self-possessed and unselfish, men who are sympathetic,--not for themselves, but having Christ-like sympathy for those who are perishing for the knowledge of the Saviour of the world.

There are many ministers of the gospel who need to have the live coal from off the altar touch their lips, and sanctify their tongues and hearts, till their souls are purified, ennobled, refined, and wholly given to the work. The humility, meekness, and lowliness of Christ, must characterize their lives. Their energy is represented by an angel flying through the midst of heaven. The Lord will give to the consecrated workers a new and enlarged commission, and will say, "Go into the harvest field. Lo, I am with you to work with human effort." The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord. God hates all coldness, all commonness, all cheap efforts. Those who labor acceptably in his cause, must be men who pray fervently, and whose works are wrought in God; and they will never have cause to be ashamed of their record. They will have an abundant entrance into the kingdom of our Lord Jesus Christ, and their reward will be given them,--even eternal life.



October 23, 1888

## **The Privilege of God's People**

God has permitted the clear light of his truth to shine upon his people. He has provided grace for every hour of trial, strength for their weakness, and wisdom for their ignorance. He has not only promised guidance and protection all along the path of life, but he declares that as we follow in its rays, the light which now shines upon us shall increase "more and more unto the perfect day."

With all the gracious promises which God has made for his people, many are inquiring, "Why is it that there is no more light and power among us? We have accepted the truth, why does the Lord hide his face from us?" It is not because his ears are closed against our prayers; it is not because there are no precious blessings in store for us, that we are in this state of weakness. Do we ever come to God, asking for heavenly wisdom, and find our plea rejected, and ourselves turned away empty?--No; never. The fault is in ourselves. It is our errors, our sins, our backslidings, that have separated us from God. And yet the long-suffering Saviour's voice is inviting us, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." "And whosoever will, let him take the water of life freely." It is the needy, the fainting, those who are weighed down with care, those who are burdened with sorrow, to whom the invitation is given.

When we have been well nigh overwhelmed, we have sent up the earnest cry. "Lord, save, or we perish," and how sweet it has been to find that his hand has been stretched out to save. He has been to us, just as he promised to be, a present help in every time of need. He who was once the Man of sorrows is now high and lifted up, and the train of his glory fills the temple. He is surrounded with light and glory. Why is it withheld from us who are in a world of sin, sorrow, suffering, and death?--It is because we do not ask for it aright. We do not feel our need. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The promise is for you, my brethren and sisters, for me, and for all. We may come to Jesus just as we are, with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love, and to bind up our wounds, to sympathize with those who need sympathy, and to strengthen those who need strength. When our Saviour was upon earth, he said to the stubborn and unbelieving Pharisees, "Ye will not come to me,

that ye might have life." O that this may never be said of us!

We must comply with the conditions laid down in the word of God, if we would be strong in the strength of the Mighty One. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are many of the professed followers of Christ who may be represented by the vine that is trailing upon the ground, its tendrils entwining about whatever chances to lie in its way. The heart's affections must be fixed upon God, separated from everything which would hinder this divine union. We are exhorted, "Touch not the unclean." Those who associate with the impure, themselves become impure. If we choose the society of the ungodly, we shall be affected by their ungodliness. "What communion hath light with darkness? and what concord hath Christ with Belial?"

The requirements of God are plainly set before us in his word, and there are also presented before us great and precious promises. The question to be settled is, "Are we willing to separate ourselves from the world, that we may become children of God?" This is not the work of a moment, or of a day; it is not accomplished by bowing at the family altar, and there offering up lip service. It cannot be accomplished by merely uniting in the services of the prayer-meeting. It is a life-long work. Love to God must be a living principle, underlying every act and word and thought.

If in the strength of Christ we are seeking to maintain such a consecration, we shall be daily holding communion with God, understanding more of the mysteries of godliness, enjoying the fellowship of the Spirit, coming closer to our Redeemer, and taking hold with a firmer grasp, of a better and higher life. The principles of God's law will dwell in the heart, and control the actions. It will then be as natural for us to seek purity and holiness, to shun the spirit and example of the world, and to seek to benefit all around us, as it is for the angels of glory to execute the mission of love assigned them. None will enter the city of God but those who have been doers of the word. They will be partakers of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to know more of Christ's presence and power, and through faith to become transformed into his likeness. The great apostle prayed for his Colossian brethren that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

And it is as one of the steps by which we may alone attain to this position, that we are to separate ourselves from sin and sinners. But this separation from the world, in obedience to the divine exhortation, will not prevent us from accomplishing the work which the Lord has given us to do. It will not debar us from doing good to those who are around us. The firmer our hold of heaven, the greater will be our power for usefulness.

When Christ was on the earth, he went about doing good. It was his mission to help those who needed help, to seek the lost, to rescue the perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the sick, and to speak words of sympathy and consolation to all the sorrowing and distressed. He was not often found among the most wealthy and honored, nor with those who were seeking their own ease and pleasure. He went among the humble and the poor. He sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow-creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master.

Our probation is soon to close. Soon will the voice from the throne declare, "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." The work of man's redemption will soon be ended. The last prayer for sinners will have been offered, the last tears shed, the last warning given. Satan knows this, and he is making one last, mighty effort to destroy the souls of men. Especially does he work to entice into his ranks the professed followers of Christ; for he can work through them with the greatest effect to destroy others. While Christians are sleeping at their post, Satan is active, vigilant, and untiring. None are secure from his wiles. We are each playing the game of life, and Satan is working with all his skill and cunning to rob us of every heavenly grace, and in its place to introduce the passions of the carnal heart. He is never off the watch. He stands ready to take advantage of every unguarded moment, and to assail us at every weak point. With all deceivableness of unrighteousness, he pursues his work.

God's word plainly warns us of this time of peril, and teaches us how to escape the wiles of Satan. Few understand the warnings, because they do not give sufficient attention to the Scriptures to know what God has spoken. The Jewish nation rejected

and crucified the Lord of glory, because in their worldliness, pride, and bigotry, they failed to understand the scriptures which foretold his coming. They were too much absorbed in their petty strife for place and power, to study the word of God with a prayerful heart. And for the same reason, many in this time will fail of a preparation for Christ's second appearing. The precious truths which are to elevate, refine, and sanctify the receiver, and prepare him for the finishing touch of immortality, are set aside for the glittering baubles of the world. O that the blindness of God's professed people might pass away! O that they might realize the work that Satan is accomplishing among them.

It is our privilege, our duty, to receive light from heaven, that we may perceive the wiles of Satan, and obtain strength to resist his power. Provision has been made for us to come into close connection with Christ, and to enjoy the constant protection of the angels of God. Our faith must reach within the vail, where Jesus has entered for us. We must lay hold with firmer grasp on the unfailing promises of God. We must have faith that will not be denied, faith that will take hold of the unseen, faith that is steadfast, immovable. Such faith will bring the blessing of heaven to our souls. The light of the glory of God that shines in the face of Christ may shine upon us, and be reflected upon all around, so that it can be truly said of us, "Ye are the light of the world." And it is this connection of the soul with Christ, and this alone, that can bring light to the world. Were it not for this connection, the earth would be left in utter darkness. As in Sodom and Gomorrah, iniquity would prevail, and all would perish together beneath the judgments of God. How great is the responsibility placed upon the disciple of Christ. How imperative the duty to reflect the light of heaven upon a world enshrouded in darkness. The deeper the surrounding gloom, the brighter should shine out the light of Christian faith and Christian example.

The fact that unbelief prevails, that iniquity is increasing all around us, should not cause our faith to grow dim, nor our courage to waver. How was it with Enoch in his day? Was a life of holiness more easy then than it is now? Was the world more favorable to a growth in grace? Was the earth less corrupt, when God was forced to destroy its inhabitants for their heaven-defying wickedness? If we will but seek God with all our hearts, if we will work with that same determined zeal, and believe with that unyielding faith, the light of heaven will shine upon us, even as it shone upon the devoted Enoch.

October 30, 1888

### **The Co-operation of Man With God**

Text: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:12.

There is a work that every one of us must do if we would be saved in the eternal world. But while we must on our part do what God has given us to do, we must realize that, having done all, we should come far short of salvation, did not the Lord on his part do that which finite, sinful man cannot do for himself. The religious life is wholly dependent upon the blending of both human and divine forces. Man is to work out his own salvation, but he cannot do this without divine aid; and although Christ has paid an infinite price to save the souls of men from everlasting ruin, he will not do that part of the work which was left for man to perform. We are to live by faith. We are not to be controlled by impulse and feeling, but the principles of God's law must govern our lives. While we look to Jesus as the source of all power, we shall not fail to receive help in every time of need, "for it is God which worketh in you both to will and to do of his good pleasure."

In the work of salvation, God requires the cooperation of man. The Christian must put forth strenuous exertions, and God will unite divine grace with his human effort. The servant of God must avail himself of the precious privileges and opportunities that are given to him, that he may become efficient and successful in copying the divine Pattern. In the work of salvation the grace of Christ is united with a willing and obedient service, on the part of man. The sincerity of our profession of love to God will be made manifest by our earnest endeavors to fulfill the requirements of his law. Those who are the servants of God will renounce all evil habits and associations. There will be constant and earnest efforts made to lift up the soul from its defilement. There will be repentance toward God for past transgressions, and faith toward our Lord Jesus Christ,--a faith that says, "I believe that God for Christ's sake has forgiven my sins." Supplication will be made to God for his transforming grace.

We are not to be altogether passive, thinking that there has been no task allotted to those who would win immortality. No; no; God calls upon us to do our best with the powers that he has given us,--to put to the stretch every faculty, and exercise every ability, that we may not fail of everlasting life. That man can be saved in indolence, in inactivity, is an utter impossibility. There is a constant conflict before those who would win eternal life. Faith and works go hand in hand. That man has nothing to do but to believe, is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the work of God. Sin must be hated, and put away. The works of the flesh must be warred against. The Christian cannot be an idler. No sluggard ever engages in a determined opposition to inclination and folly. He will not be found on the defensive when Satan presses his temptations upon the soul. Those who would inherit eternal life must subdue pride, conquer passion, walk in the light as God is in the light. They must run in the way of God's commandments. They must make use of all the helps that providence has placed within their reach, looking constantly unto Jesus, the author and the finisher of their faith. Christ says, "Without me, ye can do nothing."

We want to understand how to do our work intelligently, and this makes the searching of the Scriptures a necessity. If we neglect to study the word of God,--a duty which Christ has especially enjoined,--we shall be left to the subtle delusions and errors of the world. "The entrance of thy words giveth light; it giveth understanding unto the simple." Not only must we read the word of God; but prayer must be offered, that the truth of its teaching may find an entrance into our hearts, and may be received, believed, and acted upon. We must know what is truth, in contrast with error, and then we must weave it into our lives, and exemplify it in our characters, that all with whom we associate may see our good works, and glorify our Father which is in heaven. We are to conduct ourselves in such a way in all our affairs that God will be pleased with our course. We are required to put as much more earnestness into our religious life than into our common, business life, as heavenly treasure is of more value than earthly. Has God given you tact and ability to be employed in earthly things? Is this God-given ability esteemed of too much value to be used in the matters that pertain to your eternal interests? What false ideas prevail in regard to the salvation of the human soul!

We see ingenuity displayed in the inventions and the productions of human skill. Why not bring this very tact and power into the work of God? Do we not need the taste, the talent, the strong ability, and the measure of knowledge as much in the cause of

Christ, as in the affairs of this world? God is not pleased when we devote all our powers to the achievement of worldly success. We should give our best energies to the service of God, in doing that work which will outlive the mere transitory things of this life. We commit sin when we talk of our weakness and inability. It is an offense to God for his children to do this, when Jesus, through taking upon himself the nature of man, has exalted humanity, and has brought the fallen race into favor with God, and has opened to us the resources of power and the treasures of his grace. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

As we engage in the contest against unrighteousness, we are invited to lean upon Christ for strength. Those who venture in the path of self-pleasing bring tact and talent into their work, that they may accomplish their end; and the Lord requires that those who serve him shall bring into their life-work, intelligence and tact and an experimental knowledge of our Lord and Saviour Jesus Christ.

Those who take the position that Christ has done it all, and that we need not obey the requirements of God, will fail of everlasting life. But what a terrible thing it is to trample upon the holy commandments of the Lord,--to be unthankful, unholy, and so lose the soul at last. We should seek most earnestly to make our calling and our election sure. We should search diligently that we may know the conditions upon which salvation is promised, and then we should carefully comply with the conditions. Daniel and his companions were greatly favored of God, because they fulfilled his requirements. The inspired record states that "as for these four children, God gave them knowledge and skill in all learning and wisdom." Every hour, every day, comes to us freighted with great responsibilities and terrible significance, from the fact that we are either laborers together with God, or agents of the enemy of all righteousness.

The most powerful agencies, the most impelling motives have been set in operation by the God of heaven, in order that man may be saved. The plan of redemption has been devised, and those who fail of securing eternal life will have no one but themselves to blame. God has made every provision for the redemption of the lost. It is the corrupt heart that closes against truth and holiness. Those who turn away from so great salvation, for the fleeting joys of this world, are registered in heaven in the lamentable words, "Lovers of pleasures more than lovers of God." In vain has Jesus died for the souls of those who reject his mercy.

My soul cries unto God in hunger for the revelation of his truth. O that I may have that faith that grasps the precious promises that God has given to all those who will obey him, walking in the light as he is in the light. If it had not been for the great condescension and goodness of God, there would have been no hope for our souls. I thank God every day for the great plan of redemption. All that will, may come and be saved. We can obtain power from the Saviour of men, which will make us more than conquerors. It is our duty to overcome indolence, to speak of our inability and weakness, but to put mind and soul and body to the task of working out our own salvation with fear and trembling. Talk no more of doubts; but dwell upon the matchless love of Jesus. Let his praise be continually in your heart and upon your lips. When this is your condition, you will not fail to give to others the right impression as to what constitutes a Christian. You should show to all around you that Jesus is a tower of strength. In him the Christian may rejoice. Through his name we may receive the forgiveness of sin, and the treasures of his grace.

Let us lay hold of the blessed hope that has been set before us in the gospel. We may contemplate the plan of salvation hour by hour, day by day, year by year, until we shall see as we are seen, and known as we are known; and yet we shall find an infinity beyond. Although we devote our whole life to the study of the truth of God, we shall have but a limited comprehension of the work of God in the salvation of lost man. If we walk in the light, our light will be constantly growing brighter; and the more light we receive, the more light we shall shed upon the pathway of others.

But Christ never works without the co-operation of man. 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." Christ represents himself as calling to you to open the door. But you are to respond to that call. You are to open the door of the heart. You are to clear away the rubbish from the portals, and throw wide the door, that the heavenly Guest may find a welcome and an entrance. Christ will not enter a heart that is defiled with sin. It is our work to put away all iniquity. We are to represent the character of our divine Lord.

Christ prayed to his Father in regard to his disciples, saying, "Sanctify them through thy truth; thy word is truth." If this prayer is answered in us, we must have a daily experience in divine things. Jesus has made an infinite sacrifice, that we may build



up our lives in pure, holy, upright deeds, and may grow up into an holy temple for God. We cannot afford to have our minds dwelling upon things of minor importance. We are building for time and for eternity. We must cherish the loveliness of Christ. We are nearing the end of earth's history, and we are to be laborers together with God to the end of time. We must do our work with fidelity, bringing life and vitality into the church of Christ. Jesus has pledged himself to do for us abundantly, above what we are able to ask or think. Heaven is worth everything. If we gain the eternal reward, we gain everything; and if we lose it, we lose everything.

There is a work for each one to do in enlightening others; for we are responsible for the souls of those who are around us. There are but few in this place who are obeying the commandments of God. The Sabbath of the fourth commandment is not observed by many; but this very fact makes it more necessary that those who know the truth should let their light shine out in clear, steady rays. As professed Christians, we are a spectacle unto the world, to angels, and to men. We stand before many witnesses, and we must reach a high standard of character. If the unbelieving world see that we are no better than others, they will not be constrained to believe that the faith we profess is worthy of their attention. I wish to impress upon you the necessity of strengthening every God-given ability, that you may double the powers you now possess, by improving them to the glory of God. It is by revealing the transformation that the truth has worked in our characters, in giving us a Christ-like mold, that we show our appreciation of the great sacrifice that has been made in our behalf. We bear fruit to the glory of God, when we show to the world that the truth has sanctified our lives, and changed our characters. We are then registered in the books of heaven with those who have washed their robes, and made them white in the blood of the Lamb. We shall receive the heavenly 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."

Those who have labored for the glory of God will meet around his throne many who have been influenced through their efforts to accept the truth as it is in Jesus. With them they will exclaim, "Saved! eternally saved!" And while all honor and majesty and glory shall be given to God and to the Lamb, yet those who have sought for the salvation of their associates will share in the joy of their Lord. Many will say to the faithful followers of Jesus, "It was your constant efforts, your Christ-like character, that influenced me to seek the salvation of my soul;" and this acknowledgment will not

detract in the least from the glory that shall flow forth from immortal tongues to the Father and to the Son. Let us have more earnest zeal for the souls that are out of Christ. We need to broaden our efforts, enlarge our plans, and make it manifest that the truth has a vitalizing power in our life. If you work with earnestness and unselfish effort, you will see the salvation of souls. We must have the spirit of supplication to God. The enemy holds many of you from prayer, by telling you that you do not feel your prayers, and that you would better wait until you realize more of the spirit of intercession, lest your prayers should be a mockery. But you must say to Satan, "It is written" that "men ought always to pray, and not to faint." We should pray until we do have the burden of our wants upon our souls; and if we persevere, we shall have it. The Lord will imbue us with his Holy Spirit. The Lord knows, and the Devil knows, that we cannot resist the temptations of Satan without power from on high. For this reason the evil one seeks to hinder us from laying hold upon Him who is mighty to save. Our Lord made it our duty, as well as our privilege, to connect our weakness, our ignorance, our need, with his strength, his wisdom, his righteousness. He unites his infinite power with the effort of finite beings, that they may be more than victors in the battle with the enemy of their souls.

Let no one be discouraged, for Jesus lives to make intercession for us. There is a heaven to gain, and a hell to escape, and Christ is interested in our welfare. He will help all those who call upon him. We must mingle faith with all our prayers. We cannot bring Christ down, but, through faith, we can lift ourselves up into unity and harmony with the perfect standard of righteousness. We have a wily foe to meet and to conquer, but we can do it in the name of the Mighty One. I am glad we have a Saviour whose love cannot be measured, except as we look to the cross of Calvary with comprehensive faith. The light that streams from Calvary shows us the value of the soul and of eternal life. If we, then, lift up Jesus, and humble ourselves, we shall finally receive honor, glory, and eternal life.

November 6, 1888

## **The Missionary Work**

Our Saviour has given to every one his work, and no one can plead any excuse to God why he has not done the very work which God has given him to do. God does not require of the man to whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us. The varied trusts are proportioned to our varied capabilities. Though we may have but one talent, if we use that well, God will accept it; but our improvement of it will be according to the measure of the gift of Christ.

The plans which have been suggested by our brother, I believe to be sound; and if we practice something in this line in the several churches with which we are connected, we shall find that those churches that carry out a system of labor, educating and training all to do something for the Master, will be living churches; for a working church is a living church. But here it may be urged that there should be ability to educate properly, and to teach how the different members shall do their part in the work. The one who is appointed as leader in the church, or the minister who has charge in the district, should consider it a part of his work to be overseer of the flock of God. Now, how is it possible for the servants of God to neglect this part of the work, when Paul describes his work in the ministry as "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his workings which worketh in me mightily?" Now that same order of work is devolving upon every man who becomes a minister. It is to educate, educate, educate, not only by precept, but by example; and if the one who thus teaches, can bring a church into working order, showing them how to work in this very line, he will have a special interest in the prosperity and success of the church. Such will say, "I have acted a part in that work, and was much blessed in attempting to do something; and I have an interest to do more and better work."

Just according to the measure of the ability which God has committed to them, can they work intelligently, and work in Christ. Here is the great and essential point,-- for these workers to be sure that they have the spirit of Christ. And if they are filled with the love of God, which should be in the heart of every worker; and if they seek wisdom

from above, they will seek to be more and more intelligent in regard to their work, and will become efficient and useful workers. They should never be satisfied with their present condition, but should continually increase in the knowledge of Jesus Christ. The first thing necessary is to have our hearts and minds touched with that love for souls which Christ manifested, that our ways and manners will not offend. We should be such excellent representatives of the missionary cause that it shall stand high and elevated, pure and holy.

It is essential that we begin at the first round of the ladder, and climb step by step. It is not best for those uneducated and undisciplined to grasp at the top round of the ladder, and think they can do the work of another who is more experienced; but if they will be humble, they may gain the very best kind of experience. They can gain an aptitude for the work, if they will put their ingenuity to work as to the best methods and means of making everything they undertake full of earnest interest. Their work will then become a living work, not a dead form.

I want to know why we as Christians who profess to believe the most solemn truths that God ever gave to mortals, should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is of great consequence to ourselves and others, in what manner we let our light shine in the work in which we engage; and if we seek to glorify Christ, God will help us by letting his light so shine through us, that the glory shall redound to him. We should be the very best and most intelligent workers in the Master's vineyard. We may legitimately seek to excel in copying our Pattern, Christ Jesus.

We see many of our sisters who know how to crochet fine articles for their dress; but this kind of work is represented as hay, wood, and stubble. God has earnest work for all to do; and if our sisters would spend their God-given time in earnest prayer to God, and the study of his word, he would impart to them heavenly wisdom, that they might know how to labor through the grace given them of God, to save the souls of those around them. Our sisters might begin with missionary work in their own households; then they would know how to work intelligently for their neighbors. If they would become interested in this kind of work, they might be sowing the seeds of truth. We must sow beside all waters, though we know not which will prosper, this or that. This kind of work pays; for its results are as lasting as eternity. It is represented as bringing

to the foundation, gold, silver, and precious stones,--materials which are not consumable and perishable, but as enduring as eternity. The first work for us individually is a personal consecration to God.

I have seen ladies in England riding in their carriages with their lap-dogs, covered with their little blankets, in their arms. How I longed to place some poor homeless child in the place of that dog! I saw houses beautifully and expensively built, like palaces, and on inquiring in regard to them, was told that they were built by wealthy men for their hounds and dogs. But you could see little children and women in the streets, miserable and poor, and destitute of clothing. Now what reason is there in this? Will that work be as far-reaching as eternity? We do not want to misuse any of God's creatures, but we should give our first attention to those souls for whom Christ died; and we should not allow our means to flow out in these foolish channels for our own selfish gratification. We should use all of God's gifts in gaining an experience that will help us to benefit our fellow-creatures, and advance the missionary work; for in doing this, we are laying up for ourselves treasure in heaven. Every self-sacrificing work and effort that shall be made for the sake of Christ, to reflect back glory to God, in educating and training ourselves for this kind of labor, will meet the approval of Heaven; and God himself will connect with these efforts, and put his seal upon them. This work may appear to us very feeble, and we may never in this life understand the results of such labor; but God knows all about it, and we must sow continually beside all waters, not knowing which will prosper, this or that.

We find by interested inquiry that there are churches in different places that are ready to die. If they were ready to die to self and sin; if covetousness and love of pleasure were let die, it would not be so bad; if they were ready to die in this sense, they would be led to bring all their powers into exercise for the Master; but it is a spiritual death that pervades our churches. Are there not those who feel the importance of teaching the members of the church, and trying to get workers for the cause of God? Who will see the importance of putting to the stretch every power and talent that God has given them? Our sisters can work for the women at their homes, and thus do a good work for the Master. Our brethren can reach the men. If those who have a little time, will give courteous attention and well-directed effort, they can help men to become elevated, and in the place of smoking the cigar and enjoying themselves at the saloon, they may be led to Christ, who has died for all.

I remember when the converting power of God came upon me in my childhood. I wanted every one else to have the blessing that I enjoyed, and I could not rest till I had told them of the love I had for Jesus. I visited my young companions at their homes, and told them my experience,--how precious the Saviour was to me, and how I wanted to serve him, and that I wanted them to love Jesus and serve him also. I would talk of the preciousness of Christ, and ask them if they would kneel down and pray with me. Some would kneel, and some would continue to sit in their chairs; but before we arose, all would be on their knees, and we would often continue in prayer for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle. There is great power in presenting the love of Jesus.

When we go into a house to visit families, we should not begin to talk of frivolous things, but come right to the point, and say, "I want you to love Jesus, for he has first loved you." You can talk of the Christian's hope, and the reward that is presented to the obedient; and as has been suggested, make it a part of your work to take with you publications, and ask the people to read. When they see that you are sincere, they will not despise your efforts. It is possible to reach the hardest heart. It is the simplicity, sincerity, and humility that you manifest which will help you to reach the souls for whom Christ has died; therefore let us not be negligent in this work.

The plan now under consideration, I believe to be one that God will be pleased with. The churches that are weak and ready to die, need some one who has the ability to set things in operation, and to help devise means and lay proper plans for putting life into their work. But who will do this work? There are many who have ability, and who want to be Christians, who should be set to work in the meetings and out of the meetings. First one should be called upon and then another, to give Bible readings, to pray, or speak, and the Spirit of God will work with your efforts; and as strangers come into your gatherings, they will be impressed, and you can reach the people--not by your own ability, but by the Spirit of God working with your efforts, though of course we want all the ability and power that God has given us, brought into use. We should not be novices forever, but should study how to conduct ourselves properly at all times and all places. We should carry Christian politeness with us in all our work. We must be hewn and squared and fitted, that we may do the work of God in humility, and that the sharp corners which may be in our characters may not be prominent.

Much depends upon the manner in which you meet those with whom you visit. We should have a cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse them, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we considered them so. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus Christ; then we can win our way into the hardest heart. We should clothe ourselves in plain, simple attire, so that none will feel that they are not our equals, and that we do not consider them worth saving.

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; but he should make it a part of his work to educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers. I read of a man who had a company of workmen over whom he placed an overseer, whose duty it was to see that the work was done to the best advantage. One day he came along to where his overseer, in charge of twelve men, was digging a trench. He found the overseer down in the trench digging away, with the sweat dropping from his brow; but the twelve men were above, watching him in his labor. The overseer was called up and asked what he was doing there. "I ordered you," said the man, "to keep twelve men at work; why have you not done this? There you are, doing the work of one man, while twelve are idle. Here are your wages."

Now God has made some of us overseers of the flock, and he does not want us to do all the work ourselves, but he wants us to educate others in different branches of the work, that all the talents may be discerned and appropriated. Our ministers often do the labor instead of educating others to share the responsibility in the cause. The work of the minister should be the work of a teacher. This part of the work has been sadly neglected, and the result is that much is left undone that might have been accomplished, if talents had been wisely brought into the work. Some, through inexperience, will make mistakes, but should kindly be shown how they can do their work better. And thus you can be educating, until you have men and women of experience in the cause of God, who can carry responsibilities, and who will be prepared for the good work that is

suffering so much for the want of laborers. We need men who can bear responsibility, and the best way for them to gain the experience they need, is to engage with heart and mind in the work.

If we work for others, an experience will be gained about which we can talk when we assemble together. We shall not have a dark, gloomy testimony, but we shall speak of life and joy and courage; and instead of talking about our brethren, and thinking of our trials, we shall be thinking of the love of Christ, and studying how to become more efficient workers for him. If this branch of the work could be taken up in every church in our Conferences, we should see in the year to come an advancement, an elevation, a healthfulness, an altogether different atmosphere among our people; and there would not be so much time for gossiping and talking about our neighbors. The time spent in idle tales would witness the conversion of many souls to Christ. Why should we not feel an interest for those around us, when Christ has given us such an evidence of his love? Brethren and sisters, God will not leave us; he will let his converting, sanctifying grace be upon us, if we will move right forward in faith.

Brethren and sisters, we want to do more than we have been doing to set things in working order for God. We want to do the work that has been given us to do, in saving souls, that at last we may be welcomed into the joy of our Lord; that we may not only give praises to God and the Lamb for our own salvation, but also that we have been the means of saving some soul through Jesus Christ; and in this way we must work, if we expect to enter into that joy. We cannot know here what the effect of our work has been, but eternity will reveal what we have done for the Master. Shall we not lay plans and devise means to carry forward these principles, to the letter? Then the blessing of the Lord will attend all our labors.



November 13, 1888

## **The Law of God the Standard of Home Government**

The work of parents is an important, a solemn work; the duties devolving upon them are great. But if they will study the word of God carefully, they will find in it full instructions, and many precious promises made to them on condition that they will perform their work faithfully and well. It exhorts them to bring up their children "in the nurture and admonition of the Lord," and assures them that if they train up their children in the way they should go, when they are old they will not depart from it. Again, the admonition is given concerning the commands of God, "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."

In order to do this work, parents must themselves become acquainted with the word of God. Instead of spending their time in gossip, or in needless ornamentation of their houses or their persons, they will seek diligently to understand the will of God as revealed to them in his word; and instead of speaking vain words and telling idle tales to their children, they will talk with them upon Bible subjects. That book was not designed for scholars alone. It was written in plain, simple style, to meet the understanding of the common people; and, with proper explanations, a large portion of it can be made intensely interesting and profitable to very small children.

Both parents and children should be under the control of God. There should be no oppression of the part of the parents, and no disobedience on the part of the children. Intelligent reason should take the lines of control. If parents in this age of the world meet the mind of God in the training, of their children, a great reformation will be experienced in the character of many. Their habits, their tempers, and their ideas will have to be entirely changed before they can lead their children to obey God. They must first control their own will, and obey the word of God themselves. Instead of scolding, flying into a passion at one time, and then indulging their children at another, those parents who are conscientiously walking in the way of the Lord will seek by precept and example to educate their children in self denial and self-control. They will also feel the responsibility of teaching them the truth. With the word of God spread out before them, the parents will show their children the importance of following the teaching of the

Bible, and not departing from it under any consideration.

After the death of Moses, Joshua was the leader of Israel. But notwithstanding his national burdens, he did not forget the duties which rested upon him in regard to his own family. He inquires of the people whether they will serve the Lord fully, and keep all of his commandments; and then he declares emphatically, "As for me and my house, we will serve the Lord." This should be the language of every father and mother in our day.

Parents have before them the example of Abraham, the father of the faithful. The God of heaven says, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There will be no betrayal of the truth on his part; there will be no compromise in the matter. He will keep the law of God, he will teach his children to keep it. He will not allow blind affection, which is the veriest cruelty, to control him, neither will he permit his children to become the ruling power in the household. He will see that allegiance is given to the God of heaven, and that Satan does not gain control over the members of his family.

Not until the parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. The Holy One of Israel has made known to us the statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced "holy, and just, and good," are to form the standard of action in the home. There can be no departure from them without sin; for they are the foundation of the Christian religion. One of the plainest of these precepts is that which relates to the observance of the Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

All through the Bible we find that a careful observance of the Sabbath is repeatedly enjoined. God has plainly stated that those who knowingly break the Sabbath shall not prosper. He who has given man six days wherein to labor to obtain a livelihood, has reserved only one day to himself; and he looks with indignation upon those who appropriate any portion of this time to their own secular business. There are some who carry their business into the hours of the Sabbath to such an extent that they

write business letters, and even collect debts, pay bills, and settle accounts upon the Sabbath. But God's eye is upon them, and although they may appear for a time to prosper, he will surely visit them with judgment. He can by a word scatter faster than they can gather. By fire, by flood, by the tempest, or the earthquake, he can cause them to lose all that they have gained by violating the Sabbath.

How blind are the Christian world to their own highest interest! They could see, if they would, how the favor of God was removed from his people anciently, and they were left to be overcome by their enemies, and to become a scattered and hated people, because they transgressed his commands, and violated his Sabbath. The Lord has not changed, neither has he removed the sanctity from his rest-day.

Some who claim to be giving allegiance to the law of Jehovah have even gone so far in Sabbath desecration as to unite in partnership with those who have no respect for the Sabbath. The professed Sabbath-keeper may cease his own labors on the Sabbath, but his partner continues the work. How must angels look upon this partnership, as the Sabbath observer kneels reverently before God in the house of worship, while those with whom he is united in business continue their labor just the same as on any other day! How does Heaven look upon the noise and confusion, the sound of the mechanic's ax and hammer, which ascends instead of thanksgiving, as if in defiance of his injunctions! Can the Lord regard as guiltless the man who thus unites with transgressors?

There is such a thing as holding the truth in unrighteousness,--professing to believe it while our actions are like those of transgressors. Bible truth will be a power in the true believer's life. It will give directness to all his efforts, and a holy purpose to all his labors. Unbelievers frequently argue that those who profess to believe the Bible do not exemplify its teachings in their business relations with their fellow-men. My soul has often been grieved as I have seen those who advocate the law of God failing to carry out its principles, in the public and private walks of life.

We have no time now to confer with flesh and blood,--no time to study profits and losses, and to cut the sharp corners of truth, so that they shall not disturb others. The customs of the world should not be imitated by the people of God. What may seem perfectly proper in unbelievers may not be at all right for those who profess to love God and keep his commandments. The question should not be, What is custom? What will

others think and say? but rather, What has God said in his word? What will be the effect of my example upon the world and upon the members of my own family?