

REVIEW AND HERALD

VOLUME 5

Ellen G. White



February 7, 1899

Judge Not

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

After Christ had fed the five thousand, the people determined to make him king. Hundreds were ready to rally round his standard; and the enthusiasm ran so high that a purpose was formed to take him by force, and place him on the throne. But with an authority they dared not resist, Jesus dismissed the multitude.

From this time his popularity appeared to wane, and the disciples began to have a clearer conception of his mysterious character. He had given them many lessons showing the relation in which he stood to his Father; and apparently they were overcoming the hope they had so firmly entertained,--that he would reign as a temporal prince in Jerusalem. Christ told them of the trials he must endure, of the final rejection of his work, and of his betrayal, crucifixion, and resurrection. He told them that events were fast ripening for the closing scenes of his life, and declared that he must go again to Jerusalem, to be present at the Passover feast.

He sent messengers before him, to prepare for his coming. But the people refused to receive him, because he was on his way to Jerusalem. This they interpreted as meaning that Christ showed a preference for the Jews, whom they hated with an intense bitterness. They had hoped that Christ would acknowledge their temple and worship; and when they saw him going to Jerusalem, they broke forth into bitter accusations against him. Their insulting words showed open contempt for the Son of God.

James and John, Christ's messengers, were greatly annoyed at this insult. They loved their Lord, and were filled with indignation because he had been so rudely treated

by the Samaritans, who he was honoring by his presence. They had recently been with him in the mount of transfiguration, and had seen him glorified by God, and honored by Moses and Elijah. This manifest dishonor on the part of the Samaritans should not, they thought, be passed over without marked punishment.

Coming to Christ, they reported to him the words of the people, telling him that they had even refused to give him a night's lodging. They thought that a grievous wrong had been done him; and seeing Carmel in the distance, where Elijah slew the false prophets, they said, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" They were surprised to see that Christ was pained by their words, and still more surprised as his rebuke fell upon their ears: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

What a lesson this is to those who are fired with religious zeal, and who would cause to suffer those whose belief is not in accord with their own! What a rebuke to those who are quick to speak harshly, and who manifest an overbearing, condemnatory spirit toward those who entertain ideas out of harmony with their theories!

The rebuke given to James and John sounds down along the line to our time. Many reveal the attributes of Satan by trying to compel their fellow men to believe as they believe. They desire to punish those who, they think, dishonor Christ. They may say that they are working for truth and liberty, they may claim to be doing honor to God; but if they exercise a zeal that brings pain to the bodies and spirits of those who dare to differ with them, they are controlled by the enemy of God. Such may think themselves righteous; but Christ says to them, as to the disciples: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." By his dealing with the Samaritans, Christ has shown us that although men manifest unmistakable contempt for him, his followers are not to harbor thoughts of hatred and revenge.

Many choose the world before Christ. Paul wrote to Timothy, "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world." This we shall meet. Those whom we have loved and trusted will leave the faith, and by their falsehoods do us harm. But we are to work on, lifting up Christ, the sin-pardoner, higher and still higher. We must not be overwhelmed because good and bad are

gathered into the church. Judas was numbered among the disciples. He had every advantage a man could have; but although he heard the truth, and listened to the principles so plainly laid down, Christ knew that he did not receive the truth. He did not eat the truth. It did not become part of himself. His old habits constantly asserted themselves. But Christ did not take forcible means to cut Judas away from the disciples.

There is a time coming when those who have joined the church, but have not joined Christ, will be manifest. Their corrupt principles can not blend with Christ. The heart must be made new before it can receive the truth that sanctifies the receiver. But to sit in judgment on those who, we think, are wrong--to condemn them and cast them out--is not for mortals to do. God has not given this work to any human being. "Let both grow together until the harvest," Christ says. He has bought men with a price, even his precious blood; and he would not lose one soul. His experience with Judas is recorded to show his long patience with perverse human nature. He came not to "destroy men's lives, but to save them." He will decide who are worthy to dwell in perfect unity with the saints in the family of heaven.

God can not reveal himself through some who have been entrusted with work for him. He can not make them channels through which his compassion and love can flow; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof. By their own unsanctified passions they eclipse Christ's love and mercy. The enemy of all good is allowed to rule in their hearts, and their lives reveal his attributes. They claim that the word of God directs them; but by their actions they say, We want not thy way, O Lord, but our own way.

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven that they will not care to meet; for God does not value them as they value themselves. Men are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions or countenance their opinions, they persist in having their own way. In the day when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances, and art found wanting."

Let those who desire to control their fellow men read God's declaration on this subject. He says: "Judge not, that ye be not judged. For with what judgment ye judge, ye

shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The work of saving souls is to be carried forward amid opposition, peril, loss, and suffering. Christianity is to be wrought out by self-denial and cross-bearing. Christ did not mark out an easy path to heaven. He declares to his followers: "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." Christ is our example. When he was reviled, he reviled not again. When the cruelty of men caused him to suffer painful stripes and wounds, he threatened not, but committed himself to One who judges righteously. "Let this mind be in you," writes Paul, "which was also in Christ Jesus." Our interests must be submerged in Christ, that we may be able to say, "I live; yet not I, but Christ liveth in me."

Christ came from his heavenly home to raise up workers to be his messengers, to co-operate with him in presenting his message of mercy to the world. They are to be the ministers of his grace, and their hearts should throb in unison with the heart of Christ. It should be their meat and drink to do the will of him who has called them to his service. If Christ abides in them, they will be brought into captivity to him. They will no longer live the common life of selfishness; for Christ will live in them. His character will be produced in them. Then the bitter, poisonous root of selfishness will be uprooted. Tender feelings, full of sympathy for the erring, take possession of the man or woman who has fallen on the Rock, and been broken.

February 14, 1899

The Truth as It Is in Jesus--No. 1

The word of God is to be our spiritual food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface, and a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these words. When our eyes are anointed with the holy eye-salve, we shall be able to detect the precious gems of truth, even though they may be buried beneath the surface.

Truth is delicate, refined, elevated. When it molds the character, the soul grows under its divine influence. Every day the truth is to be received into the heart. Thus we eat Christ's words, which he declares are spirit and life. The acceptance of truth will make every receiver a child of God, an heir of heaven. Truth that is cherished in the heart is not a cold, dead letter, but a living power.

Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fulness of joy. When it is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being. The words are fulfilled, "A new heart also will I give you, and a new spirit will I put within you." There is a nobleness in the life of the one who lives and works under the vivifying influence of the truth.

It is needful for all who are working in the cause of God to ponder these things, that they may guard against self-sufficiency. The Lord is dishonored when those who profess to serve him reveal a character that is a denial of their faith. We are not to trust in self; for the Lord leaves those who are self-sufficient to their own human wisdom. All desire for self-exaltation places the human agent where the Holy Spirit can not work with him. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any to seek to be great preachers, wonderful evangelists. All who believe the truth, who understand the dignity and elevated character of the message

they bear, will hide in Christ, realizing that their security and efficiency come from God. They will not live selfish lives; for the truth is elevating, refining, and sanctifying in its influence.

I know, and am afraid as I realize, that with hundreds religion is a cold, formal thing. Many professed Christians will lose the eternal life that is within the reach of all. I can not forbear to tell you in the name of the Lord that you are not on safe ground unless the truth teaches you your danger, bringing you every day closer to Christ in character. Many poor souls are puffed up with pride and self-importance. If they do not change this position, they will be tempted still more strongly to display their supposed qualifications and powers. Every provision has been made for them, but they have no hungering nor thirsting after righteousness. There is no room in the heart for the Spirit of God.

Many are supposed to be converted who will not stand the stress of trial and temptation. Under difficulty the test of God's word shows them to be faithless, envious, jealous, full of evil-surmisings. Many, many, are stony-ground hearers. They have no depth of spiritual experience. They do not apply the truth to the heart and conscience. Self, with all its unsanctified elements, is alive, revealing attributes that strengthen evil instead of repressing it. There is a lack of pure-toned piety; and this lack makes them weaklings in the army of the Lord, when they might be giants if they were but willing to be truly converted.

Our lack of faith and the absence of the love and respect due to all the children of God, detract from our influence, and make our labors of none effect. When the power of the Holy Spirit is appreciated and felt in the heart, far less of self will be exhibited, and far more of the feeling of human brotherhood will be revealed. Our part is not to exhibit self, but to let the Holy Spirit work in us. Thus, self-deceived men and women may be rescued from delusion.

All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories, and uniting with a church, do not bring new life to any one, even though the church with which he unites may be established on the true foundation. Connection with a church does not

take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed.

This question is a serious one, and its meaning should be fully realized. Men may be church-members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted. They may write in defense of Christianity, and yet be unconverted. A man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul.

We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.

Unless a man is renewed in the spirit of his mind by the power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. Only in Christ can we find true rest. "Come unto me," he cried, "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." And again he says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "For without me ye can do nothing." Without Christ we can do nothing correctly, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power?--It is saying without doing; it is a profession of faith without works.

O that all who shall read these lines would search their hearts as with a lighted

candle, and define, if they can, what true conversion is. The Lord never created man to lord it over his fellow man. This propensity has been indulged to the wreck and ruin of humanity. The souls of those who have indulged themselves in this are cast in a mold that Satan himself has made to fashion their characters. Every soul carries his credentials with him. By his actions he shows whether he is under the power of the Holy Spirit, or whether he is striving to climb over his fellow men to rule or to ruin.

With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy-seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need; and we would not be denied. The truth would be expressed by life and character, and by lips touched with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves, that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Christ. And he will reveal his power through us, making us as sharp sickles in the harvest-field.

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to this precious foundation, that there may no longer be antagonism but unity in the church? Shall we build with worthless material,--wood, hay, stubble? Shall we not rather bring the most precious material,--gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the practical life? Shall we not strive to discern the meaning of the atonement of Christ?

We are living in perilous times. In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are controlled by the Holy Spirit, when self is dead, the truth is capable of constant expansion and development. When the truth as it is in

Jesus molds our characters, it will be seen to be truth indeed. As it is contemplated by the believer, it will grow brighter, shining with its original beauty. It will increase in value, quickening and vivifying the mind, and subduing selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness.

February 21, 1899

The Truth as It Is in Jesus--No. 2

God gives to every man his work, and with the imparted commission he gives to his messengers a measure of power proportionate to their faith. He is constantly unfolding to the heart the riches of his grace. Light will shine forth in clear rays from those who receive light from the word of God. Converted messengers are needed, to give the words of the Most High to the people.

The teacher of the truth must practise the truth he communicates to the people, else his labor will be in vain. Those who support the truth, not only by argument, but in their lives, range themselves on the side of righteousness. By a converted life they give evidence that they bear a solemn message of warning, which is a savor of life unto life, or of death unto death. When men are really converted, controversy and debate will be ended. The plain, searching truth will be proclaimed by lips touched with a live coal from the altar of God.

The true minister of the gospel will not stand before the people to speak smooth words; to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, and decided, as if he fully believed the words spoken to be a savor of life unto life, or of death unto death. He knows that he has the Spirit and power of God, and his words awaken the consciences of his hearers.

The lessons given by the greatest Teacher the world has ever known were given in plain, simple language. Christ's words were explicit and direct. His instruction was given line upon line, precept upon precept. Christ reproached his disciples with their slowness of comprehension. Why did they not understand his lessons?--Because his words did not agree with what they had been taught, or with their hopes and expectations. Christ tried to impress his disciples that he had left in their possession truths of which they did not realize the value.

The Old Testament is the ground where the seeds of practical godliness were first sown. This was repeated in Christ's words to his disciples. We have yet to learn that the

whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures. From the pillar of cloud, Christ presented man's duty to God and to his fellow men. His words to his appointed agencies, both in the Old Testament and in the New, point out plainly the Christian virtues. Through all his teaching he scattered the precious grains of truth. All will find these to be as precious pearls, rich in value, if they will practise the principles laid down.

We have the truth. Shall we not practise it? Selfishness is the great evil that makes of none effect the preaching of the cross of Christ. Preach the word. Do not drown the voice of Christ by your own interpretation of the Scriptures. Do not make the word of God mean what he never meant it to mean. Make a practical application of the truth. Urge the truth home with sanctified assurance and directness, presenting the high standard God sets before his people. Truth must become truth to the receiver to all intents and purposes. It must be stamped upon the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "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." This is the service that God requires. Nothing short of this is pure and undefiled religion. The heart is the citadel of the being; and until that is wholly on the Lord's side, the enemy will gain constant victories over us by his subtle temptations.

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Christ. From the treasure of the heart are brought forth appropriate and fitting words. Especially will our words be guarded. Writing to Timothy, Paul says: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

The Holy Spirit must work on the hearts of the teachers of God's word, that they may give the truth to the people in the clear, pure way that Christ himself gave the truth. He revealed it, not only in his words, but in his life. If God's messengers realize the necessity of the Holy Spirit's working, this Spirit will speak through them to the hearers, who will understand the meaning of the truth spoken.

Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and

annulling, at their pleasure. If they can not misconstrue, misinterpret, or alter God's plain decision, or bend it to please the multitude and themselves, they break it. We are never safe while we are guided by human opinions; but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decision of an infallible Judge. Those who make God their guide, and his word their counselor, follow the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare judge the word of God, but ever hold that his word judges them. They get their faith and religion from his word. It is the guide that directs their path. It is a light to their feet, and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shines more and more unto the perfect day.

February 28, 1899

The Truth as It Is in Jesus--No. 3

I am afraid for our churches. I tremble before God on their account. We have light on the Scriptures, and we shall be held accountable for all the light not cherished. The works of many do not harmonize with the truth they have received. There is far too much of the human element brought into our plans. We do not depend upon the Holy Spirit to work with its transforming energy upon the heart and life. We are deficient in faith, which is invincible and mysterious. The efficacy of truth is weakened by the course of those who do not purify their souls by obeying the truth.

The secrets of the Lord are with them that fear him and keep his covenant. We need faith in God, that under the sanctifying power of God's word, the principles of human brotherhood may be manifested. We need the Holy Spirit's guidance. Its power upon mind and heart will enable us to present the truths of God's holy word. Sound doctrines brought into actual contact with human souls will result in sound and elevating practises. The truth as it is in Jesus must be cherished. Then Christians will not be Christians in name only. The love of Christ will pervade their lives.

The power of the Holy Spirit is needed to chase away our unbelief and unchristlike attributes: We must see our need of a physician. We are sick, and do not know it. May the Lord convert the hearts of his workmen! When there is a converted ministry, then look for results. But we can not convert our own hearts. This work can be done only by the power of the Holy Spirit. In every stage of the work let this be remembered: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"All that will live godly in Christ Jesus shall suffer persecution." But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come if not from the Prince of Peace? To what source can we look for help, but to Him who can give us light in the midst of darkness?

Christ has promised to send us the Comforter, whose work is to establish the kingdom of God in the soul. When such abundant provisions of mercy, grace, and peace

have been made, why do human beings act as if they regarded the truth as a yoke of bondage?--It is because the heart has never tasted and seen that the Lord is good. The truth of the word of God is thought by some to be a fetter. But it is the truth that makes men free. If the truth therefore shall make you free, ye shall be free indeed. The truth separates man from his sins, from his hereditary and cultivated tendencies to wrongdoing. The soul that cherishes the love of Christ is full of freedom, light, and joy. In such a soul there are no divided thoughts. The whole man yearns after God. He does not go to men to know his duty, but to Christ, the source of all wisdom. He searches the word of God, that he may find out what standard he must reach.

Can we ever find a surer guide than Jesus? True religion consists in being under the guidance of the Holy One in thought, word, and deed. He, who is the Way, the Truth, and the Life, takes the humble, earnest, whole-hearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself, and we are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, I am the way; and all who decide to follow the Lord will be led in the royal path cast up for the ransomed of the Lord to walk in.

The usefulness of workers for God depends on whether they have an abiding Christ. "Without me," he says, "ye can do nothing." God's workers should be filled with his Spirit. By their faith and labor of love, true Christians give unquestionable evidence that their work is wrought in God. Their spiritual discernment testifies that they have been taught of God, that their eyes are not blinded to the interests of the cause of God, or to the elements of true Christianity.

"Our gospel came not unto you in word only," writes Paul, "but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Paul lived the gospel that he preached; and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, devoted. Their works will be their credentials. There would be a hundredfold more conversions than the record shows today if God's workmen were what they should be. God demands truth in the inward parts. The spirit of those in the ministry must correspond to the truth preached.

Will the workers in the various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers.

When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen. Where is the power of the workers? Where is the demonstration of the Spirit? Where is the assurance of faith? There is a sad deficiency in the preaching of God's word. Much fluent talking may be done. Much cleverness may be shown in the presentation of the different points of truth. All this has been seen. Ears are gratified, a present emotion is excited; but where are the souls who are identifying themselves with Christ? Where is the holy unction, the living earnestness, the deep moving of the Spirit of God? Where are those who expound the truth by upholding staunch, correct principles, irrespective of loss or gain? O that God would impress his ministers with the need of being thoroughly converted! O that he would impress them with their need of an abiding Christ! Then there would be a revival of the Holy Spirit.

The question has been asked, What kind of vessels does the Spirit use? What does Christ say?--"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." What kind of vessels are meet for the Master's use?--Empty vessels. When we empty the soul of every defilement, we are ready for use. Are we emptied of self? Are we cured of selfish planning? O for less self-occupation! May the Lord purify his people, teachers, and churches. He has given a rule for the guidance of all, and from this there can be no careless departure. But there has been, and still is, a swerving from righteous principles. How long shall this condition of things exist? How can the Master use us as vessels for holy service until we empty ourselves, and make room for his Spirit to work?

God calls for his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be laid upon the true foundation, even Christ Jesus? What material shall we place upon this foundation, that there may no longer be antagonism, but unity, in the church? Shall we bring to it wood, hay, stubble? Shall we not rather bring the most precious material,--gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the life?

We are living in perilous times. In the fear of God I would say that the true exposition of the Scriptures is necessary for the correct moral development of our

characters. When mind and heart are worked by the Spirit, when self is dead, the truth is capable of constant expansion and new development. When the truth molds our characters, it will be seen to be truth indeed. As it is contemplated by the true believer, it will grow brighter, shining with its original beauty. It will increase in value, vivifying the mind, and subduing selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness.

March 7, 1899

A Lesson from Israel's Sin--No. 1

God is no respecter of persons, but in every generation they that fear the Lord, and work righteousness, are accepted by him; while those who are murmuring, unbelieving, and rebellious will not have his favor. They will not have the blessings promised to those who love the truth, and walk in it. Those who have the light, and do not follow it, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were his chosen and peculiar people, but who brought their own destruction by following their own ways.

When the Lord called for Moses to come up into the mount, it was six days before he was received into the cloud, into the immediate presence of God. The top of the mount was all aglow with the glory of God. And yet, even while the children of Israel had this glory in their very sight, unbelief was so natural to them that they began to murmur because Moses was absent. While the glory of the Lord signified his presence upon the mountain, and their leader was in close converse with God, they should have been sanctifying themselves by close searching of heart, humiliation, and godly fear. But instead of this, the congregation demanded of Aaron to make them gods to go before them, and lead them back into Egypt. "Make us gods," they said, "which shall go before us." Though Moses was absent, the presence of the Lord remained; they were not forsaken. The manna continued to fall; they were fed by a divine hand morning and evening. The cloudy pillar by day, and the pillar of fire by night, signified the presence of God. The divine presence was not dependent upon the presence of Moses. But at the very time when he was pleading with the Lord in their behalf, they were rushing into shameful errors, into transgression of the law so recently given.

"And the Lord said unto Moses, Go, get thee down; for thy people [he does not condescend to own them as his people], which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

What a trial of the faith of Moses was this! But he would not consent to leave the mount until his pleadings in behalf of Israel were heard, and his request that God would pardon them was granted: "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? ... Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he had thought to do unto his people."

This idolatry on the part of ancient Israel was an offense to God; but are there not idols just as offensive cherished in our families and in our churches today,--idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and 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."

The time has come when we as a people should search ourselves to see what idols we are cherishing; when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

God requires of his people a zeal according to knowledge. He desires them to be

doers of the word. The outer appearance testifies of the inward working of the heart. The truth received into the heart accomplishes the transformation of the mind and heart and character. To Daniel the Lord revealed the condition of the inhabitants of the earth in these last days. "Many shall be purified," he said, "and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

This is a subject the comprehension of which will put to the stretch every spiritual sinew and muscle. There is a great work to be done for the members of the church, to wean them from their idols. The church-members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error, as those who are doing wickedly. Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried.

March 14, 1899

A Lesson from Israel's Sin--No. 2

Let us follow the history of Israel further. Moses returned from the mount to find the children of Israel eating and drinking, and dancing and singing around the golden calf. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." This was their god.

Then Moses turned to Aaron and said, "What did this people unto thee, that thou hast brought so great a sin upon them?" The man who might have saved the Hebrews in the hour of their peril is calm. He does not show indignation because of the sins of the people; neither does he reproach himself, nor manifest remorse under the sense of his wrong; but he seeks to justify himself in a grievous sin. He makes the people accountable for his weakness in yielding to their request.

Aaron's course, in permitting such a condition of things, was displeasing to God. Notwithstanding the defiant attitude of the people, Aaron should have stood firm as a rock to duty. Had he stood with true moral courage, and in boldness rebuked the leaders in their shameful request, his timely words would have prevented that terrible apostasy. True, noble decision for the right in the hour of Israel's peril would have balanced their minds in the right direction. But his desire to be popular with the congregation, and his fear of incurring their displeasure, led Aaron to sacrifice the allegiance of the Hebrews in that decisive moment.

This instance should teach us that in every place the church needs faithful sentinels. God's servants are to be very careful lest they encourage anything savoring of idolatry; for the Lord will charge the sin upon them. The church claiming to believe the truth will have all kinds of temptations to enter into a course of action that will divorce the soul from God; and in all our churches, faithful men should be appointed, who will bear responsibilities nobly for God. Firm barriers should be erected to prevent disaffection and corruption from entering the church.

The apostle declares: "A bishop must be blameless, as the steward of God; not

self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 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."

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men."

Before this action was taken, opportunity was given for all who would to take sides against idolatry and for God. But when the people stood in sullen stubbornness, God saw that he must punish the transgressors, that there might not be rebellion in the camp of Israel.

In the prayer of Moses we may learn something of the burden brought upon him because of the weakness of Aaron in not standing firm for that which he knew to be right: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sins. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them."

If the people so mercifully spared by God would repent with that repentance which needs not to be repented of; if they would serve God and honor his name, their sin on this occasion would no more be remembered against them. But if, when tempted, they pursued a similar course; if they showed no strength to resist temptation, but repeated their evil work; if they murmured and complained against Moses, these former

sins would be placed to their account as unforgiven.

The Lord did not look favorably upon his people because of their sin. He said: "I will send an Angel before thee; ... unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp."

The apostle Paul plainly says that the experiences of the Israelites in their travels have been recorded for the benefit of those who live in this age of the world. He says: "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." "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."

Our dangers are not less, but greater, than were those of the Hebrews. There will be temptations to jealousies and murmurings, and there will be outspoken rebellion, as are recorded of ancient Israel. The Hebrews were not willing to submit to the directions and restrictions of the Lord. They wanted to have their own way, to follow the leadings of their own minds, and to be controlled by their own judgment. But God would have his people disciplined, and brought into harmony of action, that they may be of the same mind and of the same judgment.

Peter exhorts his brethren: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The apostle Paul also exhorts his Philippian brethren to love and unity: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil 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 vain-glory; 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." Again he says, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another."

God designs that his people shall be a unit,--that they shall be of the same mind and of the same judgment. The prayer of Christ for his disciples was that they might be one, as he is one with the Father. "Neither pray I for these alone," he said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one; even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

March 21, 1899

A Trip to Queensland

Our first camp-meeting in Queensland was held in Brisbane, October 14-24, 1898. From the one hundred and seventy-five Sabbath-keepers in all parts of that great colony, over one hundred were at the meeting. Several had come from Townsville, which is one thousand miles to the north, and there were a dozen or more from Rockhampton, which is about half as far. There were a few who had attended one of our camp-meetings in the southern colonies; but to most of those present, this was their first opportunity to attend a general meeting of our people.

For some weeks before this meeting, my health was not good, and my work in writing was very urgent; therefore I was not willing to attend the meeting, and decided not to do so. But in the visions of the night I was addressing large audiences, where the people stretched forth their hands as if to say, We need light. Will you help us? I was shown several companies, varying in size, but all painfully in earnest, reaching out their hands and asking for help, and these words were distinctly spoken to me: "Say not ye, There are four months, and then cometh harvest? behold, I say unto, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

I dreaded the journey to Brisbane, and would fain have believed that this meant Maitland, Newcastle, and the smaller places within thirty miles from Cooranbong. but again the scene of people calling for help was presented before me, and a voice said, they are as sheep that have not shepherd. Then I said, I will go to the camp-meeting; for the Lord has been teaching me my duty.

We left home Wednesday evening at eight o'clock, and after one hour's ride to Newcastle, changed to the express-train to Brisbane. Accompanied by Sister McEnterfer, I took a small room in the Pullman sleeping-car, while Sister Minnie Hawkins, one of my copyists, and several young ladies from the school, who were going to join Sister Haskell in Bible work in Brisbane, found places in the ordinary carriages.

Although much wearied, I felt very peaceful and quiet in the Lord; and I prayed most earnestly that the Lord would impress upon those attending the camp-meeting the fact that it would not be what they could do that would make the meeting a success, but that their part in its success would depend upon their entire surrender to God. If men desire to place themselves where they can be used of God, they must not criticize others, nor labor to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work of God. The Lord can not bless hearts that are not meek and lowly. It is not our work to seek to humble others. The word of God to us is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

At the meeting before us, there will be many precious souls seeking for light, who know not the reasons for our faith. How important that our attitude shall not be that of condemnation toward those who have been walking in what light they have had. Although they are not walking in the way of God's commandments, he has not forsaken them; for they have supposed that they were obedient, and have testified that they accept Christ as a personal Saviour.

As I awoke in the night, my soul was filled with a hungering and thirsting after righteousness; and in my dreams I was standing before many people, with great earnestness urging them to trust in God, to have increasing faith and confidence in Jesus; for in him all hope of eternal life is centered. He is the chiefest among ten thousand, and altogether lovely. In all our ways we should acknowledge him, and thank him for his manifold benefits. His angels, thousands upon thousands and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, to save us from destruction. If Satan had his way, and carried out his designs, destruction would be seen on every hand. Why is it that we do not value God's watch care? Why is it that we so seldom recount his mercies? Why is it that so little thanksgiving flows back to God? By our failure to express gratitude, we are dishonoring our Maker. Have we not reason to be thankful every moment? And should we not express our thankfulness, even when there are difficulties in our pathway?

When I awoke and looked out of the window, I saw two white clouds. Then I fell asleep again; and in my dreams these words were spoken to me: "Look at these clouds.

It was just such clouds as these that enshrouded the heavenly host who proclaimed to the shepherds the birth of the world's Redeemer." I awoke and looked out of the car window again, and there were the two large white clouds, as white as snow. They were distinct, separate clouds, but one would approach and touch the other, and for a moment they would blend together; then they would separate, and remain as distinct as before. They did not disappear, but continued in sight throughout the forenoon. At twelve o'clock we changed cars, and I did not see the clouds any more.

During the day I was deeply impressed with the thought that angels of God, enshrouded in these clouds, were going before us; that we might rejoice in their guardianship, and also in the assurance that we should see of the salvation of God in the meetings to be held in Brisbane. And now that the meetings are over, and we have seen the wonderful interest manifested by the people, I am more than ever sure that heavenly angels were enshrouded in these clouds,--angels that were sent from the courts above to move upon the hearts of the people, and to restrain those distracting influences that sometimes find access to our camp-grounds, by which minds are diverted from the consideration of the vital truths which are daily presented. At this meeting, thousands have heard the gospel invitation, and have listened to truths that they never have heard before. During the whole meeting, there has not been any boisterous opposition, or loud contention from those whose hearts are opposed to the law of God. And throughout the city, we hear of no public opposition. This is an unusual experience; and we believe that the angels of God have been present to press back the powers of darkness, that unbelief should not have the supremacy. The Holy Spirit has also been at work with the efforts of God's servants, that the sword of the Spirit might flash to the right and the left, cutting through the fleshly tables of the heart, piercing the recesses of the soul, and bringing conviction to the consciences of men. If we will discard the rubbish of self, if we will purify our souls by obeying the truth, the workers will individually gain precious experiences.

March 28, 1899

The Queensland Camp-Meeting

The Brisbane camp-meeting was held in Woolloongabba, one of the southern suburbs of the city, about three miles from the general post-office. The camp was composed of thirty-three tents, and was situated on high, sloping ground, just far enough from the main thoroughfare to be free from the noise of passing carts and trams. Great economy had been exercised in fitting up the camp, yet everything was neat and orderly, and the entire camp presented a wholesome appearance. At night the large tent and the grounds were brilliantly lighted with electricity, and this added much to the pleasure of those attending the evening meetings.

When we arrived in Brisbane, we were met at the station by Brethren Daniells, Haskell, Wilson, and Palmer, and were taken in a cab to a comfortable house close to the meeting. The next day was Friday; and all were busy completing the preparation of the camp, and getting ready for the Sabbath. At the evening meeting the tent was well filled, eight or nine hundred being present.

Sabbath morning there was a good attendance at the Sabbath-school. At the forenoon service Elder Haskell spoke from the words, "We would see Jesus." Like the Greeks who made this request, the people seemed deeply interested, and the discourse made a deep impression. In the afternoon I spoke about the call to the supper, recorded in Matthew 22. I made special reference to the man who came in without the wedding garment; and sought to arouse all to understand what would be the result if any are found without the wedding garment, the white linen, the robe of Christ's righteousness, provided by the King for all who are bidden to the supper. At an infinite cost to heaven, provision has been made for all, that they may receive grace and sanctification of the Spirit, and be numbered with the blood-washed throng. The wedding garment must be put on in this life. In this life we are to be clothed with the righteousness of Christ. In the evening, Elder Haskell spoke to a large congregation.

In the night I was instructed that in this meeting we must each one look to the Lord, and not to one another, saying, "What shall this man do?" Each one must seek the Lord earnestly to know for himself what he is to do in the service of the Lord. "For by

grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.... Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

It takes all kinds of timber fitly to frame this building, and Jesus Christ himself is to be the chief corner-stone, "in whom all the building fitly framed together groweth into an holy temple in the Lord." This is the work to be done in our camp-meetings. We are to build together, not separately. We are to work unitedly. Every stick of timber is to find its place, that a united framework may be made,--a habitation of God through the Spirit. Let none of us strive to be first: for if we do this, the spirit of self will work until there is no room for the Spirit of God. Let no one climb up on the judgment-seat: for God has placed none of us there. Let no one indulge in evil-surmising. Let us all draw nigh to God. Let us learn of Christ, and wear his yoke. Our brethren and sisters are to understand that they all have a part in the work; and that their work is essential, according to their ability. "We are laborers together with God." We must give to every man his place, because God has given to every man a work; and if any part of this work is neglected, a complete habitation for God is not built.

Sunday morning I attended the early meeting. There were about one hundred present. We realized that the Spirit of the Lord was present, as we made intercession for the people and the ministers, and especially for those in feeble health. In the testimony meeting which followed, we felt the subduing influence of the Lord. Nearly all were weeping. I spoke briefly, showing the necessity of each one seeking the Lord for himself. When our hearts are sanctified with the truth, they will be in unity with the heart of Christ. Says the apostle, "Let this mind be in you, which was also in Christ Jesus." Are self-seeking and self-exaltation pressing their way into your soul? Contemplate Jesus, your Saviour. Think how he humbled himself. He who was commander in the heavenly courts laid aside his crown, his kingly robe, and clothed his divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. It was for the sake of fallen man that he humbled himself.

Some of those present had been standing in their own light. Some had been quick to discover the evil, and to talk of the evil in their brethren; but the good which they had seen in the lives of their brethren, they had not commended. Thus they grieved the heart of Christ, and placed their own souls in jeopardy. It is the will of God that we humble ourselves before him. Let us follow the example of him who humbled himself for us, that we may be uplifted. Thus we shall reveal that we appreciate the sacrifice made in our behalf. "Draw nigh to God, and he will draw nigh to you." "Resist the devil, and he will flee from you." Then "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We may learn precious lessons in Christian experience by a study of Jacob's repentance and his wrestling with the angel. Jacob knew his peril. He knew that without the protection of God, he would be helpless before his enemy. He did all in his power to atone for his past transgressions; and then in humiliation and repentance, pleaded for divine protection. With cries and tears he made his supplication to God; and when the strong hand of the angel was laid upon him, he wrestled with all the energy of his being. Jacob put forth all his strength, supposing that he was wrestling with a lawless opponent; but when the Lord put his finger with a divine touch upon Jacob, the wrestling ceased. When Jacob knew that it was the Lord, he fell upon the neck of the angel, and held him, pleading, "Bless me, even me." When the angel said, "Let me go, for the day breaketh," Jacob said, "I will not let thee go, except thou bless me." Then his name was changed, to correspond to the change in his character; for the angel said, "Thy name shall be called no more Jacob [supplanter] but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

Let us seek the Lord with all the heart. Let us have faith in God. Let us cultivate a prayerful frame of mind. Let us educate the tongue to speak right words,--words that will encourage and strengthen our fellow men. Let us talk of goodness, and mercy, and the love of God. Put away all unbelieving words, and all that is cheap and common. Then the angels of the Lord will be with us, and the peace of God will fill the soul. Following these remarks, many excellent testimonies were borne, and the melting love of God was manifest among those assembled.

In the forenoon, Elder Daniells spoke to a good audience. In the afternoon the tent was full, and many who could not enter stood outside, while I spoke for over an hour on the subject of Christian temperance. In the evening, Elder Haskell spoke on the

prophecies of Daniel, making the matter so clear that all could understand the prophecy.

On Friday morning we listened to the wants of the cause as they were presented by Brethren Haskell, Daniells, Semmens, and W. C. White. All about us are fields white unto the harvest; and we all feel an intense desire that these fields shall be entered, and that the standard of truth shall be raised in every city and village. As we study the vastness of the work, and the urgency of entering these fields without delay, we see that hundreds of workers are needed where there are now but two or three, and that we must lose no time in building up those institutions where workers are to be educated and trained.

Those speaking for the Avondale school said that during the first year of the workings of that school, with an attendance of sixty students, there were about thirty who were over sixteen years of age; and from this number, ten were employed during the vacation in various branches of our religious work. During the second year there were one hundred in attendance, and from among fifty who were over sixteen years of age, definite work was found for thirty-two during the vacation. Twenty-five of these were employed by the Conferences and societies in religious work.

From the first, the managers of the school have struggled amid financial difficulties to provide adequate buildings for the work. Each year the buildings provided have been crowded to overflowing, and with the present prospect that the number of students next year would be much increased, they felt that it was an imperative duty to undertake at once to erect the college hall, to cost about seven hundred and fifty pounds, two cottages for teachers, and a carpenter shop, which would bring the expense for buildings up to one thousand pounds.

Those who spoke for the Summer Hill Sanitarium said that this institution had received but little aid from our people in the way of gifts, and that the progress of the work had been slow at the first for the want of facilities with which to work. But amid difficulties its work had grown from the employment of two nurses, at the beginning, to the employment of two physicians, five certificated nurses, six nurses in training, and four other helpers. The earnings had increased from about three hundred pounds the first year to five hundred pounds a quarter. With its present facilities, the effort to train workers is hampered, and the expenses for labor are nearly as much as would be needed to do twice the work if we had larger bath-rooms. By the greatest economy, something

has been saved from the earnings of the institution during the last year, but this has all been required to buy furniture, and to pay some of the losses of the first year; therefore the sanitarium has not the means with which to build new bath-rooms, and it appeals to our people to raise five hundred pounds to build and equip a good set of bath-rooms. This will enable the institution to do better work for its patients, to increase its patronage without increasing its running expenses, and to do twice as much as it is now doing in the training of workers, who may afterward go out to establish medical missions in the large cities of all the colonies.

Those who spoke for the health food business pointed out the great need of our having proper foods to place in the hands of those who resolve to give up the use of flesh-foods, and who do not know what to use in the place of meat. They also explained that the location of the food factory at Cooranbong would enable the managers to employ students in the work, and thus strengthen our united educational effort. For this work, five hundred pounds was needed to give the work a start. The loss to our cause will be great if the work is delayed.

The Australasian Union Conference recognized the school, the sanitarium, and the food factory as three agencies working in harmony for the education and training of home and foreign missionaries, who should go forth prepared to minister to the physical, mental, and moral needs of their fellow men. We all feel that the work is urgent. There is no part that can wait. All must advance without delay. In view of this, appeals have been made to our people in all the colonies to raise two thousand pounds for the erection of the necessary buildings this summer.

When the matter was fairly before them, our Queensland brethren and sisters took hold to do their very best; and before the camp-meeting closed, those present had pledged one hundred and twenty-five pounds toward the fund. Thus they set a noble example to their brethren who did not attend the meeting, and to the churches in the other colonies.

At the forenoon meeting on Sabbath, Brother Jesse Pallant was ordained to the gospel ministry. It cheers our hearts to see the young men of these colonies developing in experience, and being consecrated to this holy ministry. In the early morning meeting, the Lord gave me a testimony for the people regarding cheerfulness. We are to cultivate joy and cheerfulness, and thus represent the Lord Jesus Christ. He does not

want his people to be mourning and complaining. He would have them talk of his love, their hearts full of hope and courage, their words expressing joy and gladness, their lives revealing the joy of their Saviour. In the afternoon I spoke to a large audience; and when I called forward those who wished to give themselves to the Lord in solemn covenant, fourteen responded, and we had a season of prayer with them.

On Sunday, the camp-ground was thronged with the interested and the curious. It was a busy day for all the workers. All felt that this was a special opportunity for earnest labor; so they mingled with the throng of visitors, conversing, answering questions, reading and explaining the Scriptures, distributing papers and tracts, and taking the addresses of those most interested.

All through the meeting the public interest steadily increased. Our own people were greatly blessed; and their hungry interest to catch every word of truth encouraged the speakers, and drew from them their richest treasures of knowledge and experience. From all parts of Brisbane the people came daily, and every evening the large tent was well filled. The daily papers gave friendly and intelligent reports of the meetings, and the electric tram-cars carried large calico signs, calling attention to the camp-meeting. This, which we had looked forward to as a very small meeting, has proved to be one of the most interesting and profitable camp-meetings held in Australia.

April 4, 1899

After the Camp-Meeting

The last days of the Brisbane camp-meeting were full of interest. The attendance at the evening meetings steadily increased, and frequently men and women came long distances, saying they had just learned about the meetings. During the second Sunday, the grounds were thronged. Some had been at the meeting the first Sunday, and came again, bringing friends; many we recognized as those who had attended the evening meetings; but there were hundreds who had come to the meeting for the first time. According to appointment, our meeting was to close the following day, but it was evident that the work of the meeting was not finished. It was too busy a time for consultation; for every worker on the grounds was busy, visiting, entertaining the interested and the curious, distributing reading-matter, and holding short Bible readings with those who questioned about the doctrines taught at the meeting. Those who bore the burden of the meeting felt that an earnest effort must be made to follow up this interest, and many prayers ascended that God would direct in planning and executing the work.

In the night, light came to me, and I was deeply moved. It was represented to me that the cloud still rested over the tabernacle. The cloud had not yet lifted, and the tents must not be taken down. This was our time to seek the Lord earnestly for wisdom and strength, and to labor with all our powers to give the warning message to the people. The people were under conviction, and this camp-meeting remained a necessity. I was not able to speak at the early meeting, but sent word that according to light given to me, there ought to be nothing done unnecessarily to give the impression to the people that the meeting had closed.

Arrangements had already been made to keep the large tent standing for a week or two; but it was the plan of our people to take down the family tents as fast as possible, and let all go to their homes except the regularly appointed Bible workers. But now other plans were rapidly formed. A Bible study for workers was appointed to be held each morning; and our people were invited to remain on the grounds, and aid in the work of the following week. As many tents were left standing as possible, and the families that remained to help keep up the public interest and enjoy the Bible studies

were furnished the use of tents without charge. A score or more remained on the grounds for another week, and many others would have done so if they had known beforehand of the opportunity.

The experiences of this meeting, with what has been presented to me at various times regarding the holding of camp-meetings in large cities, lead me to advise that a larger number of camp-meetings be held each year, even though some of them are small; for these meetings will be a powerful means of arresting the attention of the masses. By camp-meetings held in the cities, thousands will be called out to hear the invitation to the feast, "Come; for all things are now ready." After arousing an interest, we must not cut these meetings short, pulling down the tents, leaving the people to think that the meeting is over, just at the time when hundreds are becoming interested. It is just then that the greatest good may be accomplished by faithful, earnest work. The meetings must be so managed that the public interest shall be maintained.

It may be difficult, sometimes, to hold the principal speakers for some weeks to develop the interest awakened by the meeting; it may be expensive to retain the grounds, and to keep standing a sufficient number of the family tents to maintain the appearance of a camp-meeting; it may be at a sacrifice that several families remain camping on the grounds, to assist the ministers and Bible workers in visiting and in holding Bible study with those who come on the grounds, and in visiting the people at their homes, telling them of the blessings received at the meetings, and inviting them to come: but the results will be worthy of the effort. It is by such earnest, energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong, working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities.

Sometimes a large number of speakers attend a camp-meeting for a few days; and just when the interest of the people is beginning to be fully aroused, nearly all hurry away to another meeting, leaving two or three speakers behind to struggle against the depressing influence of the tearing down and removal of all the family tents. How much better it would be in many cases, if the meetings were continued for a longer time; if persons would come from each church, prepared to remain a month or longer, helping in the meetings, and learning how to labor acceptably. Then they could carry a valuable experience to their churches when they return home. How much better if some of the same speakers who arouse the interest of the people during the largest attendance at the

meeting would remain to follow up the work begun, by a thoroughly organized protracted effort. To conduct meetings in this way would require that several be in progress at the same time, and this would not permit a few men to attend all the meetings; but we must remember that the work is to be accomplished "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Instruction Regarding Labor

For a few days after it was decided to continue the camp-meeting, it was quite a struggle for the workers to keep up heart, because of the distraction which attends the departure of friends, and the resettling preparatory for the summer's work. At the Monday evening meeting the public congregation had voted a hearty request that the meetings continue, and each night the large tent was well filled. The morning Bible classes, which were attended by about thirty persons, were of unusual interest. There were about twelve workers of varied experience and gifts, to be employed in following up the interest awakened by this meeting; and as we saw the extent of the field before them, we wished there were many more.

At the beginning of the Sabbath my heart went out in prayer that God would give wisdom to these workers, and in the visions of the night many words of instruction and encouragement were spoken to us. Ministers and workers were in a meeting where Bible lessons were being given. We said, We have the Great Teacher with us today, and we listened with interest to his words. He said: There is a great work before you in this place. You will need to present truth in its simplicity. Bring the people to the waters of life. Speak to them the things which most concern their present and eternal good. Do not present subjects that will arouse controversy,--things that it will require a person of experience by your side to defend. In all that you say, know that you have something that is worthy of the time you take to say it, and of the time of the hearers to hear. Speak of those things which are essential, those things which will instruct, bringing light with every word.

Learn to meet the people where they are. Let not your study of the Scriptures be of a cheap or casual order. Let not your instruction be of a character to perplex the mind. Do not cause the people to worry over things that you may see, but which they do not see, unless these are of vital consequence to the saving of the soul. Do not present the Scriptures in a way to exalt self, and encourage vainglory in the one who opens the

Word to others. The work for this time is to train students and workers to deal with subjects in a plain, serious, and solemn manner. There must be no time uselessly employed in this great work. We must not miss the mark. Time is too short for us to undertake to reveal all that might be opened up to view. Eternity will be required that we may know all the length and breadth, the height and depth, of the Scriptures. There are some souls to whom certain truths are of more importance than other truths. Skill is needed in your education in Scriptural lines. Read and study Psalm 40:7, 8; John 1:14; 1 Timothy 3:16; Philippians 2:5-11; Colossians 1:14-17; Revelation 5:11-14.

To the apostle John, on the Isle of Patmos, were revealed the things that God desired him to give to the people. Study these revelations. Here are themes worthy of our contemplation, large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Behold the life and character of Christ, and study his mediatorial work. Here are infinite wisdom, infinite love, infinite justice, infinite mercy. Here are depths and heights, lengths and breadths, for our consideration. Numberless pens have been employed in presenting to the world the life, the character, and the mediatorial work of Christ; yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new, according to the mind and spirit of the human agent.

The truth, if received into the heart, is capable of constant development and expansion. It will increase in brightness as we behold it; and as we aspire to grasp it, its height and breadth will ever increase. Thus it will elevate us to the standard of perfection, and fit us for our work by giving us faith and trust in God. We want the truth as it is in Jesus; for we desire to make the people understand what Christ is to them, and what the responsibilities are that they are called upon to accept in him. As his representatives and witnesses, we need to come to a full understanding of the saving truths attained by an experimental knowledge.

Teach the great, practical truths that must be stamped upon the soul. Teach the saving power of Jesus, "in whom we have redemption through his blood, the forgiveness of sins." All should be made to comprehend the power of the truth to those who receive it. "In him dwelleth all the fulness of the Godhead bodily." Men need to understand that the Deity suffered under the agonies of Calvary. The Majesty of heaven was made to suffer at the hands of wicked men,--religious zealots, who claimed to be the most enlightened people on the face of the earth. Men claiming to be the children of

Abraham worked out the wrath of Satan upon the innocent Son of the infinite God. While Christ was bearing the heavy guilt incurred by man's transgression of the law of God, while in the act of bearing our sins, of carrying our sorrows, he was mocked and reviled by the very men appointed to teach the law, and lead the people to love and obey God.

It was at the cross that mercy and truth met together, that righteousness and peace kissed each other. Let students and workers study this again and again, that they, setting forth the Lord crucified among us, may make it a fresh subject to the people. Teach that the life of Christ reveals an infinitely perfect character. Teach that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Tell it over and over again, that we may become the sons of God, members of the royal family, children of the heavenly King. Let it be known that all who accept Jesus Christ, and hold the beginning of their confidence firm unto the end, will be heirs of God, and joint heirs with Christ, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

April 11, 1899

The Newcastle Camp-Meeting

It was a serious question in the minds of the leading men of the New South Wales Conference whether we could hold a camp-meeting this year in this Conference. The meeting held last year in Stanmore was a marked success. From it the truth was sounded forth to the people of Sydney; and through the attendance of visitors from the country, the knowledge of the Sabbath and Advent message was carried to scores of towns and villages throughout the whole colony. But the expense of this meeting had left our little Conference in debt, and it was feared that we would have to forego a camp-meeting this year, for lack of funds.

Finally, it was proposed that we hold the meeting in Newcastle. As there had never been a camp-meeting in Newcastle, there would be no unfavorable comparisons if this was a small one. Being only twenty-five miles from Cooranbong, it was thought that the brethren of the Avondale church could assist much in fitting up the grounds, and in furnishing supplies, which would help to carry the meeting through without great expense. It was also thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the Bible Echo and religious and health books, and by Christian Help work, and the establishment of a medical mission.

Repeatedly during the last five years, it has been presented to me that a great work is to be done in the cities of Australasia, that the present is a favorable time to work, and that no time should be lost; and recently light has come to me, encouraging us to put forth greater efforts in Sydney, Melbourne, and Brisbane, and indicating that the time has come for us to enter Newcastle and its surrounding towns. Several small companies were presented to me, and with them two larger companies that were stretching out their hands imploringly, saying, "'Come over, ... and help us.' We are starving for the Bread of life." In the two larger companies some were praying, some were weeping. A voice said, "They are as sheep without a shepherd. I will feed my flock. I will give them the living Bread from heaven." During the camp-meetings just

held in Brisbane and Newcastle, I recognized in the congregations assembled the two larger companies that I had seen calling for help.

We had feared that this would be a small, thinly attended meeting, but our people came out well. From a membership of four hundred in the Conference, there were over two hundred at the camp-meeting. And in the outside attendance we were pleasantly surprised. At the first evening meeting there were a thousand present. Contrary to our fears, it was proved that the holiday season was the best to secure a large attendance of the most earnest, serious people. I have never attended meetings where a deeper, more abiding interest was manifested.

During the first Sabbath of the meeting, we felt that the heavenly angels were in the camp. The outside elements seemed to be working against us. There was a severe tempest of wind and rain, but no one seemed to be discouraged. The heavenly streams of the love of God flowed into our hearts, and the countenances of some revealed the Holy Spirit's work. Several not of our faith took part with us in thanksgiving and praise to God. When the rain came down in torrents, we poured out our thanksgiving in songs of praise. Many testified that it was the best Sabbath meeting they had ever enjoyed.

An Impressive Dream

During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor,--the opening of our hearts to the Holy Spirit. On one occasion Christ told his disciples, "I have yet many things to say unto you, but ye can not bear them now." Their limited comprehension put a restraint on him. He could not open to them the truths he longed to unfold; for while their hearts were closed to them, his unfolding of these truths would be labor lost. They must receive the Spirit before they could fully understand Christ's lessons. "The Comforter, which is the Holy Ghost," Christ said, "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."

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have ye received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. "Your size as a human being is nothing," he said. "But if you have reached the full stature of a

man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character.

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven."

"Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be as something apart from him.

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: 'Learn of me; for I am meek and lowly in heart.' Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience.

You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren."

As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step. "What must I do to be saved?" The answer was, "Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out." Words were spoken which rebuked spiritual pride. This God will not tolerate. It is inconsistent with his word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call 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."

As I presented these principles to the people in the Sabbath meeting, all seemed to feel that the Lord had spoken through the feeble instrument. We called upon those who wished to consecrate themselves to the Lord, and several responded. After these had borne their testimony, the rain came down in torrents. It seemed as if the windows of heaven were opened. I made this a symbol of what the Lord will do for his people in letting the latter rain of his rich blessing in truth and righteousness fall upon them. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs. As soon as the storm abated, we had a season of prayer, and Elders Daniells and Robinson prayed in the Spirit, as I had never heard them pray before. The meeting then closed.

April 18, 1899

The Newcastle Camp-Meeting

There were no business meetings held at the Newcastle camp-meeting; therefore the people were free to devote their whole time to the spiritual interests of the meeting. The annual session of the Conference had been held in the winter, just after the week of prayer; and the matter of raising funds for the school, the sanitarium, and the health food factory had been presented to all the churches a few weeks before. This gave to the ministers and the people time to study the Word, time to meditate, and opportunity to converse with those who visited the camp. It also left us free to organize strong companies of workers to go out during the camp-meeting into Newcastle and its various suburbs to distribute literature, and invite people to the meetings. By this means, hundreds of persons were secured as regular attendants during the last half of the meeting, who might otherwise have thought little about it.

The responsibilities of the meeting were wisely distributed among many workers, so none were borne down by a crushing load. Brethren Daniells, Tenney, Colcord, and Starr spoke to the large audiences in the evenings. I usually attended the morning meetings, and spoke in the afternoon four times each week. Brethren Tenney and Lacey conducted daily meetings with the young people. The Bible studies on practical lessons given at these meetings were greatly appreciated; and before the camp-meeting closed, many of our young people took advanced steps in consecration. Bible studies were conducted in the large tent each day by Brethren Starr, Tenney, and Robinson.

Lectures on health topics were given almost every day at five o'clock in the afternoon, by Dr. Caro and Brethren Semmens and Reekie. These lectures awakened a great interest, and led to the organization of a large health club. This work, if properly followed, should result in the establishment of a well-organized medical mission in Newcastle. But where can we look for the workers to conduct it, without weakening our work in Sydney? Our Sanitarium in Sydney ought to be put on such a footing that it could establish branches in other cities; and we pray earnestly that it may receive the support which the character of its work demands.

Children's meetings were organized and led by Sister S. E. Peck, assisted by

efficient Sabbath-school workers. A large number of children attended daily, but they were so quiet and orderly that by many their presence in the camp was hardly noticed. They seemed enthusiastic in their enjoyment of the meetings, and they exerted a strong influence for the encouragement of their parents to attend. I will give a brief outline of the work done, as written out by one who had a part in it.

The Children's Work

In the work done with and for the children at this meeting, an effort was made not only to help them, but to instruct and aid those who had been working, and others who wished a preparation for work, with the children in our Sabbath-schools.

With this in view, on the first Sabbath the children were organized into departments and classes, and the teachers began their work. Each day the teachers met for counsel and instruction. A part of the time of these meetings was devoted to a consideration of such subjects as

What Makes a Successful Teacher. How to Secure Well-learned Lessons. Value and Danger of Object-lessons. Need of Order, and How to Secure It. Use of the Blackboard. Music.

The rest of the time was given to a careful study of the lesson to be given to the children.

The subjects of the lessons given were as follows:

"Make Straight Paths for Your Feet." Parable of the Houses on the Rock and on the Sand. Parable of the Good Samaritan. " " "Prodigal Son. " " "Sower. Sabbath, December 31, 1898. The Sabbath-school Lesson. Song Service. A Happy New Year, and How to Make It. The Evils of Small Sins. Parable of the Tares. Parable of the Lost Sheep. God's Record Books and the Book of Life. The New Jerusalem. The Sabbath-school Lesson. "The Candle Sermon:" "Ye are the Light of the World." A Lesson from Flowers and Fruit.

The motto for the first week was, "This Week for Jesus;" at the beginning of the second week, it was changed to, "This Year for Jesus."

At the beginning of the work, there were six children in the primary department and about fifteen in the kindergarten. As soon as the children living in the surrounding neighborhood learned of the meetings being held for them, they began to attend, and each day found from twenty to thirty new ones added to our classes. The average daily attendance from the outside was between eighty and one hundred, and most of the children were very regular. The same spirit of earnestness, attention, and order which characterized the services among the older ones, marked the children's meetings. Both in the class work and in the general review exercises the work was so arranged that the children had a part in doing as well as listening, and in this way they soon felt at home, and their eagerness to bear some part in the work testified to their interest.

Each lesson opened with a general exercise, which was followed by the class studies; and at the close all reassembled for a brief review and song. In the opening exercises, after the song and prayer, the motto and all the memory verses previously learned were recited, either in concert or individually, or both. A short, appropriate reading or recitation was given by one of the children who had previously volunteered to prepare it. The "Scripture alphabet" was learned and recited by the children, each choosing his own letter and verse. The selection and learning of the verses were done at home, and these responsibilities placed upon the children proved an additional incentive for them to be present the following day, and to be regular in attendance.

The ready responses in the review exercises testified that the interest in class work had been marked, and that many valuable truths had found their way into the minds and hearts of the children. As the children returned to their homes, the parents were surprised and pleased to hear them repeat the whole lesson. Many parents expressed, in various ways, their appreciation of the work that had been done for the children, and regretted that we must leave so soon.

Several teachers from Sunday-schools attended the meetings, and expressed themselves as greatly pleased and benefited by the work done. One gentleman, a Sunday-school superintendent, came on the grounds at the first of the meeting, as he afterward said, discouraged with his own work, and with a feeling of opposition to ours. He attended the children's and teachers' meetings regularly, and said that he gradually felt all his opposition leaving him, and found himself in hearty sympathy with our work. Before he had attended three lessons, he said he would like to become one of us; for he

could feel a power present which he did not know among his own people.

Parents sometimes came with their children, and seemed as much interested as the little ones. Others, though not in harmony with our views, took the trouble neatly to dress their children, and allowed them to come. Some parents remarked that they did not know what we did with their children, but that one thing was certain,--the children would come, and they could not keep them at home. Some of the children came long distances, and we have every reason to believe that much of the seed sown fell into good ground.

Closing Work of the Meeting

On the second Sabbath the revival work was continued. After the morning service an appeal was made to the unconverted and those who desired to renew their connection with God. A large number responded. Then the congregation separated, those who were seeking a new experience being invited to another tent for prayer and counsel, while the rest of the congregation remained to engage in prayer for them. The effort was greatly blessed. To many it did indeed seem to mark the beginning of a new life.

On the evening after the third Sabbath, Dr. Caro spoke to nearly three thousand persons on the subject, "The Man and the Habit." The lecture was illustrated by lime-light views showing the terrible power of habit as seen in the downward course of the drunkard, from the innocent child to the sin-hardened criminal. Solemn and instructive was this object-lesson. The effects of the tobacco curse, the liquor curse, the opium curse, were vividly portrayed. Then a powerful appeal was made for the shielding of the youth from evil associations, and for the offer of a helping hand to the tempted and the fallen. At the close, several hymns--"God Be with You till We Meet Again," and others--were shown on the screen, and sung by the whole audience, with an earnestness and feeling that made my heart glad.

I never before attended a camp-meeting where it seemed so much as if the stately tread of the mighty host of heaven was among us. Newcastle with all its suburbs is deeply moved, and the interest extends to other towns and cities. Several ministers and workers are to remain here, and meetings will be continued in the large tent. We pray for an abundant harvest from the seed that has been sown.

April 25, 1899

"Come Unto Me, ... and I will Give You Rest"

"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."

Here is a giving by Christ, and on our part an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. Simple enough, is it not?--Thus it appears. But the promise is large and far-reaching. It implies much. It means deliverance from constant, perplexing uncertainty. The word "rest" is repeated. "I will give you rest." Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The reason there are so many in perplexity is because they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They think they understand their needs, and they worry and plan and devise, while Christ stands inviting, "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 yokes of human manufacture gall the necks that wear them. Christ says, Try my yoke; it is easy: lift my burdens; for they are light.

If you have not found that rest offered to all who will learn of him who is meek and lowly in heart, would you not better yoke up with Christ without delay? Bear only his burdens. Do not load yourself with cares that weigh you down to the ground. Your troubles come because you are so anxious to manage matters yourself that you do not wear the yoke of Christ.

By some the promise of God is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait until they become worthy. To these I would say, Never, never, will you become worthy. If this were possible, the Prince of heaven need not have come to our world. But by taking our human nature, he declared to the heavenly universe that he united humanity to divinity, in order that men and women might stand on vantage-ground, and be once

more tested and tried. Through the sacrifice and merits of the Redeemer, man is made a partaker of the divine nature; but he must act his part by co-operating with the one who has promised. Not only does Christ say, "I will give you rest," but, "Ye shall find rest unto your souls."

We are told in God's word to "work out your own salvation with fear and trembling." What does this mean?--Fear lest you shall err in choosing the timber for your character-building. God alone can supply solid timber. Well may mortal man be afraid lest he shall weave into his character the defective threads of his inherited and cultivated tendencies to wrong. Well may he tremble lest he shall not submit all things to him who is working in his behalf, that God's will may be done in him.

Discard your citizen's dress, and put on the wedding garment which Christ has prepared. Then you can sit in heavenly places with Christ Jesus. God welcomes all who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merits for what they call good actions, not priding themselves on their supposed knowledge. While you have been walking and working in meekness and lowliness of heart, a work has been done for you,--a work that only God could do. It is God who works in you, both to will and to do of his good pleasure. That good pleasure is to see you abiding in Christ, resting in his love. Let not anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Claim every promise; all are yours if you will comply with the prescribed terms. Entire self-surrender, an acceptance of Christ's ways, is the secret of perfect rest in his love.

The abiding rest--who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of his ways, is the secret of perfect rest in his love. We must learn his meekness and lowliness before we experience the fulfilment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,--by taking his yoke, and then submitting to learn.

Giving up the life to Christ means much more than many suppose. God calls for an entire surrender. We can not receive the Holy Spirit until we break every yoke that binds us to our objectionable traits of character. These are the great hindrances to wearing Christ's yoke and learning of him. There is no one who has not much to learn. All must be trained by Christ. When we fall upon the living Rock, our wrong traits of

character are taken away as hindrances to perfection of character. When self dies, Christ lives in the human agent. Acquaintance with Christ makes us long to abide in him, and to have him abide in us.

Christ desires all to become his students. He says, Yield yourselves to my training. I will not extinguish you, but will work out for you a character that will fit you to be raised from the lower grade to the higher school. Submit all things to me. Let my life, my patience, my long-suffering, my meekness, my lowliness, be worked out in your character, as one who abides in me. Then you will have power to overcome.

Will those who hear, hear to a purpose? A Paul may plant, and an Apollos water, but God gives the increase. Do not manufacture many things that you must do in order to find rest, assurance, confidence. Leave this work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has said he would do. The promise is, "Come unto me, ... and I will give you rest." Have you come to him, renouncing all your make-shifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest" promised?--It is the consciousness that God is true, that he never disappoints the one who comes to him. His pardon is full and free, and his acceptance means rest to the soul, rest in his love.

May 2, 1899

An Example of Faithfulness--No. 1

The children of Israel were taken captive to Babylon because they separated from God, and no longer maintained the principles that had been given to keep them free from the methods and practises of the nations who dishonored God. The Lord could not give them prosperity, he could not fulfil his covenant with them, while they were untrue to the principles he had given them zealously to maintain. By their spirit and their actions they misrepresented his character, and he permitted them to be taken captive. Because of their separation from him, he humbled them. He left them to their own ways, and the innocent suffered with the guilty.

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

Nehemiah and Ezra are men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways, and to see where they had made their mistake; for the Lord had not suffered his people to become powerless and confused and to be taken into captivity without a cause. The Lord especially blessed these men for standing up for the right. Nehemiah was not set apart as a priest or a prophet, but the Lord used him to do a special work. He was chosen as a leader of the people. But his fidelity to God did not depend upon his position.

The Lord will not allow his work to be hindered, even though the workmen may prove unworthy. God has men in reserve, prepared to meet the demand, that his work may be preserved from all contaminating influences. God will be honored and glorified. When the divine Spirit impresses the mind of the man appointed by God as fit for the

work, he responds, saying, "Here am I; send me."

God demonstrated to the people for whom he had done so much that he would not serve with their sins. He wrought, not through those who refused to serve him with singleness of purpose, who had corrupted their ways before him, but through Nehemiah; for he was registered in the books of heaven as a man. God has said, "Them that honor me I will honor." Nehemiah showed himself to be a man whom God could use to put down false principles and to restore heaven-born principles; and God honored him. The Lord will use in his work men who are as true as steel to principle, who will not be swayed by the sophistries of those who have lost their spiritual eyesight.

Nehemiah was chosen by God because he was willing to co-operate with the Lord as a restorer. Falsehood and intrigue were used to pervert his integrity, but he would not be bribed. He refused to be corrupted by the devices of unprincipled men, who had been hired to do an evil work. He would not allow them to intimidate him into following a cowardly course. When he saw wrong principles being acted upon, he did not stand by as an onlooker, and by his silence give consent. He did not leave the people to conclude that he was standing on the wrong side. He took a firm, unyielding stand for the right. He would not lend one jot of influence to the perversion of the principles that God has established. Whatever the course others might pursue, he could say, "So did not I, because of the fear of God."

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

It was Nehemiah's aim to set the people right with God. He found the book of the law, and caused it to be read in the hearing of the people. "Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.... And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground.... Also day by day, from

the first day unto the last day, he read in the book of the law of God."

In the ninth chapter of Nehemiah the works of the Lord in behalf of his people are recorded. The sins of the people in turning from God are pointed out. These sins had separated them from God, and he had permitted them to be brought under the control of heathen nations.

This history has been recorded for our benefit. What has been will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error. The history of the children of Israel shows the sure result of turning from Bible principles to the customs and practises of men. The Lord will not serve with any plans which gratify the selfishness of men, and blight his work. He will not give prosperity to devices that lead away from fidelity to his commandments. He demands that the talents lent to man shall be used in keeping his way, in doing justice and judgment, whether it be to break down or to restore and build up. God would not have us follow the wisdom of men who have disregarded his word, and made themselves a reproach by their practises and counsels. They have laid themselves as manacled victims on the altar of mammon, and the plainest, simplest principles of Christianity are disregarded by them. Satan triumphs; for the light of the Sun of Righteousness does not shine into their hearts.

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

All who learn of Christ to be meek and lowly will be his witnesses. They have a living connection with him, and they will reveal the Christlikeness in the smallest things of life. Truth and righteousness will also be revealed in their most important actions; for "he that is faithful in that which is least is faithful also in much." Let all who claim to be Christians bear constantly a living testimony to the truth as it is in Jesus. From Christ, the source of living power, they will receive their message.

May 9, 1899

An Example of Faithfulness--No. 2

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

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

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

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

God is looking with interest upon the youth. He would have every Christian

manifest the same interest in children and youth; for the time of temptation has come to our world, and the young must be labored for, hunted for, and brought into the fold. Awaken the consciences of young men and women by holding forth in clear, simple language the word of the living God. Present it to them as the young man's counselor, urging them to follow its teachings. When they see professed Christians neglecting their words and deportment, and doing things that are contrary to a "Thus saith the Lord," they are to turn from them, that they may say, as did Nehemiah, "So did not I, because of the fear of God."

In "Pilgrim's Progress" there is a character called Pliable. Youth, shun this character. Those represented by it are very accommodating, but they are as a reed shaken by the wind. They possess no will-power. Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation. There are many who are on the wrong side, when the Lord desires them to be faithful men, who can distinguish good from evil.

Manifest decision at any cost. Do not yield to the influence brought to bear upon you by men who show that they act without spiritual guidance. The power by which they are guided is a power from beneath. Yet they are so talkative that their misstatements have great force with men who ought to know better than to be swayed by superficial religious characters, whose conscience may be represented by an India-rubber ball.

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

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

False shepherds are many, and the Lord has warned us in regard to them. "Enter ye in at the strait gate," he says; "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

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

When men connected with the work of God allow themselves to be bought and sold, when they violate truth in order to gain the favor and approval of men, God records them as betrayers of sacred trust. Let every man stand in moral independence, resolved that his mind shall be molded only by the Holy Spirit. God calls for minute-men, who are not ready to echo the words of unconverted men. In an emergency such men are sure to lead into false paths. The Lord desires us to follow on step by step to know him.

"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." We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even though we are called singular for so doing. Keep the conscience tender, that you may hear the faintest whisper of the voice that spoke as never man spoke. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, Is this the way of the Lord?

The Lord will not leave any one who does this, to become the sport of Satan's temptation.

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

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Do not imitate men. Study your Bibles, and imitate Christ. Do not lend yourselves to any selfish confederacy. Do not bind yourselves to stand by one another in any questionable matter. Scheming, underhand working, and untruthful practises, which much talk has made apparently justifiable, have been and are still carried on. Church-members have engaged in lines of work that have corrupted their sense of honor. They can never be saved unless the Lord, by his Spirit, shall touch their hearts, leading them to see that their entire system of working is condemned by the Bible.

We are not to fashion ourselves after the world's type. God's people will hear conversations regarding the carrying out of wrong methods and plans. Words of irreverence will be spoken. Religion will be jested about. Hear the voice of God: "My son, if sinners entice thee, consent thou not." Those who are controlled by the Spirit of God are to keep their perceptive faculties awake; for the time has come when their integrity and loyalty to God and to one another will be tested. Do not commit the least injustice in order to gain an advantage for yourselves. Do unto others, in small matters as well as in great, as you would that others should do unto you. God says, "Ye are my witnesses." You are to act in my place. Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted. If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard, dart a prayer to heaven, and then firmly resist the temptation to tamper with the

principles condemned in God's word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practises to you. Resolutely turn from the tempter, saying, I must separate from your influence; for I know you are not walking in the footsteps of our Saviour.

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

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

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

May 9, 1899

The Excellency of the Soul

Dear Sister Henry, I awoke at two o'clock, and know there is no more sleep for me. Your letter was read with interest, and I am grateful to my Heavenly Father, that although we can not meet face to face, we can have the advantages of pen and ink for communicating with each other.

There is a large work to be done, and we are seeking to do all we can in Newcastle and suburbs. The ministers are now aroused to opposition. We feel sorry for these shepherds, and sorry for the poor sheep who are starving for the precious words of life, which we, as God's servants, would be glad to give them, and which they long to receive, but of which they are afraid. God help them, is my prayer. If we could only impress them with the value of the human soul! If they could by proofs be made to understand that they must each act for himself, that each has a soul to save or to lose, then they would each act individually and independently of any human influence. If we can make these souls, who are waiting in the balance, to see, once to have a clear conviction of, the excellency of the human soul, which Christ has so valued as to give his life to save, we would be able to win them. What an account the ministers must meet who are making of none effect the plain, distinct "Thus saith the Lord."

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected; but when this work has been laid out in clear lines, simple and definite, we may expect that the essential duties of the home, instead of being neglected, will be done much more intelligently. The Lord would ever have us urge upon those who do not understand, the worth of the human soul.

If we can arrange, as you are now working, to have regularly organized companies intelligently instructed in regard to the part they should act as servants of the Master, our churches will have life and vitality such as have been so long needed.

Christ our Saviour appreciated the excellency of the soul. Our sisters have generally a very hard time, with their increasing families and their unappreciated trials. I

have so longed for women who could be educators to help them to arise from their discouragement, and to feel that they could do a work for the Lord. And this effort is bringing rays of sunshine into their lives, and is being reflected upon the hearts of others. God will bless you, and all who shall unite with you, in this grand work.

Many youth as well as our older sisters manifest themselves shy of religious conversation. They do not take in the matter as it is. The word of God must be their assurance, their hope, their peace. They close the windows that should open heavenward, and open the windows wide earthward. But when they shall see the excellency of the human soul, they will close the windows earthward, cease depending on earthly amusements and associations, break away from folly and sin, and will open the windows heavenward, that they may behold spiritual things. Then can they say, I will receive the light of the Sun of Righteousness, that I may shine forth to others.

The most successful toilers are those who will cheerfully work to serve God in small things. Every human being is to work with his own individual thread, weave it into the fabric that composes the web, and complete the pattern.

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received.

Educate the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere. Thousands of hearts can be reached in the most simple way. The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon. Words, even if well prepared and studied, have little influence; but the true, honest work of a son or a daughter of God in words, or in a service of little things, done in natural simplicity, will unbolt the door, which has long been locked, to many souls.

But let every worker, whether a child, a youth, or a person of mature age, put on Christ; that is, seek him in prayer, and believe that his prayers are accepted of God, because he has charged all to watch and to pray without ceasing. Some pray during the

week of prayer, and then suppose their praying may cease; and as they do not continue to pray, they do not continue to receive. They must continue to ask, that they may receive. Ask, and you shall receive. Seek me, and you shall find me close beside you, ready to shield, to help, to bless you. I will lead the current of your thoughts away from cheap and frivolous things. I will open for you subjects to contemplate that will give you my peace, my joy, and consolation, that will take away your worries. Our powers are not to be employed and worn out with responsibilities that belong to God, and not to any human being. Then let us educate the soul not to chafe and irritate and weaken its powers unnecessarily, but keep itself in calmness and in peace.

The wails of a world's sorrows are all around us; its shadow is pressing in upon us, and our minds must be ready for every good word and work because we know we have the presence of Jesus. The sweet influence of his Holy Spirit is teaching and guiding our thoughts, to speak the words that will refresh and cheer and brighten the path of others.

If we can, my sister, we should speak often to our sisters, and lead them in the place of saying "Go." Lead them to do as we should do: to feel as we should feel, a strong and abiding perception of the value of the human soul. We are learners that we may be teachers. This idea must be imprinted in the mind of every church-member.

We believe fully in church organization, but in nothing that is to prescribe the precise way in which we must work; for all minds are not reached by the same methods. Nothing is to be allowed to keep the working servant of God from his fellow man. The individual believer is to labor for the individual sinner. Each person has his own lamp to keep burning; and if the heavenly oil is emptied into these lamps through the golden pipes, if they empty the golden oil out of themselves, and if it is received into the vessels which have been emptied of self, and so prepared to receive the holy oil, that lamp, well supplied with the holy oil, can to some purpose throw its light on the sinner's path. Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for parade and show. O, what a work may be done if we will not stretch ourselves beyond our measure!

Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every

woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display.

Personal work must be done; personal sanctification makes each one a partner with the Lord Jesus Christ, and he is invincible. Those who follow in the footsteps of Christ will not be seeking for show and parade. Christ is not there. He that will come after me let him deny himself, and take up his cross, and follow me. Without me, ye can do nothing to my name's glory. All this world's lusts, pleasures, and human power will pass away. Not one jot or tittle of all the world's pleasures and its supposed valuable treasures will be taken into the eternal world with any soul. One kind of life is spent in doing the will of God, and that life and labor shall abide forever; for the labor spent in advancing the kingdom of God in this world will carry its results into the future eternal kingdom of God.

Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do this day? Each vessel consecrated to God will daily have the holy oil emptied into it, that it may be emptied out into other vessels. Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God. Every word uttered, every work performed in Christ's lines, will have an enduring pre-eminence. Speak the words that are given you of God, and the Lord will certainly work with you. Do not fail nor be discouraged, although you may see many things which you do not approve. I hope and pray that you may be clothed with the righteousness of Christ daily.

May 16, 1899

"Not by Might, Nor by Power"

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hands 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." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

This figure, presented to John by Christ when he appeared to him on the Island of Patmos, is similar, in many respects, to the one shown to Zechariah. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof... Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

This chapter is full of encouragement for those who do the work of the Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in their behalf, and the house was finished. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.... For who hath despised the day of small things? for they shall

rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The very same difficulties which were created to hinder the restoration and upbuilding of the work of God, the great mountains of difficulty which loomed in Zerubbabel's way, will be met by all who today are loyal to God and to his work. Many human inventions are used to carry out plans after the mind and will of men with whom God is not working. But it is not boastful words nor a multitude of ceremonies that show that the Lord is working with his people. The assumed power of the human agent does not decide this question. Those who place themselves in opposition to the Lord's work may hinder for a time, but the same Spirit that has guided the Lord's work all the way through will guide it today. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Through the golden pipes, the olive-branches empty the golden oil out of themselves. These olive-branches are the anointed ones that stand by the Lord of the whole earth. Through them the Holy Spirit is communicated to the churches. Thus heaven and earth are united. The power that is in heaven unites with human intelligences.

The Lord would have every soul strong in his strength. He would have us look to him, receiving our directions from him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

We are to ask God for wisdom, believing that our prayers are heard. Thus we may brace ourselves against temptation. God would have us stand as firm as a rock to principle, working in harmony with him, that he may answer our prayers; for he can do nothing to help unless we co-operate with him. Unless we keep our souls in the love of God, unless we have firm, determined faith, we are like the waves of the sea, driven by the wind and tossed. Under favorable circumstances and good influences, we seem to make advancement, and we think we have faith. But when circumstances alter, when the waves of temptation beat strongly against us, we falter, and lose heart. God would have us advance always, trusting in his power. Angels of God minister to every believing child. Only believe the promises of God; and when temptation comes, set your face as a flint Zionward, and move forward.

God would ever have us witness for him, strengthened to do this by his Holy Spirit. As we do this, we may be called upon to suffer tribulation; but wherever we are, whatever we are called upon to suffer, Christ will be near us. The disciple John ever bore the most unflinching testimony for Christ. As long as he lived, he preached Christ as the word of life. "The Word was with God, and the Word was God," he declared. "The same was in the beginning with God... And the Word was made flesh, and dwelt among us." "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." As John drew near the close of his life, his testimony was given with the power of the Spirit of God.

This living witness greatly disturbed those who had rejected Jesus. Kings and rulers could not bear to hear this name; for they deemed Christ a rival. The mention of his name, the incidents of his life, his death, and his resurrection, kindled their furious jealousy. They saw John the aged, honored and beloved, constantly referring to Jesus as the eternal Word, giving to him a power exceeding their power. His testimony was always the word of God and the testimony of Jesus Christ. And notwithstanding his age, his venerable appearance, his white locks, in their envy and jealousy they condemned the faithful apostle to what was then thought to be the most severe of all punishments. He was separated from his beloved people, and banished to Patmos. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Christ's aged representative was exiled, that his testimony might no longer be heard; for it was a living power on the side of right. But though separated from his brethren, he was visited by Christ, whom he had not seen since the ascension. "I was in the Spirit on the Lord's day," he writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last.... I am he that liveth, and was dead; and, behold, I am alive forevermore."

Christ knew just where to find John; and there, on the lonely island, he gave him a view of the closing scenes of this earth's history. This has been recorded for us. The record is "the revelation of Jesus Christ." The revealer is the revealed. The living God is shown, superintending, day by day, the events connected with his church. John was shown the slain Lamb of God, the Lion of the tribe of Judah, the Conqueror, standing in

the midst of the seven golden candlesticks, which are the seven churches.

When the mother of Zebedee's children came to Christ with the request, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom," Christ said, "Ye know not what ye ask. 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? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give." This baptism James had already experienced. John was now drinking of the cup of which Christ had partaken. He was being baptized with suffering for his name's sake.

God judges every man according to his work. Not only does he judge, but he sums up, day by day and hour by hour, our progress in well-doing. Should not this constrain us no longer to be children, but men, who are learning of Christ? Shall we not create such an atmosphere about our souls, through the grace given us by Christ, that we shall constantly advance heavenward? As the people of God, shall we not unite in seeking him with humble and contrite hearts? The Lord said to Jacob, "Let me go, for the day breaketh." But Jacob said, "I will not let thee go, except thou bless me." And there and then he was blessed. "Thy name shall be called no more Jacob, but Israel," God declared; "for as a prince hast thou power with God and with men, and hast prevailed." Even so will God's children be blessed if they wrestle with him for his Spirit.

We are living amid the closing scenes of this world's history, and our lives should not be as the life of a butterfly. As servants of God, we should quit us like men, and be strong. The contrast between a vain life and a life full of holy purpose can not fail to be seen. Let us remember that our citizenship is in heaven. Here we have no continuing city, but we seek one to come. Let us heed the call, "Come out from among them, and be ye separate." Do not mingle with the world from choice; but if you have a word of warning, of invitation, of entreaty, do not fear to speak it. Lose no opportunity of witnessing for Christ. He is the source of all grace, and he will send to his people the precious golden oil, enabling them to witness boldly for him. As we consecrate ourselves to God, the Holy Spirit will impart to us the holy oil, that our lamps may be kept bright and shining.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

May 23, 1899

The Law Exalted by Christ

Christ had altogether a higher, broader conception of the law than had the rabbis. He himself had inspired prophets and holy men of old to testify of the spiritual character of the law. Christ was the foundation of the whole Jewish economy. In the sacrificial offerings, type was to meet antitype in his life in the world, and in his death upon the cross for the sins of men. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

The rabbis, the priests and rulers, had ceased to look beneath the symbol for the truth that was signified by their outward ceremonies. The gospel of Christ was prefigured in the sacrificial offerings, and Levitical types. The prophets had high, holy, and lofty conceptions, and had hoped that they would see spirituality of doctrine among the people in their day; but one century after another had passed by, and the prophets had died without seeing their expectations realized. The moral truth that they presented, which was so significant to the Jewish nation, to a large degree lost its sacredness in their eyes. As they lost sight of spiritual doctrine, they multiplied ceremonies. They did not reveal spiritual worship in purity, in goodness, in love for God and love for their fellow men. They kept not the first four or the last six commandments, yet they increased their external requirements. They knew not that One was among them who was prefigured in the temple service. They could not discern the Way, the Truth, and the Life. They had gone into idolatry, and worshiped external forms. They continually added to the tedious system of works, in which they trusted for salvation.

In his sermon on the mount, Christ stripped away the mass of rubbish that had been wrapped about the law of God, and gave no honor to their human traditions. He proclaimed the true character of the law, revealing it as he had given it in Eden and from Mount Sinai. He presented it in its elevated character as binding upon all ages and

conditions of men, as a law that will never lose its force in time or eternity. Christ lived the law, and his life of purity and holiness was a constant rebuke to the religious teachers of the day. His example condemned their godless lives. Addressing his disciples, he said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Not only did the scribes and Pharisees violate the law of God themselves, but they led men to accept their words, to practise their human inventions, and follow their precept and example. They taught for doctrines the commandments of men. They desired to define to the smallest details the requirements of the law, and this led them to accumulate a mass of human sayings. These maxims they taught to the people as principles of the law, and thus they confused the faith and corrupted the morals of those whom they led into idolatry by their perversion of truth.

There was great need that the Lawgiver himself should explain the true meaning of the law; and in his sermon on the mount, Christ expounded its principles. The religious teachers of the day had treated eternal realities as if they were trifles, and had exalted their own sayings and inventions, which had no place in God's law, as the only religion. In presenting their sacrificial offerings in their temple worship, they were as actors in a play. Christ condemned their corruption, which they called religion, and declared of them that they knew not the Scriptures nor the power of God.

Christ presented before the people the holiness of the law. He summed it up in these words, "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." This represents the whole duty of men to God and to their fellow men. This same law had existed in Eden before there was a people known as Jews, and it had been proclaimed on Mount Sinai to the Israelites by the Lord Jesus Christ. It had not been originated simply for their obedience, but was proclaimed anew to them as the living oracles of God. The law of God is the expression of his goodness and love, the transcript of his character. There is no power in the law to pardon the transgression of law; but the tidings of salvation through a Mediator was the only hope for the transgressor. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Through the plan of salvation the law holds its dignity in condemning the sinner, and the sinner can be saved through the propitiation of Christ for our sins, "in whom we have redemption through his blood, even the forgiveness of sins." The law is not

changed in any particular to meet man in his fallen condition. It remains what it ever has been,--holy, just, and good. "The law of the Lord is perfect, converting the soul." It is a righteous law, one to be respected and honored; for it convicts the sinner of his sin, and convinces him of his need of a Saviour. It is then that he exercises repentance toward God, and faith toward our Lord Jesus Christ.

Paul describes his experience, saying: "I was alive without the law once: but when the commandment came, sin revived, and I died." He saw his need of a Saviour. Looking into the great standard of righteousness, he saw himself a sinner in the light of the law. But as he looked into the face of Christ, he could say, with full assurance: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." He could rejoice in the fact that provision had been made for his redemption, through the merits of the blood of the only begotten Son of God, and that pardon could be written against his name. It was evident to him that the law did not abate one jot of its justice, but through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law.

Christ bore the penalty that would have fallen upon the transgressor; and through faith the helpless, hopeless sinner becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. Christ imputes his perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments. Christ rendered perfect obedience to the law, and man could not possibly obey the holy precepts had it not been for the provision that was made for the salvation of the fallen sons and daughters of Adam. Clothed with the habiliments of humanity, Christ passed over the ground where Adam stumbled and fell. He became subject to the same temptations to disregard the word that God had spoken, and to accept the voice of the tempter, who had disguised himself as an angel of light. He met the wily foe's temptations, saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was assailed by the tempter on every point upon which we are tempted; but as man's substitute and surety, Christ redeemed Adam's disgraceful fall, and kept the way of the Lord.

Thus he placed the human family upon vantage-ground, identifying his interest with that of fallen man. The prince of fallen angels conducted the warfare against the only begotten Son of God. Evil angels leagued with evil men, and earth and hell arrayed

their powers against him, in order to overcome him. Unrighteousness leagued against righteousness and truth, error and iniquity assailed the standard of righteousness. Satan imbued his instrumentalities with his own spirit, and men became agents in the deceptive work, playing the game for the life and character of every son and daughter of Adam. He carried out the same plan upon which he had entered in heaven. There he had succeeded in carrying with him a large number of angels, who sought with him to make of no effect the standard of righteousness. Since his expulsion from heaven, he has worked with unabated earnestness, with sleepless vigilance.

Jesus, the world's Redeemer, stands between Satan and every soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And those who lay their sins upon Christ through faith in his righteousness, will come off victorious. As our Mediator, Jesus was fully able to accomplish this work of redemption; but O, at what a price! The sinless Son of God was condemned for the sin in which he had no part, in order that the sinner, through repentance and faith, might be justified by the righteousness of Christ, in which he had no personal merit. The sins of every one who has lived upon the earth were laid upon Christ, testifying to the fact that no one need be a loser in the conflict with Satan. Provision has been made that all may lay hold of the strength of him who will save to the uttermost all who come unto God by him.

Christ receives upon him the guilt of man's transgression, while he lays upon all who receive him by faith, who return to their allegiance to God, his own spotless righteousness. Those who thus receive Christ can say, with the psalmist: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward." With David we can pour forth the sacred song: "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted in the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ. Of those who are accepted in Christ, Jesus says: "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

What inexpressible love has the Saviour manifested toward the children of men! Not only does he take off the brand of sin, but he cleanses and purifies the soul, clothing it in the robe of his own righteousness, which is without spot, woven in the loom of heaven. He not only lifts the curse from the sinner, but brings him into oneness with himself, reflecting upon him the bright beams of his righteousness. He is welcomed by the heavenly universe, accepted in the beloved Son of God. What glory can fallen man, through repentance and faith, bring back to God! He accepts the law of Jehovah as his counselor, his reprover, his standard of character, and thus testifies to worlds unfallen and to this sinful world, that the law is immutable in its character, and has been exalted and honored by the death of Christ, the only provision through which man could be saved. O, how precious is the atoning sacrifice, because of that which it accomplishes! The cross speaks to the hosts of heaven, to worlds unfallen, and to the fallen world, the value which God has placed upon men, and of his great love wherewith he has loved us. It testifies to the world, to angels, and to men, the immutability of the divine law. The death of God's only begotten Son upon the cross in the sinner's behalf is the unanswerable argument as to the changeless character of the law of Jehovah.

May 30, 1899

God's Purpose in the Gift of His Son

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

In carrying out his plan for the salvation of man, Christ represented his Father in all things. The history of his life is an exact record of the purposes of God toward man, and the instruction he desires man to have in the manifestation of perfection in humanity. Christ took upon him the nature of man, that he might carry man with him, and place him in the domains of mercy, in the arms of the infinite God. Through disobedience, man had divorced himself from God, and had become an apostate against his government. But it was God's design that man should be restored, and again have access to the tree of life.

It is only by a clear discernment of spiritual things that the original apostasy can be understood. The controversy in heaven began with selfish strife for position, a desire on the part of Lucifer to be equal with God. The disaffection of Satan in entertaining the thought that he should stand as head of the heavenly order at first seemed a small thing, but by dwelling upon this thought, it was strengthened. Step by step he miscalculated the position that had been assigned him by God, to be maintained only in God, until he finally came to look with enmity upon everything coming from Jesus Christ. Satan rebelled against the laws governing the heavenly intelligences; and by representing these in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion.

Christ, as commander of heaven, was appointed to put down the rebellion. Satan

and all his sympathizers were cast out of heaven. Then was begun the work which, before the foundations of the world were laid, Christ had engaged to do. At the appointed time he came to our world in human flesh, that he might become man's substitute and surety. Christ came to prove that "God is love." This was disputed by him who was once a covering cherub in heaven, and who, in consequence of his ambitious project, developed a character that made him at war with God. This world became the scene of the great conflict between Christ and Satan.

Christ joined himself with the nature of man, that through him man might again become one with God, preserving the closest union with his fellow men,--the same that exists between the Father and the Son. Christ lived not to please or glorify himself. He came to live and work in behalf of fallen man. Every moment of his life, every deed that he performed, was an expression of his unselfish love. That the Son of the infinite God should bind himself so closely with man was condescension and mercy so wonderful that its mysteries could scarcely be understood.

Christ sought to teach the grand truth so needful for us to learn, that God is always with us, an inmate of every dwelling, that he is acquainted with every action performed on earth. He knows the thoughts that are framed in the mind and indorsed by the soul. He hears every word that falls from the lips of human beings. He is walking and working in the midst of all our transactions in life. He knows every plan, he measures every method. And yet by many his hand is not recognized, his wonderful footsteps are not discerned.

It is through the machinations of the enemy that men become disloyal to God, and are identified with Satan. They are deceived; and when temptation comes, they do not discern that it is temptation. Their mistake lies in failing to enter fully into sympathy with God's appointed agencies, in the accomplishment of the work assigned them by God. Did they strive to meet his royal standard of righteousness, this would elevate their minds to a divine level, and bring them into healthful sympathy with Christ.

All heaven is looking upon God's commandment-keeping people of this age. Its inhabitants view the dissension and strife among the nations of the earth, who are controlled by the power of the prince of darkness. Strife, strife, is on every hand. Men are striving for place and position in the world, and will use every means possible in their efforts to gain the end they seek. But shall they see this spirit permeating the

church? Shall strife and dissension hold sway among the people who have seen great light? Shall corruption leaven the people whom God has set to be the light of the world? Shall not, rather, the pure, holy truth of God be cherished, and be kept burning upon the altar of every heart, and be diffused to the world?

In every institution in our ranks there are dangers threatening us. In every place where large interests are centered, Satan will work with all his deceiving power upon every mind that he can use to hinder the work that God designs shall be accomplished. Thus it has been in the past, and thus it will continue to be. The spirit of the world, the ambitious strife for the supremacy, will eventually bring every soul who cherishes this spirit to discord and disunion. Deception will come to human minds, paralyzing spiritual discernment, and the deceiver will succeed in mingling the common fire with the sacred, until sacred things are brought down to a level with common, earthly imaginations, and conducted after the manner of worldly maxims, meeting the world's standard, but having not the superscription of heaven.

Christ was appointed to be the light of the world: and if those who are in darkness will receive that light, will permit themselves to be enlightened; if they will no longer walk in the sparks of the fire of their own kindling, but in the light of him who is to lighten every man that cometh into the world, they will shine amid the darkness of the world.

Observe the Christian who is walking in that light, and you will see Jesus Christ manifested in his every act. Looking unto Jesus, the author and finisher of his faith, he becomes divested of self-serving and self-glorification. He does not flash about him the sparks of human inventions, but the light kindled from the altar of sacred sacrifice. John declares: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The disciples of Christ are bound by their character to reveal him to the world. Their obligation to God in this respect is imperative. God has given his Son to the world as an entire offering, and the object of this sacrifice was that his disciples might be one with him, as he is one with the Father. We are not to fix our eyes upon man, and take our position with him in his defective character and movements. We are to stand with Christ in God, keeping our minds clear, our actions holy.

It is the design of God that through man his glory shall be revealed to the world; but it is only those who connect themselves with God in Jesus Christ, who can reveal that goodness and that fidelity which Christ manifested in his life. As the branches of the vine are united in the parent stock, so will the children of God be united as one in Christ. They are to reveal to the world the character of God. They must study the Scriptures with the purpose in view of living the unselfish life of Christ. The true Christian will not become self-centered or conservative in his plans. "Of his fulness have all we received, and grace for grace." As God's grace is given us freely, so it must be imparted to others. Through the apostle we are admonished, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

June 6, 1899

The Importance of Home Training

True education means much more than many suppose. The fear of the Lord is the beginning of wisdom. By some, education is placed next to religion, but true education is religion. The Bible is to be made the child's first textbook. From this book, parents are to give wise and godly instruction. The word of God is to be the rule of the life. The first lesson that children are to be taught is that God is their Father. This lesson should be given them in their earliest years. Parents are to realize that they are responsible before God for making their children acquainted with their Heavenly Father. From the very first it is their duty to teach their children the importance of obeying the law of God. That God is love, is to be taught by every lesson.

Let not home education be regarded as a secondary matter. It occupies the first place in all true education. Fathers and mothers have entrusted to them the molding of their children's minds. It is their privilege to help their children obtain that knowledge which they may carry with them into the future life. But for some reason many parents dislike to give their children religious instruction. They leave them to pick up, in Sabbath-school, the knowledge they should impart concerning their responsibility to God. Such parents need to understand that God desires them to educate, discipline, and train their children, ever keeping before them the fact that they are forming characters for the present and the future life. Parents should be ministers of righteousness in the home, surrounding their children with pure, sweet influences, that the higher, nobler powers of the mind may not be enslaved by the lower passions.

The Lord is calling for children to enlist under the blood-stained banner of Prince Immanuel. He is waiting to receive children. He can fit them to be missionaries for him; for in him is found everything required for the development of a symmetrical character. "Suffer the little children to come unto me, and forbid them not," Christ said; "for of such is the kingdom of heaven."

It is God's design that the earthly home shall be a symbol of the home in heaven. From their earliest years, children should be taught to render implicit obedience to their parents. Their future well-being requires kindly, loving, but firm discipline.

The Lord has plainly specified the duty of those he has created. Parents are to obey his commandments, and they are also to see that their children keep the way of the Lord. The same voice that spoke the sermon on the mount spoke to Moses from the pillar of cloud, enjoining obedience on the children of Israel: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

These words came directly from the lips of Christ. He was just as verily the Redeemer of his people then as he was when he came to our world in human form.

Abraham cultivated home religion. He so conducted his household that the fear of the Lord circulated through his home. The heavenly universe marked Abraham's course in his home. "I know him," said the heart-searching God, "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." It is the duty of fathers and mothers to do justice to their children, so guiding them that they will be a blessing in the home, in the school, and in the church. Parents need to bring discipline into the homelife. They need to imitate the

life of Abraham, showing themselves capable of ruling with combined affection and authority.

It is often necessary to command children to keep the way of the Lord. There is a blind affection that gives children the privilege of doing as they please. Such love is not sanctified love. Those who manifest it do their children a cruelty that eternity alone will reveal. The children are misguided; and the evil of their undisciplined, unrestrained disposition is a curse in the home, in the neighborhood, and in the church.

The Lord will not vindicate the misrule of parents. Today hundreds of children swell the ranks of the enemy, living and working apart from the purpose of God. They are disobedient, unthankful, unholy; but the sin lies at the door of their parents. Christian parents, thousands of children are perishing in their sins because of the failure of their parents to rule the home wisely. If parents were obedient to the unseen Leader of the armies of Israel, whose glory was enshrouded in the pillar of cloud, the unhappy state of affairs now existing in so many families would not be seen.

True parents will not say to their children: Follow your own choice. Go where you will, and do what you will. Instead, they will say: Listen to the instruction of the Lord. In whatever business you engage, remember that you are the Lord's property, and that it is your duty to honor him by obedience. Serve the Lord; for in this lies your safety. Place yourselves in the channel of light, making God's law the rule of your life. Then you can be trusted in any position.

Parents may understand that as they follow God's directions in the training of their children, they will receive help from on high. They receive much benefit; for as they teach, they learn. Their children will achieve victories through the knowledge that they have acquired in keeping the way of the Lord. They are enabled to overcome natural and hereditary tendencies to evil. By setting an example of kindness and patience, by molding the characters of their children after the divine pattern, fathers and mothers become qualified to help the youth outside of their homes.

Parents, it is your work to develop in your children patience, constancy, and genuine love. In dealing aright with the children God has given you, you are helping them lay the foundation for pure, well-balanced characters. You are instilling into their minds principles which they will one day follow in their own families. The effect of

your well-directed efforts will be seen as they conduct their households in the way of the Lord.

Blessed is the family where father and mother have surrendered themselves to God to do his will! One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with his flock, his beautiful flock.

June 6, 1899

Disease and Its Causes

Since the fall in Eden, the race has been degenerating. Deformity, imbecility, disease, and human suffering have been pressing heavier and heavier upon each successive generation, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering.

Eve was intemperate in her desires when she put forth her hand to take of the fruit-forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has the appetite been indulged, and they have been controlled by it, instead of by reason. For the sake of gratifying the taste, Eve transgressed the command of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended.

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health.

God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being can not be more successfully violated than by crowding upon the stomach unhealthful food, because craved by a morbid appetite. To eat to excess, of even simple food, will eventually break down the digestive organs; but to eat too great an amount of food, and that unwholesome, and the evil is greatly increased. The constitution must become impaired.

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the old world were intemperate in eating and drinking. They would have flesh-meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before him. Intemperance in every form increased to a great extent.

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself as his peculiar treasure if they would obey his voice and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them: if they would obey him in all things, he would preserve them from disease.

But the Hebrews were not satisfied. They despised the food given them from heaven, and wished themselves back in Egypt, where they could sit by the flesh-pots. They preferred slavery, and even death, rather than to be deprived of meat. God, in his anger, gave them flesh to gratify their lustful appetites, and great numbers of them died while eating the meat for which they had lusted.

Nadab and Abihu were slain by the fire of God's wrath for their intemperance in the use of wine. God would have his people understand that they will be visited according to their obedience or transgressions. Crime and disease have increased with every successive generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties. Appetite, to an alarming extent, has controlled reason.

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at

parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are partaken of, consisting of highly seasoned meats, with rich gravies, rich cakes, pies, ice-cream, etc.

Professed Christians generally take the lead in these fashionable gatherings. Large sums of money are sacrificed to the gods of fashion and appetite, in preparing feasts of health-destroying dainties to tempt the appetite, that through this channel something may be raised for religious purposes. Thus ministers and professed Christians have acted their part and exerted their influence, by precept and example, in indulging intemperance in eating, and in leading the people to health-destroying gluttony. Instead of appealing to man's reason, to his benevolence, his humanity, his nobler faculties, the most successful appeal that can be made is to the appetite.

The gratification of the appetite will induce men to give when otherwise they would do nothing. What a sad picture for Christians! With such sacrifice is God well pleased? How much more acceptable to him was the widow's mite! Such as follow her example from the heart will have well done. To have the blessing of Heaven attend the sacrifice thus made, can make the simplest offering of the highest value.

June 13, 1899

The Remission of Sins

Before his death Jesus told his disciples what the priests and rulers would do to him, but the disciples could not understand his words. Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. They had gained a valuable experience. All the sophistry and reasoning of the scribes and Pharisees could not now turn them from Christ. They could say, as did Paul, "I know whom I have believed." Their faith in Christ was rewarded by a most remarkable experience. They saw their beloved Master. They heard his voice as he opened to them the Scriptures; and from this they obtained much knowledge.

The lessons given by Christ to his disciples after his resurrection were with reference to the Old Testament Scriptures. He could now explain to them the prophecies concerning himself. They were surprised that they had not discerned the meaning of the inspired record of Christ's work and the reception that would be given him by the Jewish dignitaries. While the poor heard him gladly, those to whom had been committed the sacred oracles closed the eyes of their understanding, that they might not see Christ. And by misapplying the Scriptures, substituting their own traditions and fables for truth, and upholding their words as the commandments of God, they so bewildered the minds of the people that they could not see Christ.

Christ rebuked these false teachers. "In vain they do worship me," he said, "teaching for doctrines the commandments of men." "Thus have ye made the commandment of God of none effect by your tradition." This is the work of many of the teachers of this time. They make void the law of God by teaching the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God," Christ said to the teachers of his day; and his words apply to all who claim to know the truth, yet who make void the law of God by their traditions.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he

showed unto them his hands and his side." He gave them evidence that he was the same Jesus who had been crucified. "Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Thus the disciples received their commission. They were to teach and to preach in Christ's name. The instruction given them had in it the vital, spiritual breath that is in Christ. He alone could give them the oil which they must have in order to work successfully. Christ's likeness must appear in them. They could be successful only as they studied their Master's character and followed his example.

The Holy Spirit is the breath of life in the soul. The breathing of Christ upon his disciples was the breath of true spiritual life. The disciples were to interpret this as imbuing them with the attributes of their Saviour, that in purity, faith, and obedience, they might exalt the law, and make it honorable. God's law is the expression of his character. By obedience to its requirements we meet God's standard of character. Thus the disciples were to witness for Christ.

The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. Without this qualification their work could not be accomplished. Thus they were to fulfil the official duties connected with the church. But the Holy Spirit was not yet fully manifested, because Christ had not yet been glorified. The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension.

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The lesson here given to the disciples means that wise men, truly taught of God, possessing the inward working of the Holy Spirit, are to act as representative men, samples of the whole body of believers. These are to show themselves capable of preserving due order in the church; and the Holy Spirit will convince of sin, of righteousness, and of judgment. But the remission of sins is to be understood as the prerogative of God alone. The warnings in the seventh chapter of Matthew forbid men to pronounce judgment on their fellow men. God has not given his servants power to cast down or to destroy. The apostles were unable to remove the guilt

from any soul. They were to give the message from God: It is written--the Lord has said--thus and thus in regard to lying, Sabbath-breaking, bearing false witness, stealing, idolatry.

Christ has given rules for the guidance of his church. "If thy brother shall trespass against thee," he said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Remitting sins or retaining applies to the church in her organized capacity. God has given directions to reprove, rebuke, exhort, with all long-suffering and doctrine. Censure is to be given. This censure is to be removed when the one in error repents and confesses his sin. This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christ-life is manifested. They are to be men who have spiritual eyesight, who can discern spiritual things, whose actions in dealing with the members of the church are such as can receive the indorsement of the great Head of the church. If this is not so, in their human judgment they will censure those who should be commended, and sustain those who are controlled by a power from beneath.

The gospel commission is to be carried out by men who know the inward working of the Spirit of God, who have the attributes of Christ. Christ's breath is breathed upon them, and he says to them, "Receive ye the Holy Ghost." All who are thus inspired by God have a work to do for the churches. As Christ's representatives, the ministers of the grace of God, they may say to others, It is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is remission of sins in accordance with the word of God.

In all labor with the members of the church, every eye is to be directed to Christ. Those in the wrong are to confess their sins to the sin-pardoning Saviour; and the servants of the Lord Jesus are not to strive, but to minister in word and doctrine. The shepherds are to take a kindly interest in the flock of the Lord's pasture. They are to present the grace of Christ, comforting the erring by speaking of the divine tenderness

of the Saviour, encouraging those who have fallen to repent and believe in him who alone can pardon transgression.

Let the tenderness of Christ find a place in the hearts of his ministers. Watch for souls as they that must give an account. Watch constantly, vigilantly, and pray earnestly. Faithfully warn every soul that is in danger. Encourage the sinner to go to Christ. If he repents of his sin, he will find abundant pardon. He has assurance that his sins will be remitted; for thus it is written. Bear in mind that first the Lord gave his disciples the Holy Spirit. Those today who would do the work of the disciples must receive the presence of the Holy Spirit, and work under its influence.

Remission of sins can be obtained only through the merits of Christ. On no man, priest or pope, but on God alone, rests the power to forgive sins. "Behold the Lamb of God, which taketh away the sin of the world." "As many as received him, to them gave he power to become the sons of God." "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth... But whoso keepeth his word, in him verily is the love of God perfected." This is the message that is to be borne. On this basis Christians are free. Give encouragement of sins remitted. "If we walk in the light, as he in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

June 13, 1899

Disease and Its Causes

Men and women who profess to be followers of Christ are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable foods for visitors, which only injure those who partake of them; when, at the same time, they need the amount thus expended, to purchase clothing for themselves and their children. This time occupied in cooking food to gratify the taste at the expense of the stomach, should be devoted to the moral and religious instruction of their children.

Fashionable visiting is made an occasion of gluttony. Hurtful foods and drinks are partaken of in such measure as greatly to tax the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood; and as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook-stove, preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is, not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings, might be a mutual blessing. The conversation should be of that elevated, ennobling character that may afterward be called to remembrance with feelings of the highest pleasure.

Those who entertain visitors should have wholesome, nutritious food, from fruits, grains, and vegetables, prepared in a simple, tasteful manner. Such cooking will require but little extra labor or expense, and, partaken of in moderate quantities, will not injure any one. If worldlings choose to sacrifice time, money, and health to gratify the appetite, let them do so, and pay the penalty of the violation of the laws of health; but Christians should take their position in regard to these things, and exert their influence

in the right direction. They can do much in reforming these fashionable, health and soul-destroying customs.

Many indulge in the pernicious habit of eating just before sleeping-hours. They may have taken three regular meals; yet because they feel a sense of faintness, as if hungry, will eat a lunch, or fourth meal. By indulging this wrong practise, it has become a habit, and they feel as if they could not sleep without taking a lunch before retiring. In many cases the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

But with many the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping-hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor, and a loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out; for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practise be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach; and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at a loss to account for this state of things; for, setting this aside, they are apparently healthy.

Those who are changing from three meals a day to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they persevere for a short time, this faintness will disappear.

The stomach, when we lie down to rest, should have its work all done, that it may

enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping-hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings; and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times, a day. The stomach must have its regular periods for labor and rest; hence eating irregularly and between meals is a most pernicious violation of the laws of health. With regular habits and proper food the stomach will gradually recover.

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite can not be satisfied. In the morning these slaves to appetite often have impure breath and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure results.

In order to preserve health, temperance in all things is necessary,--temperance in labor, temperance in eating and drinking.

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly of that food alone which is healthful, and by their own course of action save themselves a great amount of suffering.

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtasking burden. The stomach may never fully recover

health, but a proper course of diet will save further debility; and many persons will recover more or less, unless they have gone very far in gluttonous self-murder.

Those who permit themselves to become slaves to a morbid appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits.

I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust.

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite.

June 20, 1899

The Canvassing Work

The canvassing work should never languish. The agencies set in operation to do this work need always to be under the control of the Holy Spirit of God. There must be perfect harmony and unity of spirit among the workers who handle the books which are to flood the world with light. Wherever the canvassing work is presented among our people, let both the health books and the religious books be presented together as parts of a united work. The relation of the religious and the health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work.

In the past, by many, the health books have not been handled with proper interest. It has not been regarded as essential that they should go to the world. But what can be a better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for his coming, than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living? Is not the world in need of being aroused on the subject of health reform? Are not the people in need of the truths presented in the health books? By our canvassers in the field should be entertained a sentiment regarding the health works altogether different from that which has heretofore prevailed.

Divisions and distinct parties should not be seen among our canvassers and general agents. All should be interested in the sale of the books treating upon the health question, as well as in the sale of the religious works. The line is not to be drawn that certain works only are to occupy the attention of the canvassers. Perfect unity must be manifested in all the work.

Just as much education is necessary for the successful handling of the religious books as for the handling of those treating upon questions of health and temperance. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort should be put forth to encourage and educate workers to circulate books containing the third angel's message, as is said and done to develop workers for the health books.

Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work, and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love, and without selfishness.

The indifference with which the health books have been treated by many is an offense to God. To separate the health work from the great body of the work, is not in his order. Present truth lies in the work of health reform just as verily as in other features of gospel work. Neither branch of the work, when separated from the other, can be a perfect whole.

The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of Conferences, and others in influential positions, have not given the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body. While very little respect has been shown to this department of our work by many of the people, and by some of the ministers, the Lord has shown his regard for it by sending to it abundant prosperity. When properly conducted, the health work is an entering wedge, which will make an opening for other truths to find entrance to the heart. When the third angel's message is received in all its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve and protect the body.

"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." This solemn exhortation, found in the twelfth chapter of Paul's epistle to the Romans, should be prayerfully studied by us. Only those who practise self-denial and self-sacrifice, living simple, healthful lives, will understand what constitutes the acceptable and perfect will of God.

The twelfth chapter of Romans was presented to me as written in golden characters, containing wonderful truths, which are not practised. In this chapter the

voice of God is speaking to us in clearer, stronger words that I could express. The fourteenth chapter also is the voice of God to those who are engaged in the work of health reform. Study these chapters, brethren and sisters, and make them your guide in future labors.

The Lord desires his church to be a perfect body,--not all arms, not all body without arms, but body and arms together,--and every member working as a part of the one great whole. As the right arm is connected with the body, so the health reform and medical missionary work is connected with the third angel's message, and is to work efficiently as the right arm, for the defense of the body of truth.

June 20, 1899

Disease and Its Causes

Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Jews from eating swine's flesh merely to show his authority, but because it is not a proper article of food for man. It fills the system with scrofula, and especially in that warm climate produces leprosy, and diseases of various kinds. Its influence upon the system in that climate is far more injurious than in a colder climate. But God never designed swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a bad thing worse. Swine's flesh, above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can not but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork-eating as those do whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental.

But it is not the physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted, by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is its natural element, and when it feeds upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and in length of years. By the wrong habits of man they have been made to suffer more than they otherwise would.

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and

to enjoy free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. It is killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people will not believe that the meat they have eaten has poisoned their blood, and caused their sufferings. Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser.

Because those who partake of animal food do not immediately feel its effects, is no evidence that it does not injure them. It may be doing its work surely upon the system, and yet the persons for the time realize nothing of it.

Animals are crowded into close cars, and almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth; and when they arrive at their place of destination, and are taken from the cars, many are in a half-starved, smothered, dying condition, and if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market.

Animals are frequently killed that have been driven some distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise; and when they have to travel far, they become surfeited and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practised to a great extent, and meat-eaters know not that they are eating diseased animals.

Some animals that are brought to the slaughter seem to realize what is to take place, and become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being

brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed.

June 27, 1899

The Duty of Parents to Children

There are deep responsibilities resting upon Christian parents which many do not accept and carry in the fear of the Lord. God has given to men and women reasoning faculties, and he designs that they shall put them to use. But many who profess to believe the most sacred truths ever given to the world do not reach the standard to which God calls them. They do not sanctify themselves through the truth, that their children may be sanctified. Fathers, mothers, your children are the younger members of the Lord's family, and he requires you to bring them up in the nurture and admonition of the Lord, constantly instilling into their minds correct principles, and training them by the law of kindness and love.

Parents are to make the religion of Christ attractive by their cheerfulness, their Christian courtesy, and their tender, compassionate sympathy; but they are to be firm in requiring respect and obedience. Right principles must be established in the mind of the child. If parents are united in this work of discipline, the child will understand what is required of him. But if the father, by word or look, shows that he does not approve of the discipline the mother gives; if he feels that she is too strict, and thinks that he must make up for the harshness by petting and indulgence, the child will be ruined. He will soon learn that he can do as he pleases. Parents who commit this sin against their children are accountable for the ruin of their souls.

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Satan has prepared pleasing attractions for parents as well as for children. He knows that if he can exert his deceptive power upon mothers, he has gained much. The ways of the world are full of deceitfulness and fraud and misery, but they are made to appear inviting; and if the children and youth are not carefully trained and disciplined, they will surely go astray. Having no fixed principles, it will be hard for them to resist temptation. So long as the father's eye is upon them, the mother's watchcare over them, there is a certain degree of security; but if the mother, in her love of society, leaves her children to themselves, Satan uses the opportunity to their ruin. Separated from the influence which should hold them in

check, these youth reveal that they are weak in moral power. They have no strength to resist temptation; and when sinners entice them, they are unable to meet them with a resolute No. The youth who follow their own impulse and inclination can have no real happiness in this life, and in the end will lose eternal life.

God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life, that they may know what are and what are not correct physical habits. Right habits in eating and drinking and dressing must be insisted upon. Children must be taught to make a right use of the things of this life, and to let alone everything that will injure the powers of mind or body. Parents who would secure physical soundness in their children must teach them that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that it is to be used to his glory, that by a proper exercise of the talents lent them they may secure eternal happiness.

The souls as well as the bodies of the youth are affected by the habits of eating and drinking. Wrong habits render the youth less susceptible to Bible instruction. God calls upon parents to guard their children against the indulgence of appetite, and especially against the use of stimulants and narcotics. The tables of Christian parents should never be loaded down with food containing condiments and spices. They are to study to preserve the stomach from any abuse. Fathers and mothers may do much in giving right characters to their children by controlling their own appetites and passions. Fathers who use tobacco and liquor poison their blood, and transmit to their children their own vitiated habits intensified. They give them as a legacy feeble moral powers. Thus the sins of parents are perpetuated in their offspring. In the day of final account, what a weight of crime will be charged to parents who have neglected their duty to themselves and their children.

Those who have charge of God's property in the souls and bodies of the children formed in his image should erect barriers against the sensual indulgence of the age, which is ruining the physical and moral health of thousands. If many of the crimes of this time were traced to their true cause, it would be seen that they are chargeable to the ignorance of fathers and mothers who are indifferent on this subject. Health and life itself are being sacrificed to this lamentable ignorance. Parents, if you fail to give your children the education which God has made it your duty to give them, you must answer to him for the results. These results will not be confined merely to your children. As the

one thistle permitted to grow in the field produces a harvest of its kind, so the sins resulting from your neglect will work to ruin all who come within the sphere of their influence.

Parents send their children to school; and when they have done this, they think they have educated them. But education is a matter of greater breadth than many realize: it comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as a child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating your children, but your example will do more than can be accomplished by any other means. Your conversation, the way in which you manage your business matters, the likes and dislikes to which you give expression, all help in molding the character. The kindly disposition, the self-control, the self-possession, the courtesy your child sees in you, will be daily lessons to him. Like time, this education is ever going on, and the tendency of this every-day school should be to make your child what he ought to be.

The circumstances in which children are placed will often have a deeper influence on them than even the example of parents. There are wealthy men in the world who expect their sons to be what they were in their youth, and blame the depravity of the age if they are not. But they have no right to expect this from their children, unless they place them in circumstances similar to those in which they themselves lived. The circumstances of the father's life made him what he is. In his youth he was pressed with poverty, and had to work with diligence and perseverance. His character was molded in the stern school of poverty. He was forced to be modest in his wants, active in his work, simple in his tastes. He had to put his faculties to work in order to obtain food and clothing. Fathers labor to place their children in a position of wealth, rather than where they themselves began. This is a common mistake. Had children today to learn in the same school in which their fathers learned, they might become as useful as they. But the circumstances have been altered. Poverty was the father's master; abundance of means surrounds the son. All his wants are supplied. His father's character was molded under the severe discipline of frugality; every trifling good was appreciated. His son's habits and character are formed, not by the circumstances which once existed, but by the present situation, ease and indulgence.

The parent may think that he will counteract these tendencies, and bring up his

son to economical habits, to tax his physical and mental powers, and to guard his associations. He realizes the benefits to be derived from a plain, simple diet, and he will seek to have his child restricted to the plainest food. But his surroundings are such that simplicity can not be preserved. The table is spread with food of every description to gratify the taste of visitors; and what the child sees others indulge in, he reasons that he should also have. When luxury abounds on every side, how can it be denied him?

Christ discerned these dangers in the life of the rich man. He said: "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." Again he says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is the first work to be engaged in. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom. If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education and training of children. They can not do their work in a manner acceptable to God while their daily example teaches those who look to them for guidance that they can live without God. If they educate their children to live for this life only, they will make no preparation for eternity. They will die as they have lived, without God, and parents will be called to account for the loss of their souls. Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly, line upon line, precept upon precept, here a little and there a little.

June 27, 1899

Disease and Its Causes

Men and women, by indulging the appetite in eating rich and highly seasoned foods, especially flesh-meats, with rich gravies, and by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion are injured, the mental faculties are beclouded, while the baser passions are excited, and predominate over the nobler faculties. The appetite becomes more unnatural, and more difficult of restraint. The circulation of the blood is not equalized, and the blood becomes impure. The whole system is deranged, and the demands of appetite become more unreasonable, craving exciting, hurtful things, until it is thoroughly depraved.

With many the appetite clamors for the disgusting weed, tobacco, and ale, made powerful by poisonous, health-destroying mixtures. Many do not stop even here. Their debased appetites call for stronger drink, which has a still more benumbing influence upon the brain. Thus they give themselves up to every excess, until appetite holds complete control over the reasoning faculties; and man, formed in the image of his Maker, debases himself lower than the beasts. Manhood and honor are alike sacrificed to appetite. It required time to benumb the sensibilities of the mind. It was done gradually but surely. The indulgence of the appetite in first eating food highly seasoned, created a morbid appetite, and prepared the way for every kind of indulgence, until health and intellect were sacrificed to lust.

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taketh upon themselves responsibilities of which they had no just sense. They did not possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than

they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed nor clothed, and do not receive physical or mental training, and there is nothing sacred in the word "home" to either parents or children.

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as if the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation further than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations,-- that society had claims upon them which they could not lightly throw off; that the weight of their families' influence would tell in the upward or downward scale.

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be so great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequence of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden.

Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently huddled together in poverty and filth. With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married; at least, they should not have brought innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation,

which is one great cause of the degeneracy of the race.

July 4, 1899

God's Design for His People

The strength of God's people lies in their union with him through his only begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may be unity in diversity. Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of his character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect the pattern. So it is in the design of God. He has a purpose in placing us where we must learn to live as individuals. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up his plan.

When the Lord commanded the children of Israel to build the tabernacle, and gave them the plan for its furniture, its curtains, and everything pertaining to it, all were not given the same work. The Lord chose his workers, and then fitted them for their work by giving to them skill, and imparting to them his wisdom. To each worker was appointed work according to his ability. No worker was to lay hold of one portion of the work, and place himself in the way of his fellow laborer. Each was to do with the strictest fidelity the part appointed him. The plan of the great Deviser was followed, and the tabernacle came forth, from the hands of the workers, complete, each part in harmony with every other.

Industry in a God-appointed work is as much a part of true religion as is devotion. We are not to think that in any of the work essential in the building of the tabernacle one part was menial and the other not. Every part of God's work means service. He declares of his people, Ye are laborers together with God. We are to bear in mind that this world is the Lord's workshop. We are to bear the image of God, and every soul saved through the sacrifice of the Son of God must in this life be made complete in Christ. There is much to do in order to fit us for the courts of the Lord. The roughness of spirit, the coarseness of speech, the cheapness of character, must be put away, or we can never wear the garment woven in the heavenly loom,--the righteousness of Christ.

The Lord designs to bring his people as material from the quarry of the world, that he may work them. They are in need of the ax and the hammer, of planing and polishing; for if this work is not done, the stones will retain their roughness. They will be unsymmetrical, and unfitted to fill the place Christ has prepared for every one who will enter the kingdom of heaven. Those who, under the education of Christ, make it possible to reach the highest attainments will take every divine improvement with them to the higher school. But those who are unwilling to have their characters molded after the divine similitude make the angels sad; for by clinging to their sinful habits and practises they spoil the design of God.

Angels of God are appointed to minister unto those who shall be heirs of salvation. The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But men, though professing to be followers of Christ, do not place themselves in a position where they can understand this ministry, and thus the work of the heavenly messengers is made hard. The angels, who do always behold the face of the Father in heaven, would prefer to remain close by the side of God, in the pure and holy atmosphere of heaven; but a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts. Principalities and powers in heavenly places combine with these angels in their ministration for those who shall be heirs of salvation. But how sad it is that this work is hindered by the coarseness, the roughness, the worldly-mindedness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the word of God, which should be their instructor and their guide.

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of co-operating with the heavenly intelligences, of being laborers together with God. There is placed before them the possibility of gaining a fitness for the presence of God, of being enabled to see his face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. How can men so highly favored by God fail to appreciate their opportunities and privileges? How can they refuse to accept the divine help proffered? How much it is possible for human beings to gain if they will keep eternity in view!

Satanic agencies are always warring for the mastery over the human mind, but the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help. The promise to every child of God is, "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.

The Lord is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Then ask. Believe what God has said. He will surely fulfil his word. Say from your heart, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." The victory must be gained day by day. As Christ's representatives, we are to stand on vantage-ground before the world. Let us, then, engage in this part of the Christian warfare, determinedly overcoming every weakness of character.

The Lord has had true-hearted men and women, those who have made a covenant with him by sacrifice. They have not swerved from their integrity. They have kept themselves unspotted from the world, and they have been led by the Light of life to defeat the purposes of the wily foe. Will human beings now act their part in resisting the devil? If they will do this, he will surely flee from them. Angels, who will do for you what you can not do for yourselves, are waiting for your co-operation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God's will. While you have one desire to resist the evil, and sincerely pray, Deliver me from temptation, you will have strength for your day. It is the work of the heavenly angels to come close to the tried, the tempted, the suffering ones. They labor long and untiringly to save the souls for whom Christ has died. And when souls appreciate their advantages, appreciate the heavenly assistance sent them, respond to the Holy Spirit's working on their behalf; when they put their will on the side of Christ's will, angels bear the tidings heavenward. Returning to the heavenly courts, they report their success with the souls for whom they have ministered, and there is rejoicing among the heavenly host.

The angels of God have seen in the churches a condition of things which has grieved them, and grieved the Holy Spirit. The professed people of God have shown a lack of unity and love. They have not heeded the admonition, "Be ye therefore followers

of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." The apostle Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.... Whatsoever things were written aforetime were written for our learning, that ye through patience and comfort of the Scriptures might have hope. 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."

Again he says: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."

This admonition has been strangely neglected: "Distributing to the necessity of saints; given to hospitality." Plans have been devised by which the loving attentions shown in hospitality and visiting, a work which should bind heart to heart, are cut off. Let not methods and plans be invented which will give no opportunity for brotherly love to live. The spirit of covetousness, O, let it die! Our Heavenly Father gives us of his bounty freely, and for his sake who gave his life for us we should entertain our brethren and sisters.

The Lord designs that we shall care for the interests of one another. The apostle Paul gives us an illustration of this. Addressing the church at Rome, he says: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also."

Christ's admonition to his disciples is to be heeded by us. Almost his last words before he gave his life for the world were, "A new commandment I give unto you, That ye love one another." How much, Lord?--"As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

July 4, 1899

Disease and Its Causes

If women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco, which is a slow but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enstamp upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health and even life. God will hold them accountable, in a large degree, for the physical health and moral characters thus transmitted to future generations.

Men and women who have corrupted their own bodies by dissolute habits have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left, for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characteristics of their posterity, descending from generation to generation, increasing human misery to a fearful degree, and hastening the depreciation of the race.

Men and women who have become sickly and diseased have often, in their marriage connection, selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower.

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering.

Another cause of the deficiency of the present generation in physical strength and moral worth, is men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By thus doing, the life of the husband has often prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them, what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions, in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. The children often die prematurely; and those who reach maturity, in many cases are deficient in physical and mental strength, and moral worth.

The father is seldom prepared, with his failing faculties, properly to bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful, impulsive kind, by reason of the father's age. He has been susceptible of changeful feelings,--at one time overindulgent, while at

another he is unwarrantably severe. In some such families, everything is wrong, and domestic wretchedness is greatly increased. Thus a class of beings has been thrown upon the world as a burden of society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation.

Those who increase the number of their children, when, if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased physically and mentally, suffering, in a greater or less degree, all their lives? Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They can not educate them, and many do not see the necessity, neither could they find time if they did, to train them, and instruct them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is a great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them.

The husband violates the marriage vow, and the duties enjoined upon him in the word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."

We see this holy injunction almost wholly disregarded, even by professed Christians. Everywhere you may look, you will see pale, sickly, care-worn, broken-

down, dispirited, discouraged women. They are generally over-worked, and their vital energies exhausted by frequent child-bearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is that children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes.

July 11, 1899

The Christian's Duty

Probationary time is our period of test and trial. It cost a price that can not be computed,--the life-blood of the Son of the infinite God. This time is an entrusted talent, a precious gift, to be improved in God's service. The Christian will not trifle one hour away. He will spend it in working the works of Christ.

The Lord calls for the whole heart, the entire affections. He will not accept any divided service. When we give all we have and are to him, our love for those for whom he died is strengthened. Finding its source in Christ, this pure, holy affection flows forth in a rich current to those who come within the sphere of our influence.

In doing Christ's will, we stand on a high and holy field of action. He is the foundation, the source of all power. All his workers are to be tributary to him. They are to realize that they are under obligation to use his gifts with grateful liberality. They are to be cheerful almoners of his treasures. Thus, one with Christ, they walk and work in harmony with him.

The lack of practical obedience will constitute the ground of the condemnation of those that are lost. Those who refuse his counsel, who will not co-operate with him, in probationary time, would not co-operate with him in heaven. They reject his offer of help when it is essential for them to represent his character, and it would not be safe to take them to heaven.

The Lord is displeased with many who claim to believe the truth. They act like unreasonable, passionate children. Christ can not accept their work. He does not need the service of those who are inspired by the enemy of all good. Many connected with the work of God give way to their temper. They fret and grumble when things do not move in a way that pleases them. The Lord is dishonored by this discontent and faultfinding. Those who give way to these traits of character can not inspire confidence as Christians.

Christ is always calm and dignified, and those who labor with him will use, in

their work, the oil of grace. Their words and actions will be soothing. They will realize that the wrath of man is altogether unnecessary for the advancement of God's work.

"All ye are brethren." When our ministers visit the churches, let them not think to help the people by finding fault with them. Let those who visit the churches cultivate a spirit of meekness and brotherly love. Let their words be Christlike. Let them show that they are hidden with Christ in God. Then their words will have a power that will impress the hearts of the people.

If those who fight for their own way would take time to think; if they would plead with God to give them self-control; if they would watch unto prayer, their words of complaint and faultfinding would be much fewer. They would not find pleasure in criticizing. Thankfulness would take possession of their poor, worrying, fretting hearts, and they would rest in God, trusting in him to steer the ship. God could manage if we had nothing to do or say, but he permits us, yes, he invites us, to co-operate with him.

What work are we doing for the Lord? Have we consecrated ourselves to him? When we join the church, we enter into solemn covenant to use our God-given powers in exerting a healthful influence. This God desires us to do at all times and in all places. In this age of the world, when iniquity abounds, discouragement will come to every soul. Let us take all our perplexities to God in prayer. He is our refuge in time of trouble. Do we desire to have our prayers answered? Then we must not be faint-hearted. We must not allow Satan to cast his hellish shadow between our souls and God. This he will strive every day to do. And many of the professed children of God wrap themselves about with this dark shadow. But this need not be. When Satan tempts us to doubt, faith must rise in unflinching strength, refusing to yield to the darkness, saying, Lord, I cast my helpless soul on thee. I must have light. I must feel the bright beams of the Sun of Righteousness shining into my soul. When we seek the Lord with full purpose of heart, our sincere prayers will cleave the darkness, and the light of Christ's glory will clothe the soul.

In the last great day every man will be rewarded according as his work has been. In unmistakable lines, Christ has laid down the terms of his settlement. So definite are they that no one can offer an excuse for not walking in the way of the Lord.

Diligence in worldly business is not enough. Busy activity in things that are as

nothingness will not tell one jot or tittle in favor of any soul. The sum and substance of pure and undefiled religion is specified in God's word: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the outgrowth of inward piety, tenderness, and love. The church whose members live this scripture will be a living power. Its members will not banish the love of God from their hearts by gossiping and recounting their grievances. The voice will not be used to weaken and destroy souls. Subjects will be dwelt upon that will bring rest to souls; words will be spoken that will comfort the feeble-minded and support the weak.

God calls upon us to be his agencies in dispensing his gifts to others. When men appropriate everything for their own advantage, he withdraws his gifts from them, and places them in the hands of those who will be faithful stewards. Christ gave himself for our salvation, and in turn we must without reserve give ourselves to him. This is God's plan for the discipline of his people. Those who love God sincerely watch for opportunities to prove to the world that they are new men and women in Christ. They do not live to amuse and glorify self. The Lord is their strength, and he enables them to perform holy, beneficent actions. Our outflow of charity is to be proportionate to Christ's liberality to us. Thus we live true religion. Rich and poor need to study what God's word teaches on this subject. They may find culture and education in learning how to give. Christ declared, "The poor always ye have with you." He has plainly stated that the decisions of the last day will turn upon the question of practical benevolence. To have ministered to the hungry, the stranger, the naked, the sick, are the credentials which will testify that we are Christ's disciples. "Thou hast been faithful over a few things," he says, "I will make thee ruler over many things."

How closely Christ has linked himself with suffering humanity! In reckoning with his heritage he places himself on the poor man's side, and registers any neglect to the poor as done to the One to whom man belongs by creation and by redemption; and every act of self-denial, performed to help the suffering, he acknowledges as done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The hearts of those who reveal the attributes of Christ glow with divine love. They are imbued with a spirit of gratitude. But the heart that is destitute of love is

unthankful. Christ calls upon his disciples to cut away from their lives every defilement of soul and body. Clear foresight and discernment are required, that we may help those who need help.

Christ is our example. He gave his life as a sacrifice for us, and he asks us to give our lives as a sacrifice for others. Thus we may cast out the selfishness which Satan is constantly striving to implant in our hearts. This selfishness is death to all piety, and can be overcome only by manifesting love to God and to our fellow men. Christ will not permit one selfish person to enter the courts of heaven. No covetous person can pass through the pearly gates; for all covetousness is idolatry.

Satan will continue to play the game of life for our souls as long as time shall last. And the end of all things is at hand. "Ye know neither the day nor the hour wherein the Son of man cometh." Watch therefore, that when he cometh, ye may be found ready. Prepare to meet thy God. There are sins to be confessed, and wrongs to be righted. Time should now be devoted to earnest preparation for the Master. In this solemn day of atonement we must humble our hearts before God, and confess our sins. We must have faith corresponding to the important, solemn truths which we profess. This is the only evidence we can give to the world to show that our religion is genuine.

Of the virgins who went forth to meet the bridegroom, five were wise, and five were foolish. In which of these classes shall we be found? This question we must answer for ourselves. If we are fully consecrated to God, seeking earnestly to do his will, we shall stand at our post of duty, doing what we can to advance his work.

The churches are to be looked after and cared for, but they are not to demand continuous labor. The members are to receive help and instruction from the Great Teacher, and then, girded with the heavenly armor, they are to stand in the army of God. Do not educate our churches to expect constant ministerial help. If they do the work of God has given them to do, the truth will grow and flourish in their hearts. They will reveal the fact that they are determined to increase their abilities by exercise. In order to have God's approval, we must come up to the help of the Lord against the mighty powers of darkness. Armed with the sword of the Spirit, we are to go to the battle, holding forth the word of life, seeking to save souls. If the churches desire to guard against becoming narrow and selfish, let them work for the souls for whom Christ gave his life.

Our Redeemer made the greatest possible sacrifice for the human race. Thus he has shown the estimate he places on us. Do you desire to work so as best to please him? Gird on the armor, and fight manfully the battles of the Lord. Christ will give grace to those who are hunters and fishers of men.

Lift up Jesus. Lift him up, the man of Calvary, with the voice of song and prayer. Seek earnestly to spread the gospel. Tell the precious story of God's love for man. In this work you will find a satisfaction that will last through the eternal ages. Christ has given us this work as our special charge, and he is the source of our wisdom and efficiency.

Talk the truth, pray it, sing it. Point sinners to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." Co-operate with Christ and the heavenly intelligences in the work of reinstating the economy which Christ instituted. Declare with power and assurance that Christ came to live the law of Jehovah. God desires his people to be ready, with souls aglow with his love, to impart as fast as they receive. They are to show what the truth has done for them, that God may be glorified.

July 11, 1899

Disease and Its Causes

Children in this age are suffering, with their parents, more or less, the penalty of the violation of the laws of health. The course generally pursued with them, from their infancy, is in continual opposition to the laws of their being. They were compelled to receive a miserable inheritance of disease and debility, before their birth, occasioned by the wrong habits of their parents, which will affect them in a greater or less degree through life. This bad state of things is made every way worse by parents' continuing to follow a wrong course in the physical training of their children during their childhood.

Parents manifest astonishing ignorance, indifference, and recklessness, in regard to the physical health of their children, which often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God, which has torn their children from their embrace. Our Heavenly Father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment, constantly having in view the future well-being of their children.

The first great object to be attained in the training of children is soundness of constitution, which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents when we consider that the course pursued by them before the birth of their children has very much to do with the development of their character after their birth.

Many children are left to come up with less attention from their parents than a good farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time to devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time to care for his stock, lest they

be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father, for his wife and children, corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less.

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals, and do not reason that to overwork, to eat after violent exercise and when much exhausted and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as in the beasts.

If parents of children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest and recover strength, and the vital organs will soon become impaired, and break down. If care and regularity are considered needful for dumb animals, they are as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creation.

The father, in many cases, exercises less reason, and has less care, for his wife, and their offspring before its birth, than he manifests for his cattle with young. The mother, in many cases, previously to the birth of her children, is permitted to toil early and late, heating her blood, while preparing various unhealthful dishes of food to suit the perverted taste of the family and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one half the

expense and labor, and would have been far more nourishing.

The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her, of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood, she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden.

July 18, 1899

Not in Man's Wisdom

Before his ascension, Christ commissioned his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." When the disciples prepared themselves for the descent of the Holy Spirit, by putting away all selfishness, all love of supremacy, and all differences, by becoming of one accord, of one mind, divine grace came upon them in a marked manner. The pentecostal season brought to them the evidences that they were accepted in the Beloved, and that their prayers, ascending to God in faith, would assuredly be answered. The power of the Holy Spirit was given to accompany the preaching of the Word.

In the commission to the disciples, and the descent of the Holy Spirit on the day of Pentecost, Christ shows that power and wisdom are not with the many, and that they do not come from man, but from Christ. The apostle Paul declares: "He is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; ... even the mystery which hath been hid from ages and from generations, but 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."

Speaking to his disciples, Christ said, "It is given unto you to know the mysteries of the kingdom of heaven." These they were to proclaim to the world. "What ye hear in

the ear," he said on one occasion, "that preach ye upon the housetops;" for there is nothing in the knowledge of truth and righteousness that is to remain a mystery. The door is thrown open for all who believe. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

Christ makes a distinction between those who believe on him and those who do not, and tells his followers the evidence they must give to the world that they love the Saviour, who gave his life a ransom for them. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.... 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."

The apostle Paul declares: "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This scripture explains why men whose minds are occupied with worldly things do not give attention to things of eternal interest. Either God or Satan has the control of the intellect. If man sustains no vital relation to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness, that he may not see the evidences of truth. The world can not receive the Spirit of truth, because they have not made the truth, which would make them wise unto salvation, their study. They can not receive truth, because they do not see Christ as the truth. They do not know him. "This is life eternal," said Christ, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Those who know the truth are responsible for those who know it not. As a part of

God's great firm, we have a work to do in building up the interests of that firm. As instruments of righteousness, we are to build up the kingdom of God, according to the plans he has laid before us. All who are connected with God will be imbued with his Spirit. The light that has been given them they will communicate to those who are in darkness. They will never cease their efforts to win souls to Christ. This is the work before all who claim to believe in Jesus. And in this work they will give themselves to God, soul, body, and spirit. They will bear their burden of soul in prayer to God, that those who know him not may be convicted and converted. To neglect this work is to insult Jehovah, to grieve the Holy Spirit, and to prove disloyal to Christ.

The Lord would have all his workers weighted with a wisdom that is divine, that wisdom which God gives to all who ask in faith. Paul said: "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 man, but in the power of God."

The apostle Paul had all the privileges of a Roman citizen. He was not behind in the Hebrew education; for he had learned at the feet of Gamaliel; but all this did not enable him to reach the highest standard. With all this scientific and literary education, he was, until Christ was revealed to him, in as complete darkness as are many at this time. Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal good. He saw the necessity of reaching a high standard.

It had been Paul's custom to adopt an oratorical style in his preaching. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to do this in Athens, meeting eloquence with eloquence, philosophy with philosophy, and logic with logic; but he failed to meet with the success he had hoped for. His after-sight led him to understand that there was something needed above human wisdom. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work, and sanctify every spiritual development. He

must eat the flesh and drink the blood of the Son of God.

Christ is the mystery of godliness, and God calls for a humble reliance upon him, whose divine aid is promised to all. The church at Corinth did not make the fear of Christ the first, the last, and the best in everything. They were fearful of offending the Jews and the learned heathen, and they were becoming weak. Paul declared to them that he had not come to them with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of men, but in the power of God. "Howbeit," he said, "we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

This mystery all the intelligence of human beings is of itself incapable of understanding. Man's learning may be considered supreme, but it is not that higher education which he can take with him into the kingdom of heaven. The learned men of the world, notwithstanding all their intellectual studies, know not the truth as it is in Jesus. In his epistle to the Ephesians, Paul brings to view a kind of education which these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ," he says, "who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; his divine

arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive him, he gives the power to become the sons of God, even to them that believe on his name.

There are many who are too exalted in their own opinion to receive this mystery. There is a science that the Most High would have these great men understand; but they can not see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligence to reach.

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

God is glorified in having channels through which he can communicate the treasures of heaven to a fallen world. Every one who will cleanse his soul of impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in pure currents the praise and thanksgiving of the souls he has won for Christ. The Saviour says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

July 18, 1899

Disease and Its Causes

The mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and is indifferent to her cares and daily trials. Men who do this are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, and this soon results in a loss of both physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree; for it was their wrong habits that fastened upon their unborn children the disease under which they are compelled to suffer all through their lives. Some live but a short time with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow when she is compelled to close its eyes in death; and she often regards God as the author of all this affliction, when in reality the parents are the murderers of their own child.

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property quickly that higher considerations have been sacrificed; some have been criminally neglectful of the mother and her offspring, and too frequently the life of both has been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer the heavy penalty for their wrong-doing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave; and sometimes she is equally guilty with her husband, of squandering physical strength to obtain means to live fashionably. It is a sin for such to have children; for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness.

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily; for by doing this, they not only bring suffering upon themselves, but, by their errors, bring anxiety, weariness, and suffering

upon those they love. What calls for such an amount of labor?--Intemperance in eating and drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled, and only healthful food is eaten, there will be so great a saving of expense that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and so place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If, in their haste to be rich, they overtax their energies, and violate the laws of their being, they place themselves in a condition where they can not render to God perfect service, and are therefore pursuing a course of sin. Property thus obtained is gained at an immense sacrifice.

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feeble strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on, thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength, and is living upon borrowed capital; and at the period when she needs that strength, it is not at her command, and if she does not lose her life, her constitution is broken past recovery.

If the father would become acquainted with physical law, he would better understand his obligations and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain money to leave for them. They nurse these children through their suffering life, and often lay them prematurely in the grave, little realizing that their wrong course has brought the sure result. How much better to shield the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength! The experience thus obtained would be

of more worth to them than houses and lands purchased at the expense of the health of mother and children.

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character.

It is the duty of every married couple studiously to avoid marring the feelings of each other. They should control every look of fretfulness and passion. They should study each other's happiness in small matters as well as in large, manifesting a tender thoughtfulness in acknowledging kind acts and little courtesies. These small things should not be neglected; for they are just as important to the happiness of man and wife, as food is to sustain physical strength. The father should encourage the wife and mother to lean upon his large affection. Kind, cheerful, encouraging words from him to whom she has entrusted her life-happiness will be more beneficial to her than any medicine; and the cheerful rays of light that such sympathizing words will bring to the heart of the wife and mother, will reflect their own cheering beams upon the heart of the father.

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit his vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare for the table, and which have a tendency to make those who partake of these unhealthful things nervous and irritable. The wife and mother is seldom free from headache, the children suffer from the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together; for health has been sacrificed to lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite. The irritability, nervousness, and despondency manifested by the mother will mark the character of her child.

July 25, 1899

The Sanctifying Power of Truth

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all its capabilities and powers, bringing soul, body, and spirit into conformity to Christ.

In the parable the woman placed the leaven in the meal. It was necessary to supply a want. By this God would teach us that, of himself, man does not possess the properties of salvation. He can not transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. By its transforming, vitalizing power it produces a change in the heart. New thoughts, new feelings, new purposes are awakened. The mind is changed, the faculties are set to work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused. But man can not make this change himself. It can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.

This truth is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God... That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the leaven. Those who open their hearts to receive the truth will realize that the word of God is the great instrumentality in the transformation of character. "The entrance of thy words giveth light," the psalmist declares; "it giveth

understanding unto the simple." And Christ prayed for his disciples, "Sanctify them through thy truth: thy word is truth." "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Christ came to this world to declare the truth, that we might be sanctified by it. Speaking of him, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.... And of his fulness have all we received, and grace for grace."

In his prayer for us, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." These words embody everything; and we can not, therefore, place too much importance on them. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then shall we not awaken to our holy responsibilities, and strive to meet God's standard of character? If we are one with Christ by faith, we are sons and daughters of God.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace."

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The Holy Spirit presents the law to the sinner as God's only standard of character. "For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it

slew me. Wherefore the law is holy, and the commandment holy, and just, and good.... I delight in the law of God after the inward man."

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By the grace of Christ we are saved. But grace does not abolish the law of God. The law is the transcript of God's character. It presents his righteousness in contrast with unrighteousness. By the law is the knowledge of sin. The law makes sin appear exceeding sinful. It condemns the transgressor, but it has no power to save and restore him. Its province is not to pardon. Pardon comes through Christ, who lived the law in humanity. Man's only hope is in the substitute provided by God, who gave his Son, that he might reconcile the world to himself. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"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 after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.... Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Are you standing on the foundation laid by Christ? Have you faith in him, who is made unto us "wisdom, and righteousness, and sanctification, and redemption"? His word is true, and it requires those who believe in him to be sanctified, soul, body, and spirit. Sanctification is the measure of our completeness. The moment we surrender

ourselves to God, believing in him, we have his righteousness. We realize that we have been redeemed from sin, and we appreciate the sacrifice made to purchase our freedom.

Our salvation is complete, because it is founded on the accomplishment of a plan laid before the foundation of the world. Before Christ came, a ceremonial holiness could be obtained by offering the blood of bulls and of goats; but these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, he came to this world to do God's will by offering himself. He came as the world's Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ's offering. God's word declares, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It was a whole and entire sacrifice that was made for us.

The last great crisis is upon us. The working of the man of sin is revealed. "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.... Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break.

Christ demands undivided heart-service,--the entire use of mind, soul, heart, and strength. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When we make this surrender, Christ sets our minds at rest, and consecrates our hearts and hands to his service. His wisdom gives us spiritual life, and enables us to manifest love to God and to one another. We reveal his grace in our characters; for we have his life. He presents us spotless before his Father; for we are sanctified through his blood. We are purged from dead works; for Jesus takes possession of the sanctified soul, to renew, sustain, and guide all its impulses, and give vitality to its purposes. Thus we become temples for the indwelling of the Holy Spirit.

July 25, 1899

Disease and Its Causes

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women should never have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down, and enslaved to serve the animal appetites. Children born of such parents have been great sufferers, and of but little use to society.

It has been one of the greatest causes of degeneracy in preceding generations, that wives and mothers, who otherwise would have had a beneficial influence upon society in raising the standard of morals, have been lost to society through the multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. The mother has been compelled to endure needless suffering, her constitution has failed, and her intellect has become weakened by so great a draft upon her vital resources. Her offspring suffer because of her debility; and through her inability to educate them, society has thrown upon it a class poorly fitted to be of any benefit.

If these mothers had given birth to but few children, and had been careful to live upon such food as would preserve physical health and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness that they would have been bright ornaments to society.

If, in past generations, parents had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by the animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generation, the present state of society would not be so depreciated in character.

Every woman about to become a mother, whatever may be her surroundings, should encourage constantly a happy, contented disposition, knowing that for all her efforts in this direction she will be repaid tenfold in the physical, as well as in the moral, character of her offspring. Nor is this all. By habit she can accustom herself to cheerful thinking, and thus encourage a happy state of mind, and cast a cheerful reflection of her own happiness of spirit upon her family, and those with whom she associates. And in a very great degree her physical health will be improved. A force will be imparted to the life springs; the blood will not move sluggishly, as would be the case if she were to yield to despondency and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits. The power of the will can resist impressions of the mind, and will prove a grand soother of the nerves. Children who are robbed of that vitality which they should have inherited from their parents should have the utmost care. By close attention to the laws of their being, a much better condition may be established.

The period in which the infant receives its nourishment from its mother is critical. Many a mother, while nursing her infant, has been permitted to overwork, heating her blood over the cook-stove; and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of the infant. The infant is also affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions, or fits.

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important, then, that the mother, while nursing her infant, should preserve a happy state of mind, having perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant will be much improved.

Infants have been greatly abused by improper treatment. If fretful, they have generally been fed to keep them quiet, when, in most cases, receiving too much food, made injurious by the wrong habits of the mother, was the very cause of their

fretfulness. More food only made the matter worse; for the stomach was already overloaded.

Children are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often plans to accomplish a certain amount of work during the day; and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still. This accomplishes the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they have not the least want of food. All that is required is a little of mother's time and attention. But she regards her time altogether too precious to devote to the amusement of her children. Perhaps to arrange her house in a tasteful manner for visitors to praise, and to have her food cooked in fashionable style, are, with her, higher considerations than the happiness and health of her children.

Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them rightly to discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish have to be tested. Perhaps the mother has toiled till she is heated and exhausted, and is not in a condition to take even the simplest food till she has first had a period of rest. The food she wearied herself in preparing is wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being have been compelled to pay the penalty at some period of their life.

There are ample reasons why there are so many nervous women in the world, complaining of dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, and learn to live healthfully; then it will not be difficult for them to be patient. Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted properly to train their children. Their

life will be marked with extremes; sometimes they will be very indulgent, at other times severe, censuring for trifles that deserve no notice.

August 1, 1899

The Pearl of Great Price

"Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it."

Truth is represented as a pearl of great price. It is to be enthroned in the heart; for it alone can convince of, and reclaim from sin. By comparing the kingdom of heaven to a pearl, Christ desired to lead every soul to appreciate that pearl, above all else. The possession of the pearl, which means the possession of a personal Saviour, is the symbol of true riches. It is a treasure above every earthly treasure.

Christ is ready to receive all who come to him in sincerity. He is our only hope, our Alpha and Omega. He is our sun and shield, our wisdom, our sanctification, our righteousness. Only by his power can our hearts be kept in the love of God. He longs to give us his peace and rest. But he will not tolerate one particle of pretense or hypocrisy. There are those who say and do not, who profess to know the truth, but whose lives are a denial of it. The Lord knows these.

On one occasion Christ warned his disciples to beware how they cast their pearls before those who had no discernment to appreciate their value. They were to be careful how they applied their time and taxed their strength. "Give not that which is holy unto the dogs," he said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

There are those who will be rescued from the very depths of pollution. Isaiah speaks of this class: "Wash you, make you clean," he says; "put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The evils are to be cut away from the life. Sins are to be repented of. Though they

are as scarlet, they may be made as white as snow. Just as great a transformation as possible is to take place in the character. But if, after test and trial, after being brought into connection with those who work faithfully in their behalf, men and women do not give evidence that they have been purified from wrong habits and practises, they show that they do not appreciate the pearl of great price. If they are dishonest in any transaction, temporal or spiritual, if they are not straightforward, they show that they regard the rich mercies of God as a common thing. They can not see the value of the pearl of great price. "If ye be willing and obedient, ye shall eat the good of the land," God declares; "but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot." How have those who have had every opportunity to know the truth become defiled with the corruptions of the ungodly. "It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water."

Those represented in these words have mingled the sacred with the common. They profess to believe the truth, but they can not carry dishonest practises in the narrow road and through the strait gate. By their actions they show that they have chosen the road in which the world travels. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

We shall meet those who have so perverted the conscience that they are unable to discern the precious truth of God's word. Then let all be careful with whom they connect. When men show themselves unimpressionable, unable to appreciate the pearl

of great price; when they deal dishonestly with God and with their fellow men; when they show that the fruit they bear is the fruit of the forbidden tree, beware lest, by connecting with them, you lose your connection with God. They give evidence that God is not working with them, and the knowledge gained by a connection with them is misleading. You can not be a savor of life unto them; for they will not appreciate the word of God. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

We shall see in the future, as we have seen in the past, all kinds of characters develop. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who we supposed were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, Whom can we trust? This is a temptation Satan brings to destroy the faith of those who are striving to walk in the narrow road. Those who fall have evidently corrupted their way before the Lord. They are beacons of warning, teaching those who profess to believe the truth that the word of God alone can reclaim men from guilt, and keep them steadfast in the way of holiness.

The word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right, and keeps them so. The truth is an anchor to the soul, both sure and steadfast. But the truth is no truth to him who does not obey it. When men drift away from the principles of truth, they always betray sacred trust. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts. Physicians will make shipwreck of the faith. Lawyers, judges, senators, will become corrupted, and yielding to bribery, will allow themselves to be bought and sold. Those who do not walk in the light as Christ is in the light, are blind leaders of the blind. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

August 1, 1899

Disease and Its Causes

The mother frequently sends her children from her presence because she thinks she can not endure the noise occasioned by their happy frolics. But with no mother's eye over them to approve, or disapprove, at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement; and pure, innocent-minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children, until she is painfully aroused by the exhibition of vice. The seeds of evil were sown in their young minds, promising an abundant harvest. And it is a marvel to her that her children are so prone to do wrong. Parents should begin in season to instil into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts.

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which they think must be spent in the cooking department, or in preparing their own clothing, and that of their children, according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake or candies, almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly and irritable, because they are real sufferers from intemperance; and it is impossible for them to exercise patience.

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exciting their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the

wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for thus dealing with their children.

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children, in childhood, to eat and drink according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained; and as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They can not endure restraint from their parents. They will give loose rein to their corrupt passions, and will have but little regard for purity or virtue. This is the reason there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites, or their passionate tempers; therefore they can not educate their children in regard to the denial of appetite, nor teach them self-control.

Many mothers feel that they have not time to instruct their children; and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The schoolroom is a hard place for children who have inherited enfeebled constitutions. Schoolrooms generally have not been constructed with reference to health, but with regard to cheapness. The rooms have not been arranged so that they can be ventilated, as they should be, without exposing the children to severe colds. And the seats have seldom been made so that the children can sit with ease, and keep their little, growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and correct positions of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the schoolroom, upon hard, ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected; and the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue.

In the schoolroom the foundation has been surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then

dropsy of the head, and convulsions, with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended.

And not only has the physical and mental health of children been endangered by their being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart; and the things which the children see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents.

During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellectual. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left, like lambs, to roam about the house, and in the yard, in the buoyancy of their spirits, skipping and jumping, free from care and trouble.

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct, and patiently answer these little inquiries. They can, in this manner, get the advantage of the enemy, and fortify the minds of their children, by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instruction at a tender age is what is needed by children in the formation of character.

August 8, 1899

The Pearl of Great Price

While God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, he also presents to us such cases as that of Cornelius and the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." An angel came to this man, saying, "Cornelius." When he saw the angel, "he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

There are many today who are in the same position as Cornelius. They are living up to the light they have received, and God speaks to them, as he spoke to Cornelius, and brings them by his appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals himself to those who are striving to form characters that he can approve. The prayers of those who fear him, who recognize their obligations to him, are heard and answered. The Lord takes special notice of those who walk in the light that he has given them, who testify by their deeds that they are trying to honor God. Through a Peter he will present the pearl of great price, and through a Cornelius and his family many souls will be brought to the light.

God declares, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." In every place God has his witnesses, who testify to the power of his rich grace. In all their ways they acknowledge God, and he directs their path. They testify to the transforming power of the grace of God; for they stand under the blood-stained banner of Prince Emmanuel.

God desires us to realize the value he sets on his believing people. "They that feared the Lord spake often one to another: and the Lord harkened, 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." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Christ has revealed the value of his word. He declares that we must eat and drink his flesh and blood, if we would be partakers of the divine nature. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst....This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me....It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

No work of man can improve the great and precious truths of God's word. They are not a mixture of truth and error. They are without a flaw.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He is the same yesterday, today, and forever. The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are one with Christ, as he is one with the Father. In the parable the merchant man is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for them at the sacrifice of the only begotten Son of God.

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross, and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they do not enter therein. Almost but not wholly saved means to be not almost but wholly lost.

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with his righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to those for whom the sacrifice was made. But how do many treat the proffered gift?--They turn away, choosing rather the pleasures of this life. Christ says of them, "Ye will not come to me, that ye might have life."

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure for her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's reward for loyalty. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."

August 8, 1899

Disease and Its Causes

The first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children, by soothing and diverting their minds, instead of giving them food, and thus teaching them that eating is the remedy for life's ills.

If parents had lived healthfully, being satisfied with a simple diet, much expense would have been saved. The father would not have been obliged to labor beyond his strength, in order to supply the needs of his family. A simple, nourishing diet would not have had an influence unduly to excite the nervous system and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition; and with a pure system, he would have had no loss of appetite, and the present generation would be in a much better condition than it now is. But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety on his table. A healthful manner of living will improve the condition of the family in every sense, and will allow the wife and mother time to devote to her children. The great study with parents will be in what manner they can best train their children for usefulness in this world, and for heaven hereafter. They will be content to see their children with neat, plain, comfortable garments, free from embroidery and adornment; and will earnestly labor to see them in possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Before the Christian father leaves his home, to go to his labor, he will gather his family around him, and bowing before God, will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty realizes the obligations resting upon her to her children in the absence of the father. She will feel that she lives for her husband and children. By training her children aright, teaching them habits of temperance and self-control, and teaching them their duty to God, she is qualifying them to become useful in

the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love; and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction.

Instead of sending them from her presence, that she may not be troubled with their noise, nor be annoyed with the numerous attentions they would desire, she will feel that her time can not be better employed than in soothing and diverting their restless, active minds with some amusement, or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children.

Young children love society. They can not, as a general thing, enjoy themselves alone; and the mother should feel that in most cases the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong habits, or the manifestation of selfishness or passion, and can thus give their minds a turn in the right direction. That which children enjoy they think mother will be pleased with, and it is perfectly natural for them to consult her in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to her children. A word of direction, or caution, at the right time will often prove of great value. An approving glance, a word of encouragement or praise, from the mother, will often cast a sunbeam into their young hearts for a whole day.

The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that will preserve to them the best condition of health; and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. In training her children, a judicious mother will act not merely in regard to her own present comfort, but for their future good. And to this end, she will teach them the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress with reference to health.

A well-disciplined family, who love and obey God, will be cheerful and happy. The father when he returns from his daily labor, will not bring his perplexities to his home. He will feel that home, and the family circle, are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and his religion behind. Both were his companions. The sweet influence of his home, the blessing of his wife, and the love of his children, make his burdens light; and he returns with peace in his heart, and cheerful, encouraging words for his wife and children, who are waiting joyfully to welcome his coming. As he bows with his family at the altar of prayer to offer up his grateful thanks to God for his preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to heaven, as sweet incense, which are answered by returning blessings.

Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being they sin against their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition for enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. Why so many who claim to be Christians have numerous trials, which keep the church burdened, is because they have not been correctly trained in their childhood, and were left in a great measure to form their own character. Their wrong habits, and peculiar, unhappy dispositions were not corrected. They were not taught to yield their will to their parents. Their whole religious experience is affected by their training in childhood. They were not then controlled. They grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should realize the responsibility resting upon them to educate their children in reference to their religious experience.

Those who regard the marriage relation as one of God's sacred ordinances, guarded by his holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to

remove from their natures the rough surface by discipline, that their luster may appear. They will feel under most solemn obligations so to form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God and the Lamb forever.

August 15, 1899

Christ's Mission

Christ was the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, lifted up his voice in the wilderness of Judea, crying, "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.... O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."

Christ bore the same message that John bore. "From that time," we read, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." But while John preached in the wilderness, Christ's work was done among the people. That he might reach sinners where they were, he encircled the race with his long human arm, while with his divine arm he grasped the throne of the Infinite, uniting finite man to the infinite God, and connecting earth with heaven.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting their net into the sea: for they were fishers. And he

saith unto them, Follow me, and I will make you fishers of men." Thus Christ called his first disciples. They were not chosen from among the Pharisees, but from among humble fishermen. With these lowly men he could co-operate, educating and training them to the highest work ever given to mortals.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Connected with this work was his ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Here I wish to impress upon all interested in missionary work that the truth is first to be presented and the warning given to the people, "The kingdom of God is at hand." Nothing will so impress minds as the uplifting of the Saviour. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the wilderness the word was given, sounded by the trumpet, caught up by appointed men; and those who heard in faith and looked toward the uplifted symbol were saved. Today those who are bitten by the serpent are to look and live. "Behold the Lamb of God, which taketh away the sin of the world." All who look upon him will live. Then the question, "What must I do to be saved?" is answered.

The message that Jesus gave to the palsied man is given to us. "They brought to him a man sick of the palsy, lying on a bed." There was a crowd around the house in which Jesus was, and the sick man's friends sought a way to bring him directly to Christ, that they might lay him before him. "And when they could not find what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus."

Christ saw that the man was suffering with bodily disease, and he saw also that he was suffering with a sin-sick soul. He knew that in order to heal bodily maladies he must bring relief to the mind, and cleanse the soul from sin. The man needed health of soul before he could appreciate health of body. The Saviour was not unmindful of the effort that was made to bring the man to him, and his heart of love and pity was moved.

"He saw their faith," and it was enough. "Son, be of good cheer; thy sins be forgiven thee," he said to the sick man. Many watched with bated breath every movement in this strange transaction, feeling that Christ's words were an invitation to them. Were they not soul-sick? Were they not anxious to get rid of their burden of guilt?

But the Pharisees could not conceal their anger. As if filled with holy horror, they began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sin, but God alone?" But it was the Son of the living God who had uttered the words, "Thy sins be forgiven thee." Had not the Pharisees been blinded by prejudice, they would have seen that he who was before them was the Christ, and that he was in the Father, and the Father in him. "I and my Father are one," he declared.

"When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." He was healed of the leprosy of sin, healed of the maladies that had afflicted his body, healed every whit. "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today."

"And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him." Just such invitations must be given by Christ's ambassadors. General invitations are given; but not enough definite and personal invitations. If more personal calls were made, more decided movements would be made to follow Christ.

"And Levi made him a great feast in his own house." He felt himself highly honored by Christ's call, and gave expression to his feelings by making a feast and calling his friends. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with him and his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He never neglected an opportunity to sow the seeds of truth in human minds, knowing that the time would come when hearts would respond to the words that fell from his lips.

"But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that he might speak words which would reach the hearts of sinners. They were sick, and needed a physician who could portray before them their true condition. Thus Christ reached to the very depths of human woe and misery.

Christ's work was a marked work. With his teaching he mingled the work of healing. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," he said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses." "And they departed, and went through the towns, preaching the gospel, and healing everywhere."

This is the work that should be done today. Missions should be established, not merely in one or two cities in America, but in many localities. The buildings should be as inexpensive as possible. It is not expensive buildings that give character to our work; it is the spirit manifested by workers who show that they have the co-operation of the Holy Spirit. This gives power to their influence, and character to the work.

The Lord has sent his people to different parts of the globe, among idolatrous and heathen nations, that they may win souls from darkness to light. Their first work is to bear the message, Christ the crucified one is our Saviour. They are to awaken an interest in Christ's willingness to forgive sins, bearing the message, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Christ gave his disciples an example of the work they were to do. On one occasion, we read, he "went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ... and she besought him that he would cast forth the devil out of her daughter. But Jesus

said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." This was the sentiment of the disciples. "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed."

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."

"And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

This was Christ's work. But our churches have not filled their place in co-operating with God in this work. Every position in life is permitted in the providence of God. Each sphere of action requires most thorough consecration to God. Those who are hid with Christ in God will become instruments in God's hands for the development of Christian virtue. All classes have a part to act. God's people are not to sit Sabbath after Sabbath hearing the word, and then do nothing to communicate to others what they have heard. They are to be laborers together with God. The Lord has given each one a work to do. No one will be excused who cherished the inclination to fold his hands and make self a center. Truth is to be proclaimed. It is to go forth as a lamp that burneth. Not a thread of selfishness is to be woven into the work. We must see light in God's light.

August 15, 1899

Disease and Its Causes

Drugs and Their Effects

The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause--their own wrong course of action. They have indulged in intemperance in eating, and made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them, they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress, they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, of the nature of which they know nothing; and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered, which fetter nature in all her friendly efforts to recover from the abuse the system has suffered; and the patient is hurried out of this life.

The mother who has been but slightly indisposed, and who might have recovered by abstaining from food for a short period, and ceasing from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he, who should be prepared to give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee.

He makes the case appear a grave one, and administers his poisons, which, if he himself were sick, he would not venture to take. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise Heavenly Father when they cast back upon him this weight of human

woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock.

This is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life-force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken; for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers.

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs; but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society.

If those who take these drugs were alone the sufferers, then the evil would not be so great. Parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left to them as a wretched inheritance. This is another great cause of the degeneracy of the race.

Physicians, by administering their drug-poisons, have done very much to increase the deterioration of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease, and imbecility, which in very many cases can be traced directly back to the drug-poisons administered by the hand of a doctor as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern, suffering experience, to be far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood; then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course

which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility themselves.

Several illustrations of this great subject have been presented before me. The first was a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick-room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick-room. The father informed the physician that he had buried the mother, a son, and a daughter, and that this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless.

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father mournfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died.

"The death of my son, so sudden and unexpected, was a great grief to us all, especially to his mother. Her watching and anxiety in his sickness, and her grief, occasioned by his sudden death, were too much for her nervous system, and she was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pain, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the deathlike stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died, without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply; but I was agonized, and could not be comforted.

"My daughter was next afflicted. Grief, anxiety, and watching had overtaken her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I had now lost confidence in both of the physicians I had employed. Another physician was recommended to me as being successful in treating the sick; and although he lived at a distance, I was determined to obtain his services.

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines, she would, for a time, appear revived. This would flatter our hopes that she would get well, only to make our disappointment more bitter as she became worse.

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years, a helpless, pitiful sufferer, and died in much agony."

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day.

August 22, 1899

The Salt of the Earth

In his teachings, Christ likened his disciples to objects most familiar to them. He compared them to salt and to light. "Ye are the salt of the earth," he said; "ye are the light of the world." These words were spoken to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew him not. To these leading men had been committed the oracles of God, but Christ declared them to be unsafe teachers. He said to them, Ye teach for doctrine the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God." Turning from these men to the humble fishermen, he said, "Ye are the salt of the earth."

Christ's own character was to be represented in his disciples. They were to bear the gospel to the world. They were to be doers of the word that they presented, which was to be to them and to others a savor of life unto life. From them was to go forth a message, illuminating in its influence, and saving in its power.

By these words of Christ we gain some idea of what constitutes the value of human influence. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and stay the progress of the world's corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love. God's people are to exercise a reforming, preserving power in the world. They are to counter-work the destroying, corrupting influence of evil. By pen and voice they are to uplift before men the One who came to seek and to save that which was lost.

The Jews were familiar with the figure of the salt, and there was in the words of Christ that which commended his principles to his hearers. "If the salt have lost its savor," he said, "wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." This was the condition of the Jewish nation. The salt was there, but it was useless. It could do no good to any one. This represents those who have once accepted Bible truth, who have once understood what it

means to be as the salt with its saving properties, but who have lost their connection with Christ. They possess in themselves no saving qualities. They are criticizers, accusers of the brethren, as was the first apostate. They do not seek to enlighten and save their fellow men. These persons are useless as far as truth and righteousness are concerned, and are fit only to be treated as the salt that has lost its savor.

Christ presents before us true religion. He reverses the decisions of ages, and shows that true knowledge is in direct opposition to the opinions of men. The work of the people of God in the world is to restrain evil, to elevate, to purify, and to ennoble mankind. The principles of kindness and love and benevolence are to uproot every fiber of the selfishness that has permeated all society and corrupted the church. Then the Lord God Omnipotent can reign, and the Spirit of Christ will be an abiding influence in the life. If men and women will open their hearts to the heavenly influence of truth and love, these principles will flow forth again, like streams in the desert, refreshing all, and causing freshness to appear where now are barrenness and dearth. The influence of those who keep the way of the Lord will be as far-reaching as eternity. They will carry with them the cheerfulness of heavenly peace as an abiding, refreshing, enlightening power.

Again, there is to be an open influence. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ exercised mercy, tenderness, and compassion, that he might bless suffering humanity. He worked to restore the physical and the moral image of God in man. In this work man is to be a laborer together with God. Physical and moral health and spiritual light are to be communicated from the mighty Healer.

The light that shines from those who receive Jesus Christ is not self-originated. It is all from the Light and Life of the world. He kindles this light, even as he kindles the fire that all must use in doing his service. Christ is the light, the life, the holiness, the sanctification, of all who believe, and his light is to be received and imparted in all good works. In many different ways his grace is also acting as the salt of the earth: whithersoever this salt finds its way, to homes or communities, it becomes a preserving power to save all that is good, and to destroy all that is evil.

True religion is the light of the world, the salt of the earth. Christian parents, will you consider that the salt possesses saving virtues for your family? There are to be no

loud-voiced commands in the home. Let nothing come forth from your lips that is unkind and exasperating to your children. These children receive their first lessons from their father and mother; and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Bear in mind that they have received their perversity as an inheritance from the father or mother, and be patient with the children who have inherited your own traits of character.

Be firm and decided in carrying out Bible instruction, but never give way to passion. Bear in mind that when you become harsh or unreasonable before your little ones, you teach them to be the same. God requires you to educate your children, bringing into your discipline all the generalship of a wise teacher, who is under the control of God. If the converting power of God is exercised in your home, you yourselves will be constant learners. You will represent the character of Christ, and your efforts will please God. Never neglect the work that should be done for the younger members of the Lord's family. You, parents, are the light of your home. Let your light shine forth in pleasant words, in soothing tones. Then angels will be in your home; and the discipline you give your children will go forth in strong, clear currents to the world. Your children will carry with them the precious influence of their home education. Then work in the home circle, in the first years of the children's lives, and they will carry into the schoolroom and into the world an influence that will be a savor of life unto life.

When the church shall understand her relation to the world, active personal work will be done. As a people, we are responsible for the souls that are perishing out of Christ. Every soul who is joined to Christ should be a living, active agency to represent him. He is to be a saving power in a perishing world. Souls are crying, "Send us help. We are thirsting for the waters of salvation. We are starving for the bread of life." Will our church members feed upon the word of life, and feel no burden to carry the truth to those who sit in the darkness of error? Do Christ's followers have no conception of the infinite price that has been paid to ransom these souls from the power of Satan? There is need of a strong and united influence to co-operate with the Captain of our salvation in taking the spoil from the power of the enemy, and making men and women free in Christ. Shall we not every one seek to stimulate others to work for fallen man? Pray earnestly, unitedly, perseveringly, for spiritual power. The fountain of grace and knowledge is ever flowing. It is inexhaustible. It is from this abundant fulness that we are supplied.

Every one has talents of value to be used in winning souls to Christ. But many who claim to be disciples of Christ have no real connection with God. They do not go forth in service. They possess no Christlike attributes. The salt has lost its savor. Men who have never experienced the tender, winning love of Christ in the soul can not lead others to the fountain of life. But if the love of Christ is abiding in the heart, it will prove a powerful, working agency. It will be revealed in the conversation, in the tender, pitiful spirit, in the efforts made to uplift the souls with whom we are brought in contact.

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters. There is danger for those who do little or nothing for Christ. The grace of God will not long abide in the soul of him who, having great privileges and opportunities, remains silent. Such a man will soon find that he has nothing to tell. If church-members would realize what their account has been, and still is, they would deny self. They would lift the cross. They would seek to save the souls that are perishing. They would go forth with weeping, bearing precious seed in love, that they might come again with rejoicing, bringing their sheaves with them.

August 22, 1899

Disease and Its Causes

Drugs and Their Effects

Another scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting that her nervous system was deranged, that her blood was impure and moved sluggishly, and that her stomach was in a cold, inactive condition. He said he would give her active remedies, which would soon improve her condition. He gave her a powder from a vial upon which was written "Nux vomica." I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active.

My attention was then called to still another case. I was introduced into the sick-room of a young man who was in a high fever. A physician was standing by the bedside of the sufferer, with a portion of medicine taken from a vial upon which was written "Calomel." He administered this chemical poison, and a change seemed to take place, but not for the better.

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine taken from a vial upon which was written "Opium." At first this drug seemed to affect the mind. She talked strangely, but finally became quiet, and slept.

My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sick-room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when alone in the presence of the physician, seemed deeply moved, and inquired, impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?"

The physician said: "I have listened to the sad history of the death of your much-loved wife and your two children, and have learned from your own lips that all three

died while in the care of physicians, and while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones; and as a physician, I solemnly believe that none of them need, or ought to, have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father: "I can not give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions, which he enjoined him to follow closely: "Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. She should bathe frequently in pure soft water, and this treatment should be followed by gentle rubbing. Let light and air be freely admitted into her room. She must have quiet and undisturbed rest."

The father slowly read the prescription, wondered at the few simple directions it contained, and seemed doubtful that any good would result from such simple means.

Said the physician: "You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored."

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die, if she had no medicine.

The second case was again presented before me. The patient had appeared better under the influence of *nux vomica*. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated, and had lost its vitality. Almost every crevice where pure air could enter was guarded, to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draft of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said, to those present: "This is the second result of *nux vomica*. It is especially felt upon the nerves, and it affects the

whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness and prostration. Just to the degree that it excites and enlivens will be the deadening, benumbing results following."

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said: "This is the influence of mercurial preparations. This young man had sufficient nervous energy remaining to begin a warfare upon this intruder, this drug poison, to attempt to expel it from the system. Many have not sufficient life-force left to arouse to action; and nature is overpowered, ceases her efforts, and the victim dies."

August 29, 1899

Christ's Denunciation of the Pharisees

When Christ came to the world, moral power was at a low ebb. The Jews as a people were not spiritually minded. Their hearts went out after their idols,--supremacy, wealth, and worldly honor. The teachers of the nation interpreted the Scriptures according to their cherished ideas. They taught that the Messiah was to come as an earthly prince, who would reign on David's throne, and crush the heathen under him. They led the people to believe that God would stretch out his arm in their behalf according to his promise, while they did not comply with the conditions of that promise. So far had they separated themselves from God by their wicked works, by their pride and self-righteousness, their oppression of the poor and needy, their hatred and jealousy, that spiritual things were not discerned.

The angels did not announce the birth of Christ to those who claimed to have great light and knowledge. The rabbis who explained the law in the synagogue--those who above all others should have been intelligent in regard to the coming of the Messiah and the manner of his appearing--knew nothing of the Babe cradled in the manger. Had the angels appeared to them with the good tidings of great joy, telling them the wonderful story of the Babe of Bethlehem, they would have rejected the message with contempt. Such humble birth was not according to their lofty ideas. Therefore the Lord of glory passed by the self-exalted, the men intoxicated with self-love and worldly honor, and came to the men who were humble, who would receive the heavenly messengers and the tidings that were to echo to earth's remotest bounds.

It was to the humble shepherds that the birth of Christ was first made known. While they were watching their flocks on the hills of Bethlehem, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The manner of Christ's first advent, and the condition of those to whom the joyful tidings came, is a lesson we shall do well to study. The Lord does not honor those who honor themselves. He does not give his precious light to those who will not make a right use of it,--who use it to honor themselves, in the place of exalting the Lord God of Israel. Those whom the Lord has blessed with great privileges are to be pure and humble and undefiled. The humility of the world's Redeemer is solemn and instructive. He was the Majesty of heaven, yet while on earth, he was unhonored and almost unknown. The light of the world, the heir of glory, he was despised and rejected of men.

As we trace the course pursued by the scribes and Pharisees, and see the light and privileges granted them, we are led to inquire, How could those teachers read the word of God without perceiving the truths which it teaches? Upon these men was placed the responsibility of explaining the law in the synagogue; but Christ declared, "Ye do err, not knowing the Scriptures, nor the power of God." Ye teach for doctrine the commandments of men. The sayings of men, coming down through the rabbis from age to age, had molded their religious worship. Traditions were constantly increasing, which kept the mind in a state of questioning and controversy over the most trivial matters. New laws were constantly being enacted, and the people were taught to regard them as the requirements of God, until a mechanical service became the sum of their religion and their worship. Many of these laws were not committed to writing, and exaction after exaction was added until a most unreasonable mass of maxims and fables was brought together. He who attempted to bring forward scriptures that conflicted with these laws and traditions, was condemned as if he had refused to accept a "Thus saith the Lord." This education of the rabbis was well-pleasing to Satan; for through them he was preparing the way so that when Christ should come to the world, he would be rejected by his own nation.

Christ designed that his disciples should have an education altogether different from that which they had received from the scribes and Pharisees. He accused these men of teaching many things contrary to the law. "The scribes and Pharisees sit in Moses seat," he said; "all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.... He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

When the question was asked, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread," Christ answered them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Thus Christ showed the comparative value of the law of God and their traditions.

"Woe unto you, scribes and Pharisees, hypocrites," Christ continued; "for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Do we not find just such teachers in our day, men who will not obey the plainest statement of the Word, and who, after they have turned from the light of God themselves, do their utmost to lead others into the same path? They manifest the same spirit toward those who keep God's commandments that the scribes and Pharisees manifested toward Christ. How earnest are these transgressor's of God's law to hedge up the way of those who would accept Christ. They will not enter in themselves, and those who would enter in they hinder.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." There are many who claim to be sanctified, but who are not. Shall we receive their testimony? If they are holy, their testimony will be in accordance with the divine will; their prayer will be the prayer of Christ, "Sanctify them through thy truth; thy word is truth."

What shall be the detector of character in these last days?--"Ye shall know them by their fruits." "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 men come to us, making void the law of God, we may know that their sanctification is worth just as much, when weighed in the balances of heaven, as were the long, pretentious prayers of the Pharisees.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.... Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

These fearful denunciations were made upon the Jews, because, while teaching the law of God to the people, they were not doers of the Word. Had they kept the law of God, they would have discerned Christ and his mission. So it is in our day. There are those who walk in darkness when light shines from every page of the written Word. They study the Scriptures that they may interpret them to suit themselves. They sink the Scriptures to their own perverted ideas. They are not honest. They doubt that which they have every reason to believe. They become reasoners in doubt, experts in finding fault. God's word is misinterpreted, misstated, misapplied, and has no power upon the life and character.

If professed Christians really believe in God, they will not disregard his commandments. Christ says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore shall break one of these least commandments, and 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."

August 29, 1899

Disease and Its Causes

Drugs and Their Effects

The fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present: "This is the second result of taking opium."

Her physician was called. He gave her an increased dose of opium, which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as for her relatives. She soon grew drowsy, and fell into a stupefied condition. The gentleman mentioned above, solemnly said: "Her condition is no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary relief from pain, but does not remove the cause of pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and the sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out, louder than ever, the pain in the system, because of the additional outrage the system has sustained in receiving this poison. Every additional drug given to the patient, whether it be opium or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to overcome, and which she would have overcome had she been left to herself, has been made tenfold worse by the introduction of drug-poisons into the system. The result of these poisons is a destructive disease of itself, forcing into extraordinary action the remaining life-forces to war against and overcome the drug intruder."

I was brought into the sick-room of the first case, that of the father and his

daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father thus: "I present to you your daughter restored to health. I gave her no medicine, that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but it never cures. Nature alone possesses restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws."

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heartfelt gratitude and perfect satisfaction, saying: "I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians, by their poisonous drugs."

I was then shown the second case,--the patient to whom nux vomica had been administered. She was being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear her weight. She coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing and sight; and after lingering thus a while, she died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present: "Witness the protracted influence of nux vomica upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some, who have powerful constitutions; recover from abuses to which they may subject the system; while others, whose hold on life is not so strong, who possess enfeebled constitutions, never recover from receiving into the system even one dose: many die from no other cause than the effects of one potion of this poison. Its effects are always tending to death. The condition the system is in, at the time those poisons are received into it, determines the life of the patient. Nux vomica can cripple, paralyze, destroy health forever, but it never cures."

The third case--that of the young man to whom had been administered calomel--was again presented before me. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He said that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned looked upon the sufferer with sadness and pity, and said: "This is the effect of calomel. It torments the system as long as there is a particle of the poison left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in the tumors, ulcers, and cancers, years after it has been introduced into the system."

The fourth case was again presented before me,--the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she appeared greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more powerful potion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a deathlike stupor. The gentleman already mentioned looked upon the patient, and said, sadly: "Her days are numbered. The efforts that nature has made have been so many times overpowered by this poison that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature's efforts are about to cease, and then the patient's suffering life will end."

September 5, 1899

The First and the Second Advent

At the first advent of Christ, which was in apparent obscurity, the angels of heaven could scarcely be restrained from pouring forth their glories to grace the birth of the Son of God. The glorious manifestations of heaven were not entirely restrained. The wonderful event was not without some attestations of a divine character. That birth, so little prepared for on earth, was celebrated in the heavenly courts with praise and thanksgiving in behalf of man.

While the shepherds on the hills of Bethlehem watched their flocks by night, "the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The message given, the angels swept back to heaven, and the light and glory of their presence was no longer seen.

He who came in human flesh, and submitted to a life of humiliation, was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and even his own nation, knew him not. They did not recognize him as the long-looked-for Messiah. Notwithstanding mighty miracles did show forth themselves in him, notwithstanding he opened the eyes of the blind, and raised the dead to life, Christ suffered the hatred and abuse of the people he came to bless. They regarded him as a sinner, and accused him of casting out devils through the prince of devils. The circumstances of his birth were mysterious, and were remarked upon by the rulers. They charged him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of men. What a baleful thing is unbelief! It originated with the first great apostate, and to what fearful lengths it will lead all who enter upon its path is seen in the Jews' rejection of their Messiah.

The leaders of the Jewish nation had the Old Testament Scriptures, which plainly foretold the manner of Christ's first advent. Through the prophet Isaiah, God had described the appearance and mission of Christ, saying, "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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The leaders in Israel professed to understand the prophecies, but they had received false ideas in regard to the manner of Christ's coming. Satan had deceived them; and all the glories of Christ's second advent they applied to his first appearing. All the wonderful events clustering around his second coming, they looked for at his first. Therefore, when he came, they were not prepared to receive him. The disciple John tells of the reception with which he met. He says: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

Between the first and the second advent of Christ a wonderful contrast will be seen. No human language can portray the scenes of the second coming of the Son of Man in the clouds of heaven. He is to come with his own glory, and with the glory of the Father and of the holy angels. He will come clad in the robe of light, which he has worn from the days of eternity. Angels will accompany him. Ten thousand times ten thousand will escort him on his way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The voice of Christ will penetrate the tomb, and pierce the ears of the dead, "and all that are in the graves ... shall come forth."

"And before him shall be gathered all nations." The very One who died for man is to judge him in the last day; for the Father "hath committed all judgment unto the Son: ... and hath given him authority to execute judgment also, because he is the Son of man." What a day that will be, when those who rejected Christ will look upon him whom their sins have pierced. They will then know that he proffered them all heaven if

they would but stand by his side as obedient children; that he paid an infinite price for their redemption; but that they would not accept freedom from the galling slavery of sin. They chose to stand under the black banner of rebellion to the close of mercy's hour.

As they gaze upon his glory, there flashes before their minds the memory of the Son of Man clad in the garb of humanity. They remember how they treated him, how they refused him, and pressed close to the side of the great apostate. The scenes of Christ's life appear before them in all their clearness. All he did, all he said, the humiliation to which he descended to save them from the taint of sin, rises before them in condemnation.

They behold him riding into Jerusalem, and see him break into an agony of tears over the impenitent city that would not receive his message. His voice, which was heard in invitation, in entreaty, in tones of tender solicitude, seems again to fall upon their ears. The scene in the garden of Gethsemane rises before them, and they hear Christ's amazing prayer, "Father, if it be possible, let this cup pass from me."

Again they hear the voice of Pilate, saying, "I find in him no fault at all." They see the shameful scene in the judgment-hall, when Barabbas stood by the side of Christ, and they had the privilege of choosing the guiltless One. They hear again the words of Pilate, "Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?" They hear the response, "Away with this man, and release unto us Barabbas." To the question of Pilate, "What shall I do then with Jesus?" the answer comes, "Let him be crucified."

Again they see their Sacrifice bearing the reproach of the cross. They hear the loud, triumphant tones tauntingly exclaim, "If thou be the Son of God, come down from the cross." "He saved others, himself he can not save."

Now they behold him not in the garden of Gethsemane, not in the judgment-hall, not on the cross of Calvary. The signs of his humiliation have passed away, and they look upon the face of God,--the face they spit upon,--the face which priests and rulers struck with the palms of their hands. Now the truth in all its vividness is revealed to them. It is the wrath of the Lamb that they have to meet,--of him who came to take away the sin of the world,--of him who had ever acted toward them with infinite tenderness, long-suffering patience, and inexpressible love. They realize that they have forfeited all

the riches of his great salvation. As they look upon him who died to take away their guilt, they cry out to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth upon 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?"

We are now amid the perils of the last days. The scenes of conflict are hastening on, and the day of days is just upon us. Are we prepared for the issue? Every deed, small and great, is to be brought into recognition. That which has been considered trivial here will then appear as it is. The two mites of the widow will be recognized. The cup of cold water offered, the prison visited, the hungry fed,--each will bring its own reward. And that unfulfilled duty, that selfish act, will not be forgotten. In the open court around the throne of God it will appear a very different thing from what it did when it was performed. The secret sin that appears as nothing now, when placed before men in the light of God's countenance, will appear grievous. It will be seen that these selfish pleasures and indulgences have made the human being a lover of pleasure more than a lover of God.

How stands our account in the books of heaven? Have we chosen to be partakers with Christ in his sufferings? Have we been learning in the school of Christ his meekness and lowliness of heart? Have we stood by the side of Christ to bear his reproach? Have we taken his yoke upon us, and lifted the cross in self-denial and self-sacrifice? Have we helped to bear his burdens, and co-operated with him in his work?

Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; but it is not necessary for any to be deceived; and we shall not be if we have fully taken our stand with Christ to follow him through evil as well as through good report. The serpent's head will soon be bruised and crushed. The glorious memorial of God's wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God's plan for the redemption of man will be complete. The Son of Man will bestow upon the righteous the crown of everlasting life, and they shall "serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

September 5, 1899

Disease and Its Causes

Drugs and Their Effects

More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves.

Indulgence in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug, which gives present relief, but does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities; and had she been left to herself, aided by the common blessings of heaven, such as pure air and pure water, a speedy and safe cure would have been effected.

In such cases the sufferers can do for themselves that which others can not do as well for them. They should begin to relieve nature of the load they have forced upon her. They should remove the cause by fasting a short time, and giving the stomach time to rest. The feverish state of the system should be reduced by a careful and understanding application of water. These efforts will help nature in her struggle to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to practise self-denial, and suffer a little from hunger, neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system; but they are determined to obtain relief at once, and so take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed; but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her

resources, and becomes enfeebled.

Drugs never cure disease. They only change its form and location. Nature alone is the effectual restorer, and how much better can she perform her task if left to herself! But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure, soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not realize the necessity of strict attention to his diet.

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuse she is suffering, by aches and pains in the system. If, even then, the sufferers would only begin the work right, and would resort to the simple means they have neglected,--the use of water and proper diet,--nature would have just the help that she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated.

When drugs are introduced into the system, they may for a time seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. The disease that the drug was given to cure may disappear, but only to reappear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain are frequently affected by drugs, and often all these organs are burdened with disease; and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works, which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they can not readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy

condition, are enfeebled, and the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden break-down, and death follows. More die from the use of drugs than would die from disease, were nature left to do her own work.

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease that afflicts the patient. But physicians are expected to know in a moment what to do; and unless they act at once as if they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of a disease of which the physician has no real knowledge. Nature is loaded with poisonous drugs, which she can not expel from the system. The physicians themselves are often convinced that death was the result of their use of powerful medicines for a disease that did not exist.

September 12, 1899

"Give Unto the Lord the Glory Due Unto His Name"

We are all living on probation. Those who have passed into their graves have been tested and tried, to see if they would realize their responsibility to serve God. A desire to glorify God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, to use wisely the Lord's goods. It should lead us to keep brain, bone, and muscle in the most healthful condition, that our physical strength and mental clearness may help us to be faithful stewards. Selfish interest must ever be held subordinate; for if given room to act, it contracts the intellect, hardens the heart, and weakens moral power. Then disappointment comes. The man has divorced himself from God, and sold himself to unworthy pursuits. He can not be happy; for he can not respect himself. He has lowered himself in his own estimation. He is an intellectual failure.

Daniel was regarded by the Lord as a man, because he was a steward who traded faithfully on his Lord's goods. He did not forget God, but placed himself in the channel of light, where he could commune with God in prayer. And we read that God gave Daniel and his fellows knowledge and skill in all learning and wisdom.

Nebuchadnezzar the king of Babylon dreamed a dream, which none of his wise men could interpret. The secret was revealed to Daniel in the night vision, and we read: "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

Daniel did not stand before king Nebuchadnezzar to glorify human power, to dishonor God by failing to acknowledge his goodness. Had he not acknowledged God as the source of his wisdom, he would have been an unfaithful steward. Those who follow the example set by Daniel will connect with the Lord. They will consult him as a

son consults a wise father. Not all human fathers possess wisdom; but God may always be trusted and depended on. With perfect assurance we may commit the keeping of our souls to him as unto a faithful Creator.

Did Daniel's faithful recognition of God before kings, princes, and statesmen detract from his influence?--No. Read his firm, bold testimony, and then follow his example. Let the clear-cut testimony, like a sharp, two-edged sword, cut to the right and to the left. Make appeals that will bring foolish, wandering minds back to God.

After Daniel had given Nebuchadnezzar God's warning in regard to self exaltation, he said to him, "Wherefore, O king, let my counsel be accepted unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Had the king heeded this counsel, the threatened evil might have been averted; but he went on with proud superiority until his reason was taken from him, and he became as the beasts of the field. God allowed him to suffer seven years of deplorable degradation, and then removed his chastening hand. Then the king acknowledged his sin. "At the end of the days," the record reads, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Those who act a part in the work of God do good only because God is behind them, doing the work. Shall we then praise men, and give thanks to them, neglecting to recognize God? If we do, God will not co-operate with us. When man puts himself first and God second, he shows that he is losing his wisdom and righteousness. All that is ever done toward restoring the moral image of God in man is done because God is the efficiency of the worker. Christ, in his prayer to his Father, declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast

sent."

Said the great apostle 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." Let every steward understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first and last, and best in everything. Man can not show greater weakness than by thinking he will find greater acceptance in the sight of men if he leaves God out of his assemblies. God must stand the highest. The wisdom of the greatest man is foolishness with him. The true Christian will realize that he has a right to his name only as he uplifts Christ with a steady, persevering, and ever-increasing force. No ambitious motive will chill his energy; for it comes from an inexhaustible source--the light of life.

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. But when men enter into a confederacy to exalt men, and have little to say of God, they are weakness itself. God will leave those who do not recognize him in every effort made to uplift humanity. It is Christ's power alone that can restore broken-down human machinery. In every place let those around you see that you give God the glory. Let man be put in the shade; let God appear as the only hope of the human race. Every man must rivet his character-building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest.

God will prepare the mind to recognize him who alone can help the striving, struggling soul. All who stand under his banner he will educate to be faithful stewards of his grace. God has given man immortal principles, to which every human power must one day bow. He has given us truth in trust. The precious beams of this light are not to be hidden under a bushel, but are to give light to all that are in the house. Truth, imperishable truth, is to be made prominent. Show those with whom you come in contact that the truth is of consequence to you. It means much to you to stand by the principles that will live through the eternal ages.

God has given every man talents, that His name may be exalted, not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. All have been entrusted with God's gifts, from the lowest and most poverty stricken to the highest

and wealthiest, who walk in haughty pride. To every man have been given physical, mental, and moral powers. Let none waste their God-given time in regrets that they have only one talent. Spend every moment in using the talents that you have. They are the Lord's, to be returned to him. It is not your own property you are handling, but the Lord's. One day he will come to receive his own with usury. Faithfully fulfil your appointed stewardship, that you may meet him in peace.

Have we consecrated all our talents to God? We can not be excused in withholding one from him. Reason is a precious gift. Do not abuse it; for God can remove it. The gift of speech is a valuable talent. Never despise nor undervalue this gift. Thank God for entrusting it to you. It is a precious gift, to be sanctified, elevated, and ennobled.

As a sacred trust the voice should be used to honor God. It should never utter harsh, impure words, or words of faultfinding. The gospel of Christ is to be proclaimed by the voice. With the talent of speech we are to communicate the truth as we have opportunity. It should ever be used in God's service. But this talent is grievously abused. Words are spoken that do great harm. Christ declared, "Every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Money is a talent, which is to be placed in God's treasury, for investment in his cause. But many are robbing God in tithes and offerings. "Will a man rob God? Yet ye have robbed me," God declares. "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."

Are we as individuals searching the word of God carefully and prayerfully, lest we shall depart from its precepts and requirements? The Lord will not look upon us with pleasure if we withhold anything, small or great, that should be returned to him. If we desire to spend money to gratify our own inclinations, let us think of the good we might do with that money. Let us lay aside for the Master small and large sums, that the work may be built up in new places. If we spend selfishly the money so much needed, the

Lord does not, can not, bless us with his commendation.

As stewards of the grace of God, we are handling the Lord's money. It means much, very much, to us to be strengthened by his rich grace day by day, to be enabled to understand his will, to be found faithful in that which is least as well as in that which is great. When this is our experience, the service of Christ will be a reality to us. God demands this of us, and before angels and men we should reveal our gratitude for what he has done for us. God's benevolence to us we should reflect back in praise and deeds of mercy. Please read the eighth and ninth chapters of 2 Corinthians. These words show the impression made on those for whom we work when we act as Christ would have acted in our place: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: ... being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift."

Do all church-members realize that all they have is given them to be used and improved to God's glory? God keeps a faithful account with every human being in our world. And when the day of reckoning comes, the faithful steward takes no credit to himself. He does not say, "My pound;" but, "Thy pound hath gained" other pounds. He knows that without the entrusted gift no increase could have been made. He feels that in faithfully discharging his stewardship he has but done his duty. The capital was the Lord's, and by his power he was enabled to trade upon it successfully. His name only should be glorified. Without the entrusted capital he knows that he would have been bankrupt for eternity. The approval of the Lord is received almost with surprise, it is so unexpected. But Christ says to him, "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."

September 12, 1899

Disease and Its Causes

Drugs and Their Effects

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet, and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and their friends are impatient. They will have medicine; and if they do not feel the powerful influence upon their systems that their erroneous views lead them to think they should feel, they impatiently send for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy.

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused to persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, and the vitals consumed; they have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire that is consuming the vitals.

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They wonder why the race is so feeble, and why so many die prematurely. Is there not a cause? Physicians, who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure some slight indisposition. Surely they can not realize the evil of these things, or they would not do thus. The effects of the poison may not be

immediately perceived, but it is doing its work in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because, they say, they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and the general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. Yet many are so blinded that they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed him outright, for nature is loath to give up her hold on life; she is unwilling to cease her struggles. Yet drug-takers are never well.

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering.

September 19, 1899

"Give Unto the Lord the Glory due Unto His Name"

God calls upon us to work for him in a world of sin, where men are given to idolatry. They have no thought of their obligations to their Creator. They act as if they had created themselves and their blessings. God bestows his bounties upon the evil and upon the good. To all he gives sunshine and showers of rain. He carefully watches the seed put into the soil, that from it may spring the living germ. But very few have any realization of the blessings bestowed on them from day to day. Still less do they realize the greatness of the gift of God's only begotten Son. If they only comprehended the sacrifice made in order that our world might be blessed with the light of truth, how many conversions would be made in a day! How many would rally around the standard of the Redeemer!

Are we, as members of the Lord's family, striving to be among the number who shall walk with him in white, because he finds in them true obedience? The testimony of the one who strives earnestly for the crown of life may be, I study for eternity. His steady purpose will not only aid himself, but will help others to practise industry. The Lord will co-operate with the worker who puts his heart into the work, who walks in all humility of mind. Such a worker will work in the love and fear of God. A sense of the gratitude due to God will lead him to improve every opportunity for expressing thanksgiving, which will be accepted as a testimony of loyalty. Faithfulness toward God in the performance of good works will bring God's blessing. As we show ourselves faithful in fulfilling our trust, our influence leads others to do likewise. They are filled with thanksgiving and praise to God as the one to whom praise is due. Those who are not with us in the faith are given a practical evidence of the power of the truth to sanctify the naturally selfish heart.

By earnest, faithful work the gospel is to be carried to regions beyond, to cities and towns, into the highways and byways; and as souls are converted, let all glory be given to God. "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." Earnest efforts should be made to present before men and women the example that Christ has left them in his life of sacrifice. He laid aside his royal robe and kingly crown, and yielding up his high

position as Commander of the heavenly host, he clothed his divinity with humanity, and for our sake became poor, that we through his poverty might come into possession of eternal riches.

Paul writes to Timothy, "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Who will take these words into the inmost soul, and for Christ's sake, for their soul's sake, awake to the perils that are threatening all who fail to find refuge in Christ?

The apostle continues, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Christ declares, "He that will come after me, let him deny himself, and take up his cross, and follow me." Those who have on the wedding garment, the robe of Christ's righteousness, will not question whether they should lift the cross, and follow in the footsteps of the Saviour. Willingly and cheerfully they will obey his commands. Souls are perishing out of Christ. How inconsistent, then, is all striving after position and wealth. How feeble are the motives which Satan may present, which selfishness and ambition can furnish, in comparison with the lessons which Christ has given in his word! How worthless the reward the world offers beside that offered by our Heavenly Father!

John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying to me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

"Unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 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. 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...."

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or 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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou

mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

These words are being fulfilled today. Read and understand the revealed truth of God. A heavenly Watcher marks our words and deportment, and reads the motives that prompt us to action. We have no time now to be idle and indifferent. We must strive to develop a Christian character. Our spiritual understanding must be cleansed, purified, sanctified, and ennobled. All are now taking sides. It is ours now to choose a blessing or a curse. Now is the time for us to purify our minds by obeying the truth.

Christ is to be our example in all things. He alone has the power to reclaim truth from the rubbish under which it had been buried, causing it to shine forth in its original loveliness. In his parables, in order that he might awaken interest and sympathy, he drew his illustrations from the things of nature. Plucking a lily in its glowing beauty, he 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." In all his teaching, Christ sought to impress his hearers with the fact that all true knowledge leads heavenward, that all nature's lessons, rightly understood and interpreted, are the lessons of the Creator.

The ministers of Christ are, in a special sense, stewards of the mysteries of God. There is a great work to be done in our world, and Christian educators are needed, men and women who are partakers of the divine nature, having escaped the corruption that is in the world through lust. These can enter cities and towns, and there plant the standard of truth, glorifying God by humility and faith, by a faithful performance of every duty. In the work to be done in the Lord's vineyard discouragements will come, but these may prove instructive to the worker, teaching him to wait patiently, and endure trial nobly. Those who keep God's glory in view will not fail nor be discouraged.

The Lord needs men who are true, who will not seek for promotion, whose course of action is marked by self-sacrifice. The nature of our trust demands that self be lost in

Christ; that in the daily life we seek to imitate in the very best way possible the Christ-life. All sin, from the least to the greatest, may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as one who has been crucified among us. We are to think and talk of Christ, praising and magnifying his name. As servants of God we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ, we shall reveal him in character. Thus we become channels through which God can communicate light. We are made workers together with God.

September 19, 1899

Christianity in the Marriage Relation

Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action.

Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. During every year of their married life, they should seek to glorify God by their union. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit sin in bringing children into the world to suffer for want of proper care, food, and clothing.

In this fast, corrupt age, these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering, because of the uncontrollable passions of men who bear the name of husband--more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world.

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged, because the marriage relation allowed him whom she called husband to be brutal in his treatment of her. His love she found to be of so base a quality that she became disgusted.

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to predominate over the intellectual and moral.

The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure and the body healthy, that we may be a benefit to humanity, and render to God perfect service. The apostle utters these words of warning: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He urges us onward by telling us that "every man that striveth for the mastery is temperate in all things." He exhorts all who call themselves Christians to present their "bodies a living sacrifice, holy, acceptable unto God." He says, "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."

The Lord has given me a view of some of the corruptions everywhere existing. Wickedness, crime, and sensuality exist even in high places. Even in the churches professing to keep God's commandments there are sinners and hypocrites. It is sin, not trial and suffering, which separates God from his people, and renders the soul incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more than every other evil to cause the race to degenerate. It is practised to an alarming extent, and brings on disease of almost every description.

Parents do not generally suspect that their children understand anything about this vice. In very many cases the parents are the real sinners. They have abused their marriage privileges, and by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them. The unnatural action of the sensitive organs produces irritation. They are easily excited, and momentary relief is experienced in exercising them. But the evil constantly increases. The drain upon the system is sensibly felt. The brain force is weakened, and memory becomes deficient. Children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred; but what an amount of lust and crime it covers! Those who feel at liberty, because married, to degrade their bodies by beastly indulgence of the animal passions, will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities.

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from all excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life, and enervates the entire system.

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, and thus lower themselves beneath the brute creation. They abuse the powers that God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course. Could all see the amount of suffering that they bring upon themselves by their own sinful indulgence, they would be alarmed; and some, at least, would shun the course of sin that brings such dreaded wages. So miserable an existence is entailed upon a large class that death would be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Yet because they are married, they think they commit no sin.

Men and women, you will one day learn what is lust, and the result of its gratification. Passion of just as base a quality may be found in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love that actuates a man to make his wife an instrument to minister to his lust: it is the animal passions, which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it; that he might [not pollute it, but] sanctify and cleanse it," "that it should be holy and without blemish." In the marriage relation, this is the quality of love that God recognizes as holy. Love is a pure and holy principle; but lustful passion will not admit

of restraint, and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect. Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster--base, low passion--assumes the delicate name of love.

September 26, 1899

The Parable of the Sower

By parables Christ revealed the mysteries of redemption. His hearers were familiar with the things of nature, and these he used to represent the spiritual truths he wished to communicate. All had an opportunity to hear his appeals as they were made in sympathy for men. In the synagogue, by the wayside, and in the boat thrust out a little from the land, he spoke to the people, feeding their famished souls with the bread of life. Christ presented his truths in parables, in the form of a story. The Pharisees would not listen to direct truth; but parable teaching was popular, and commanded the respect and attention not only of the Jews, but also of the people of other nations.

Christ knew there were many who would keep these lessons in mind until their hidden meaning should be discerned, but that others would never reach to their deep meaning. The disciples would come to the Great Teacher to inquire, and he instructed them. Christ gladly taught all who had interest enough to say, Explain to us the meaning of your words.

These lessons of Christ were to be repeated by his disciples. When Peter, Andrew, James, and John were called by Christ to forsake their nets and follow him, the promise was given them, "I will make you fishers of men." Those uneducated peasants of Galilee were to fulfil the divine commission. Through them Christ's lessons were to be carried to all peoples, nations, and tongues.

In his zeal Christ was indifferent to his need of food and repose, and on one occasion his mother and brothers sought to draw him from his work. They thought if they could speak with him, they could draw him away from the multitude. But they could not reach him for the press, and they sent word to him that they were without, desiring to see him. But Christ was absorbed in the solemn and awful warnings he was giving to the people. He desired that his words should find a lodgment in some hearts. He could not be interrupted; his relatives could not draw him away. Under such circumstances, his duty to them was secondary. He did not rebuke them, but he seized upon this incident to convey a lesson that would be of great benefit to his mother, his disciples, and the concourse of people before him.

In answer to the message, he said, "Who is my mother? and who are my brethren?" Christ never manifested any lack of respect for his mother or his brothers; but this was a point where he could fix the attention of the people, and answer the question, which was agitating many minds, as to what they should do if they received Christ. He knew that some present would accept his words, and that this course would bring to them determined opposition from fathers and mothers and relatives. He read the hearts before him; and stretching forth his hands to his disciples, he earnestly 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."

This is the assurance given to all who follow the teachings of Christ that they shall become members of the heavenly family. Says Christ, Obedience to my Father in heaven is filial obedience. This is the bond of union between me and all who shall become members of the heavenly family. All who accept the word of truth will enter the hallowed circle that binds to me every believer as brother or sister or mother.

On the shore a company has gathered to see and hear Jesus,--an eager, expectant throng. The sick are there, lying on their rugs, waiting to present their cases before him. It is Christ's God-given right to heal the woes of a sinful race, and he now rebukes disease, and diffuses around him life and peace and health.

But the crowd continues to increase. They press close about Christ until there is no room to receive them. Then, speaking a word to the men in their fishing-boats, he steps into the boat that is waiting to take him across the lake, and bidding them push off a little from the land, he speaks to the people as they stand upon the shore.

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seed fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold....

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

Did Christ blind the eyes so that the people could not discern? He gave them great light, and from time to time added to the light by the exposition of prophecy. What, then, eclipsed the light?--The answer is given: "For 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. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

In heaven it was said, by the ministering angels, The ministry we were commissioned to perform, we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. He attracted their eyes to the cross of Calvary. Their souls were deeply moved by the sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. In all this they heard the Father's call, but it was in vain. Their hearts were given to covetousness; they loved the associations of the world more than they loved their God.

Christ tells the disciples the meaning of the parable. It is the kingdom of God that is represented. His word is the seed. "Hear ye therefore the parable of the sower," says he. "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 his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of

the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does he cast into the ground. He sees that the precious seeds of truth do not have a fair opportunity when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots. Therefore he makes the doctrines of his kingdom so plain that the truth appears in contrast with error; for truth, if planted and cherished in the heart, will uproot error. And all who have the privilege of hearing the Word, and who receive it not, must render an account for their rejection of the instruction and warnings given. They are represented as those who, "seeing see not, and hearing they hear not, neither do they understand."

Some who heard the parables of Christ came to him privately, and asked for an explanation. This was the desire that Christ wished to arouse, that he might give them more definite instruction. Those who study his word, with hearts open to receive the impressions made by the Holy Spirit, will not complain that they can not see clearly the meaning of his word. All who come to Christ and inquire for a clearer knowledge of truth, will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a candle on a dark path.

September 26, 1899

Christianity in the Marriage Relation

Many professed Christians who passed before me, seemed destitute of moral restraint. They were more animal than divine. In fact, they were about all animal. Men of this type degrade the wife whom they have promised to nourish and cherish. She is made an instrument to minister to the gratification of low, lustful propensities. And very many women submit to become slaves to lustful passion; they do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect which she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity; but her chaste, dignified, godlike womanhood has been consumed upon the altar of base passion; it has been sacrificed to please her husband. She soon loses respect for the husband, who does not regard the laws to which the brute creation yield obedience. The married life becomes a galling yoke; for love dies out, and frequently distrust, jealousy, and hate take its place.

No man can truly love his wife when she will patiently submit to become his slave, and minister to his depraved passions. In her passive submission, she loses the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspects that she will as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects to arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes; they are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love.

The wife also becomes jealous of the husband, and suspects that if opportunity should offer, he would just as readily pay his addresses to another as to her. She sees that he is not controlled by conscience or the fear of God; all these sanctified barriers are broken down by lustful passions; all that is godlike in the husband is made the servant of low, brutish lust.

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what must be the offspring of such parents. Will not the children sink still lower in the scale? The parents give the

stamp of character to their children. Therefore children that are born of these parents inherit from them qualities of mind which are of a low, base order. And Satan nourishes anything tending to corruption. The matter now to be settled is, Shall the wife feel bound to yield implicitly to the demands of her husband, when she sees that nothing but base passions control him, and when her reason and judgment are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve as a living sacrifice to God?

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of her health and life. If she possesses true love and wisdom, she will seek to divert his mind from the gratification of lustful passions to high and spiritual themes by dwelling upon interesting spiritual subjects. It may be necessary humbly and affectionately to urge, even at the risk of his displeasure, that she can not debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, and that she can not disregard this claim, for she will be held accountable in the great day of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servant's of men."

If she will elevate her affections, and in sanctification and honor preserve her refined, womanly dignity, woman can do much by her judicious influence to sanctify her husband, and thus fulfil her high mission. In so doing, she can save both her husband and herself, thus performing a double work. In this matter, so delicate and so difficult to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart. Love to God and love to the husband can alone be the right ground of action.

Let the wife decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, to run in the same channel as his own, and she yields her individuality; her identity is lost, merged in that of her husband. She is a mere machine for his will to move and control, a creature of his pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in occupying this passive position. She has a responsibility before God, which it is her duty to preserve.

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine and purify, leading him to strive earnestly to govern his passions, and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences for which the heart unrenewed by grace naturally seeks. If the wife feels that in order to please her husband she must come down to his standard, when animal passion is the principal basis of his love, and controls his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to his animal passions without a word of remonstrance, she does not understand her duty to him nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and has true love for him.

The more the animal passions are indulged, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is in the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city.

Oh that I could make all understand their obligation to God to preserve the mental and physical organism in the best condition to render perfect service to their Maker! Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. From their youth up they have weakened the brain and sapped the constitution by the gratification of animal passions. Self-denial and temperance should be the watchword in their married life; then the children born to them will not be so liable to have the moral and intellectual organs weak, and the animal strong. Vice in children is almost universal. Is there not a cause?

Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places!

From the picture that has been presented before me of the corruption of men and women professing godliness, I have feared that I should altogether lose confidence in humanity. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power which Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds, and lulled them to carnal security. The failures in our efforts to bring others up to understand the great dangers that beset souls, have sometimes led me to fear that my ideas of the depravity of the human heart were exaggerated. But when facts are brought to us showing the sad deformity of one who has dared to minister in sacred things while corrupt at heart, one whose sin-stained hands have profaned the vessels of the Lord, I am sure that I have not drawn the picture any too strong.

October 3, 1899

The Parable of the Sower

"And some fell among thorns; and the thorns sprang up, and choked them." "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Here is represented the controversy between satanic agencies and the Prince of Life. Which will obtain the supremacy? Which will become possessor of the soul? If the truth impressed upon human hearts is carefully cherished, and the weeds are uprooted, there will be a precious crop of grain. But the gospel seed often drops among thorns and noxious weeds; and if there is not a moral transformation in the human heart; if old habits and practises and the former life of sin are not left behind; if the attributes of Satan are not expelled from the soul, the wheat crop will be stunted. The tares will come to be the crop, and will kill out the wheat. If the heart is not kept under the control of God, the weeds and thorns of the character will be revealed in the life. The natural traits that are evil must be overcome; for grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil. They need no cultivation. But grace must be carefully cultivated. The love of the world in the heart leaves no room for Christ. Those whose hearts are divided claim to believe the truth, but do it not. They wish the crown, but refuse the cross.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

The mass of tradition that has been accumulating for ages, and that was taught by the priests and rulers, was regarded as truth by the disciples. But Christ said to the Pharisees, Ye teach for doctrine the commandments of men; and again, Ye make void the law of God through your tradition. In the last instruction given to his disciples, Christ said, "I have yet many things to say unto you, but ye can not bear them now." The divine Teacher desired to bring all the rays of prophetic light to bear upon the lesson that he was the truth-bearer to the world. He came to make known redemption by making men intelligent in regard to its conditions. In his human life he was to reveal the

gospel, and set an example of perfect obedience to the law of God. He desired to impress all with the necessity of that excellence of character that God requires of men.

Through the Holy Spirit's guidance the disciples would remember the lessons Christ had given them; and in their future work, their language would express the divine thought of God. Thus the truth would come down through pure channels, commending itself to the hearts of the receivers. Christ's followers are to plant their feet, not on the word of pope or prelate, not on the word of the clergy, who mystify everything that is plain, and confuse the minds of the ignorant; they must place their feet upon the sure foundation. God has given them a platform on which to stand, even the eternal word of truth, and there their feet will stand on the Rock of Ages.

Christ is no longer seen in human flesh as the Great Teacher, going about doing good, healing the diseases of the body, and saying, to the sin-sick soul, "Thy sins be forgiven thee." But because he has come and suffered for sin, because he died as our sacrifice on Calvary's cross, his voice is now heard through the ambassadors whom he has sent to proclaim a crucified and risen Saviour, an Advocate who has ascended to the throne of God. This additional power and efficiency Christ's disciples have in lifting up a crucified Redeemer before a fallen race, and pointing them to heaven to declare him at the right hand of God. These are the greater things upon which the mind lays hold, the mystery hidden from eternal ages.

In his human wisdom, man may employ arguments that are wholly without truth; for God declares, "The world by wisdom knew not God." "The seed is the Word." We are to take our position in the school of Christ as humble learners. He speaks as one having authority, and he affirms that all that is written in the law and the prophets is the word of the living God. It is the inspiration of One infallible, the divine communication to holy men of old, who spoke as they were moved by the Holy Ghost.

All the speculative opinions, which, through the devising of Satan, have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming to the world. The opinions and speculations of men had become abundant; they occupied the ground with a multitude of errors, which made truth hard to be distinguished from error. But the time has now come when we are to know the truth, and the truth is to make us free. All who receive Christ in truth will believe in him. They will see the necessity of having Christ abiding in the heart by faith.

They will escape from the control of their hereditary and cultivated tendencies to evil,-- their pride, vanity, self-esteem, worldliness, and every sin,--and will reveal Christ in their lives. If God's word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God who works in them both to will and to do of his good pleasure. Men must co-operate with God. They must reveal their respect for his word by obedience to his laws.

All the lessons of the natural world reveal the providences of God. He who has had this lesson-book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. In the Old Testament Scriptures he will find a storehouse of the most precious instruction, the gospel being the key. The teachings of Christ contain the most precious seed of the gospel, and the heart is to be its receptacle. But if the heart is not cleansed from sin, Christ can not dwell there. The one or the other must be the controlling element.

In the heart that receives the good word of life a decided change takes place. In the words of the apostle Peter we may see what may be the result to one in whose heart the good seed is sown: "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.... 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."

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The grace of God never stirs in vain the heart of the truly contrite. He will go on from strength to strength. Each lesson received from Christ will prepare him to receive still more instruction, carrying him forward and upward. He who is imbued with the Spirit of God finds a warfare constantly before him. He is to fight the good fight of faith; for God is calling him to higher, nobler achievements, up toward the mark for the

prize of the high calling in Christ Jesus.

All who strive to reach this standard will be marked by the sanctification of the spirit through the truth. The work of sanctification is the work of a lifetime. The true Christian must be unresting in his endeavors. He is ever climbing, never content with that to which he has attained. The more he seeks a knowledge of God, and of Jesus Christ, whom he has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. The longer he walks in the path of self-denial and self-sacrifice, the more willing he is to hide himself in Christ, and sacrifice all for him.

October 10, 1899

"This Do, and Thou Shalt Live"

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in his words, and the lawyer asked the question as if it were one of serious import. Priests and rulers listened with bated breath for Christ's answer. Christ read the heart of the lawyer, and he turned the question over to him for answer.

"What is written is the law?" he asked. "How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." Christ knew that no one present could keep the law in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth. Only by accepting the virtue and grace of Christ can the law be kept. Belief in the propitiation for sin enables fallen man to love God with his whole heart, and his neighbor as himself.

The lawyer knew that he kept neither the first four nor the last six commandments; but in the hope of justifying himself, he asked, "And who is my neighbor?" Christ then related an incident that had lately taken place, the memory of which was fresh in the minds of all. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way." He saw the man lying wounded and bruised, weltering in his own blood, but he left him without rendering any assistance. He passed by on the other side.

"Likewise a Levite, when he was at the place, came and looked on him." He saw his great need, but he, too, "passed by on the other side.

"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."

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. The lawyer found nothing in the lesson that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" he answered, "He that showed mercy on him."

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is the transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the ten commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met anti-type in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with the Saviour. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and today he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments."

The lawyer asked, "Who is my neighbor?" In answer Christ related an actual occurrence, of which his hearers knew. The man who had been robbed was a Jew, one who in every sense should have awakened the sympathy and regard of those of his own nation. The priest and Levite, professedly acknowledging the law of God as their guide, should have been the first to minister with tender compassion to their suffering brother. But they passed by on the other side. It is not those who make the highest profession of righteousness who love God supremely and their neighbor as themselves.

The great difference between the Jews and the Samaritans was a difference of religious belief, a question as to what constituted true worship. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. So strong was the antipathy between the Jews and the Samaritans that it seemed a strange thing to the Samaritan woman that Christ should ask her for a drink. "How is it," she said, "that thou, being a Jew, askest drink of me, which am a woman of Samaria? for," adds the evangelist, "the Jews have no dealings with the Samaritans." And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone him, they could find no better words by which to express their hatred than, "Say we not well that thou art a Samaritan, and hast a devil?" Yet the Jews neglected the very work the Lord had enjoined on them, leaving a hated and despised Samaritan to minister to one of their own countrymen.

Many bitter sneers were hurled at the Samaritans by the Jews. The one of whom Christ told, took his revenge by acting as Jesus would have acted. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he treated the wounded man as his brother. This Samaritan represents Christ. Jesus laid aside his royal robe and kingly crown to assume the garb of humanity. He stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness.

Jesus was the foundation of the Jewish economy, the author of all their laws, statutes, and requirements. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so

destitute of the love of God. The Saviour is guiding. He has hold of man and of the throne of divinity. In the providence of God, the priest and Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,--compassion, tenderness, and love.

October 17, 1899

"This Do, and Thou Shalt Live"

The Lord would have every one holy, even as he is holy. Those who love him will be merciful, true, kind, and forgiving. Christ is seeking to uplift all who will be lifted to companionship with himself, that they may be one with him as he is one with the Father. If you are not thus, you are in companionship with the enemy of all good. God is waiting to impart his richest blessings to all who will receive them, that all may reveal Christ's spirit, by helping those who are suffering for the temporal and spiritual necessities of life. Christians who are Christians in truth, and not in name only, who are meek and lowly followers of the Master, will act as did this Samaritan. They will live his life of service. Christ has made all one. In him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He created man, and died to save him. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another."

There are men professing to serve God who act the part of the priest and the Levite. All around them they see want and suffering, but with heartless indifference they pass by on the other side. Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must submit to its molding and fashioning, or we shall lose our title to the immortal inheritance. The Lord will not tolerate the actions of many. There are hard, stony, unsympathetic hearts, which must be softened and subdued by grace.

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not, we shall hear the terrible words, "I know you not." We need far more disinterested benevolence. Often we shall be called upon to sacrifice in order to help those who are in need, and we should do this cheerfully, glad

for the privilege to follow the Master.

Whatever the difference in religious belief, a call for suffering humanity must be heard and answered. In cases where there is bitterness of feeling because of a difference in religion, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice, and win souls to Christ. By doing good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever caste or nationality, whether he is white or black, high or low, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know him not.

Obedience to the precious word of God brings the beauty of holiness. That word, whether in the New Testament or in the Old, can not be changed to meet man in his fallen condition. It ever maintains its high and holy standard, saying, "This do, and thou shalt live." All human beings need a standard, and this standard is plainly revealed in God's word, which is the expression of his will. This word reveals to man his defects of character, and the hopelessness of his condition unless he returns to his loyalty. Through faith in Christ all excellence may be reached. The word of God requires obedience to his law, presenting the character of Christ in contrast to the character of men.

Christ comes to us with an invitation of mercy, holding before us the mirror of God's law, and presenting its claims. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Walk with me, and I will fill your path with light. Christ humbled himself that he might encircle the human race with his long human arm, while with his divine arm he lays hold of the throne of God. He came to show how man should treat his fellow man. He came to uplift the sufferer and comfort the oppressed. To Moses he proclaimed himself, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." But God can not let sin, unrepented of, go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generations.

Sin perpetuates itself. How cruel then it is for those who claim to have a knowledge of God to show that they are not doers of his word. They indulge in evil thinking, criticizing, and accusing, and in this way they misrepresent Christ's character. They are false witnesses, just as were the Jews. I pray that the vision of the soul may be sanctified, that the sin of accusing and criticizing may be put away, as a sin that crucifies afresh the Son of God, and puts him to an open shame. The Holy Spirit must work in our hearts. Let no false pride, no pharisaism, be cherished. Rather let us seek for the spirit of a little child. If we knew, if we only knew, how the Lord regards those who indulge so freely in evil surmising, we would fear to manifest such, a spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them; for the mind is built up from the food given it.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

The Lord can do very little for us while we live in transgression, breaking the first four and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God's people the supremacy is obedience to the command, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Christ's words should be appreciated and obeyed, and they will be when his professed followers have that repentance which needeth not to be repented of. "As the Father hath loved me," he declares, "so have I loved you: continue ye in my love. If ye

keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.... These things I command you, that ye love one another."

The greatest cause of weakness among those who are looking for the Lord's second coming is lack of love and confidence. This causes suspicion. There is a lack of frankness; the way is hedged up by supposition. Some one discovers a supposed defect in a brother or sister, and he acts on this supposition, as if it were true. When criticism and faultfinding, and a desire for the highest place enter the church, the serpent, disguised, enters with them, leaving a trail of evil wherever he goes. The leaven works, and the men God has appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success will be a failure. Satan will make the mind a depository for his insinuations, and the man will lose the battle, when he might have gone forward to victory.

Please read the twelfth and thirteenth chapters of 1 Corinthians. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Let us wash our robe of character. Let us no longer bite and devour one another. Let those who claim to be Christians practise Christ's words. "Watch ye, stand fast in the faith, quit you like men.... Let all your things be done with charity."

October 24, 1899

Our Example

Christ's life on earth was meek and lowly. He did not take his place upon a throne as commander of the earth. He attached to his name no high titles, to make his position understood. He took not on him the nature of angels. For our sake he stepped down from his royal throne, and clothed his divinity with humanity. He laid aside his royal robe, his kingly crown, that he might be one with us. He resigned his position as commander in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. He hid his glory under the guise of humanity, that his divine, transforming power might touch humanity.

While on earth, Christ lived in the home of a peasant. He wore the best garments his parents could provide, but they were the humble garments of the peasants. He walked the rough paths of Nazareth, and climbed the steep hillsides and mountains. In his home he was a constant worker, and left on record a life filled with useful deeds. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration that the Lord intended they should have. But Christ knew that his work must begin in consecrating the humble trade of the craftsmen who toil for their daily bread. He learned the trade of a carpenter, that he might stamp honest labor as honorable and ennobling to all who work with an eye single to the glory of God. And angels were his attendants; for Christ was just as truly doing his Father's business when toiling at the carpenter's bench, as when working miracles for the multitude. He held his commission and authority from the highest power, the Sovereign of heaven.

Christ descended to poverty that he might teach how closely in our daily life we may walk with God. He took human nature that he might be able to sympathize with all hearts. He was capable of sympathizing with all. He could engage in toil, bear his part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares as to leave no time nor thought for heavenly things. He often held communion with heaven in song. The men of Nazareth often heard his voice raised in prayer and thanksgiving to God; and those who associated with him, who often complained of their weariness, were cheered by the

sweet melody that fell from his lips.

Christ knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the strain of practical life, and yet keep the eye single to the glory of God; and this is where he was a helper. In elevated song he would speak his parables, and carry the minds of his hearers with him. A fragrant influence was diffused to those around him, and they were blessed. His praises seemed to drive away the evil angels, and fill the place with sweet fragrance. He carried the minds of his hearers away from their earthly exile to their future, eternal home.

All this has its lesson for us. We also may commune with God in words of holy song. Our house of worship may be very humble, but it is none the less acknowledged by God. If we worship in spirit, and in truth, and in the beauty of holiness, it will be to us the very gate of heaven. As lessons of the wondrous works of God are repeated, and as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in praise and thanksgiving to God. These exercises drive back the power of Satan. They expel murmurings and complainings, and Satan loses ground.

God teaches us that we should assemble in his house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for those who love him, where, from Sabbath to Sabbath, from one new moon to another, they will assemble in the sanctuary to unite in loftier strains of song, in thanksgiving and praise to him that sitteth upon the throne and to the Lamb forever and ever.

Christ would have us realize that our interests are one. A divine Saviour died for all, that all might find in him their divine source. In Christ Jesus we are one. By the utterance of one name, "Our Father," we are lifted to the same rank. We become members of the royal family, children of the heavenly King. His principles of truth bind heart to heart, be they rich or poor, high or low.

When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood.

We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall "see him as he is." There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God.

The Gospels give us little information in regard to the youth and early manhood of Christ, and because of this it is claimed by some that there is nothing to relate. True, Christ lived the life of a common laborer, but there is much that could be said of that pure, undefiled life. His was a character among characters, which placed in strong contrast holiness and obedience, and unholiness and disobedience. Although he did not enter upon his public ministry until he was nearly thirty years old, he was always doing good. His life was in conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life.

Christ and the heavenly universe saw that the power of Satan was taking the world captive, that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth possessed a charm for men. To them riches meant power and honor, and they would do any injustice or violence in order to obtain that which they coveted. The fear of the Lord was fast departing from the earth. And the Son of the Highest came to the earth. "Lo, I come," he said, "to do thy will, O God." His arm brought salvation. He began his mission in the lowly walks of life, placing himself where the family of which he was a member required his service. He did not shirk responsibilities, but carried into his labor cheerfulness and tact. He restored every department of human industry as if it were a part of his commission from God. The Commander of heaven became subject to command, but in it all he manifested heartiness and devotion. He was a perfect pattern in every place.

Christ passed through all the experiences of his childhood, youth, and manhood without the observance of ceremonial temple worship. He held no office, he assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon his character. He consecrated himself to God that he might benefit and bless others, to show that in every period of life the human agent can do the Master's will.

Christ was a physician of the body as well as of the soul. He was minister and missionary and physician. From his childhood he was interested in every phase of human suffering that came under his notice. He could truly say, I came not to be

ministered unto, but to minister. In every case of woe he brought relief, his kind words having a healing balm. None could say he had worked a miracle, yet he imparted his virtue to those he saw in suffering and in need. Through the whole thirty years of his private life he was humble, meek, and lowly. He had a living connection with God; for the Spirit of God was upon him, and he gave evidence to all who were acquainted with him that he lived to please, honor, and glorify his Father in the common things of life.

Jesus came to the world to live the life which it is for the interest of every being on earth to live,--that of humble obedience. To all, Christ has given a probation, in which to form characters for the mansions he has gone to prepare, and he calls upon all to follow his example. Those who are indeed learners in the school of Christ will not exalt themselves because they are possessors of houses and lands, because the Lord has in his providence lent them his goods to trade upon. There are many who are called prosperous and happy; but let calamity come to them, let them become bankrupt, and what do they do?--They are driven to desperation. They become wild because they have lost their idol, their object of worship; and instead of turning to the true God, they take their own lives.

If men are in connection with Christ, they will feel it a very serious responsibility to be in possession of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, How can I wisely use my Lord's goods?

If all would follow Christ in connection with humanity, if they would be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all would follow his example in all the walks of life, binding their life up with the life of Christ, there would be no neglected duties. All men would be clothed with the same importance with which Christ regarded them, and would receive the same attention. Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will enable them to form characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given the crown of life that will never fade away.

October 31, 1899

The Parable of the Ten Virgins

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay.

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him."

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim

their lamps, and go forth to meet the bridegroom.

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night.

This parable is not a representation of open sinners, but of those who profess Christ. The bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The first and second angels' messages are united and made complete in the third. John says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go

ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world.

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them.

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made.

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears.

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words

of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity.

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "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."

This representation should call forth our earnest study in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "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 ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh and drink his blood, or they can have no part with him.

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "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. 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."

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after.... 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."

November 7, 1899

Jewish Hatred

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall."

The Roman governor was called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to deal with, that he had been called from his repose at so early an hour. He knew that it must be some one whom the Jewish authorities were anxious to have tried and punished with haste.

Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly upon Jesus. He continued to look at him; for he could not do otherwise. He had had to deal with all kinds of criminals; but the countenance of the man before him bore the signature of heaven, not of a criminal. Never before had one bearing such marks of goodness and nobility been brought before him. On his face Pilate saw no signs of guilt, no expression of fear, no boldness nor defiance. He saw a man of calm and dignified bearing, who heard the bitter accusations made against him without speaking a word to vindicate himself.

Christ's appearance made a favorable impression upon Pilate. His better nature was roused. He had heard of Jesus and his works. His wife had told him something of the wonderful deeds performed by the Galilean prophet, who cured the sick and raised the dead. Now this revived as a dream in Pilate's mind. He recalled rumors that had reached him from several sources, even from his own relatives. He resolved that he would ask the Jews for their charges against the prisoner.

Who is this man, and wherefore have ye brought him? he asked. What accusation bring ye against him? The Jews were disconcerted. knowing that they could not substantiate their charges against Christ, they did not desire a public examination. They answered that he was a deceiver called Jesus of Nazareth.

Again Pilate asked, "What accusation bring ye against this man?" The priests did not answer this question; but in words that showed their irritation, they said, "If he were not a malefactor, we would not have delivered him up unto thee." When those composing the Sanhedrin, the first men of the nation, bring to you a man they deem worthy of death, is there need to ask for an accusation against him? They hoped to impress Pilate with a sense of their dignity and importance, and thus lead him to accede to their request without going through many preliminaries. They were eager to have their sentence ratified; for they knew that the people who had witnessed Christ's marvelous works could tell a story very different from the fabrication they were now rehearsing.

The priests thought that with the weak and vacillating Pilate they could carry their plan through without any trouble. A pure, right-principled judge will never sign a death-warrant hastily, nor condemn a man merely because he is accused. To those who do this, the same will be done. But the Jews knew that this Pilate had previously signed the death-warrant hastily, condemning to death men whom they knew were not worthy of death. They hoped that he would now inflict the death penalty on Jesus without even giving him a hearing. This they asked as a favor on the occasion of their great national festival.

But there was something in the prisoner that held Pilate back from this. He dared not do it. He read the purpose of the priests. He remembered how, not long before, Jesus had raised Lazarus, a man that had been dead four days; and he determined to know, before signing the warrant of condemnation, what the charges were against him, and whether they could be proved.

If your judgment is sufficient, he said, why bring him to me? "Take ye him, and judge him according to your law." Thus pressed, the priests said that they had already passed sentence on him, but they must have Pilate's sentence to render their condemnation valid. What is your sentence? Pilate asked. The death sentence, they answered; but it is not lawful for us to put any man to death. This privilege had been taken from the Jews by the Romans. The sentence against Christ could not be carried out without ratification, and the rulers now asked Pilate to take their word as to Christ's guilt, and enforce their sentence. They would take the responsibility of the result.

Pilate was not a just nor a conscientious judge, but, weak though he was, he

refused to grant the request of the Jewish rulers. Memories of the reports he had heard concerning this man's work revived in his mind. He refused to condemn Jesus until a charge had been brought against him.

The priests were in dilemma. They had tried to make Pilate believe that their request was a reasonable one, but he had refused to comply with it blindly. They were much disappointed that he had not given them the power to do with Jesus as they would. They had condemned him for blasphemy. But in Roman law the death sentence was not inflicted for this offense. The priests saw that they must cloak their hypocrisy under the thickest concealment. They must not allow it to appear that Christ had been arrested on religious grounds. Were this put forward as a reason, their proceedings would have no weight with Pilate. They must make it appear that Jesus was working against the common law; then he could be punished as a political offender.

They were forced to bring another charge against Christ; and in order to do this they resorted to a lie. Some time before this they had formed a plot whereby they hoped to lead Christ to condemn himself before the Romans who were present. They sent to him men professing to be just men, in search of truth, who, after using words of flattery, asked him questions regarding the payment of tribute. But Christ had unveiled their hypocrisy, and the Romans saw only the utter failure of the plotters and their discomfiture at Christ's answer. "Is it lawful for us to give tribute unto Caesar, or not?" the spies asked. "Show me a penny," Christ said. "Whose image and superscription hath it?" They answered, "Caesar." "Render therefore unto Caesar the things which be Caesar," Christ said, "and unto God the things which be God's."

Now the priests thought to make it appear that on this occasion Christ had taught what they hoped he would. But they knew that while the course they had pursued as religionists had rendered them objectionable in the eyes of the Romans, nothing could in truth be brought against Christ as a creator of sedition. He had avoided everything that looked like condemning or resisting the policy of the government. When one came to him, asking him to decide a question regarding the division of property, he answered, "Who made me a judge or a divider over you?"

As a nation, the Jews questioned Caesar's right to tax them. They regarded the Roman emperor as a usurper. If they had dared, they would have broken the Roman yoke. They were ready to imperil their lives in an effort to regain their national liberty.

Forty years afterward they attempted this, and history bears record to the destruction of themselves and their city.

The Jewish rulers had given ample evidence of their hatred toward the Roman authority, and yet they now brought a charge of treason against Christ. Having failed several times to make him commit himself, or to wrest from him some expression that could be used against him, they were obliged to make a false charge. In their extremity they called false witnesses to their aid. "And they began to accuse him, saying, We found this fellow [the only begotten Son of God] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a King." Three charges, each without foundation. The priests knew this, but they were willing to commit perjury could they but secure their end.

Pilate saw through their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that Jesus was innocent, and he tried to release him. Had he acted decidedly, he would have done what was right. But he allowed other interests to take possession of his mind. The Jews cried out, saying, "If thou let this man go, thou art not Caesar's friend;" and Pilate allowed himself to be intimidated by these words. He was afraid of the representation that would be carried to Rome if he released Jesus. He proved false to his own convictions, and false to the message sent from heaven to his wife. "When he had scourged Jesus, he delivered him to be crucified."

So God's people will always be persecuted when religious bigotry is allowed to rule. In his zeal, Paul thought that in persecuting the church of God, and leading Christ's followers bound to Jerusalem to be thrust into prison and killed, he was doing God a service.

Let those who would trust to human nature to act mercifully and compassionately when men are brought into strait place, read Old and New Testament history, especially the record of the trial, condemnation, and crucifixion of Christ. Let them learn from this whether human beings may be trusted to act mercifully when their false theories and religious customs or traditions are interfered with.

It makes every difference whose side we are on in the contest. Unless sinners

come to Christ, seeking him with the whole heart, and asking for his grace, they will make no attempt to oppose the enemy of God, but to the end of their days will remain his willing captives. Every man who transgresses the law of God places himself on the wrong side. His nature changes, and he becomes evil. All such will assuredly oppress their fellow men. God's people will suffer persecution from those who, if they had the Spirit of the Master, would manifest the same pitying love. But they are moved by a power from beneath, and they teach for doctrine the commandments of men. They do battle against God in the person of his saints; but God would have us remember that we are not to retaliate under provocation.

There is no enmity between Satan and evil men. Those who do Satan's work are not at enmity with him. He inspires the inventions which bring pain to those who are determined to worship God in accordance with his word. Satan is God's enemy, and he seeks to deprive God's people of the right to follow the convictions of the Holy Spirit. He has formed an alliance with men against heaven's decrees. Fallen men and fallen angels are sure to join in a desperate companionship. Through apostasy both are evil, and, wherever evil exists, will league against good.

Right principles may be acted out, righteous deeds may be done, by those who are persecuted. So it was with Christ. Touched by all human woe, the divine Healer never turned a suppliant away. Wherever he went, blessings attended his footsteps. Suffering humanity received his attention. For all diseases he had a balm. He went about doing good, relieving the oppressed, and comforting the afflicted. All who came to him received his blessing. He brought to men the richest gifts that heaven could bestow. To those who received him he gave blessings as free and abundant as the light of the sun; for he is the light of the world. He came to break down every wall of partition between man and his fellow man. But he was despised and rejected by the very ones he came to bless and save. He came to his own, and his own received him not.

The experience of those who are loyal to God will be in accordance with Christ's words: "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. But all these things will they do unto you for my name's sake, because they know not him that sent me." "They shall put you out of the synagogues: yea, the

time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

November 7, 1899

Importance of the Canvassing Work

The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people.

Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the word, because the canvassers reach a class that ministers who teach in word and doctrine can not reach. From the light given me, I know that where there is one canvasser in the field there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time.

Watchmen

The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are his messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God.

To Every Man His Work

The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the Word of God. In doing this

itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error.

Preparation for the Ministry

Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord, will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life.

Copy the Pattern

Doctrinal points should not be forced upon the people by the canvassers; but if the people lead out by asking questions, give them "a reason of the hope that is in you with meekness and fear." What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ's likeness.

Angels Co-Operate

Pray and work. More will be accomplished by the Christlike humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress minds just as he impresses the minds of those who listen to the words of God's delegated ministers, who preach his word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth.

No Time to Lose

Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the sixth chapter of Isaiah, and take its lesson home to their

hearts.

"Here am I; Send Me"

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged. 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."

Messages of Peace and Comfort

This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing his yoke, and daily learning of him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and brokenhearted. By imbuing them with his own Spirit, Christ the great teacher is fitting them to do a good and important work.

Revival of the Spirit of Former Days Needed

This work has not of late had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer.

The Unseen Helper

The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The Holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books he is finding a home for in families.

Just as the truth presented in the books becomes woven into his own experience and developed in his character, will be his strength, his courage, his life. The experience gained will be of more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will be educated in patience, kindness, affability, helpfulness, wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their companion will not approve of any harsh, unkind words, or feelings. Their words need to be purified. The power of speech should be regarded as a precious talent, granted them to do a high, a holy work. The human agent is to represent the divine companion with whom he is associated. To that unseen, holy companion he is to show respect and reverence, because he is wearing the yoke of Christ, and is learning his pure, holy ways and manners.

Those who have faith and confidence in this divine attendant will develop. They will be gifted with power to clothe the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to consider that they are yoked with Christ, partakers with him of his spirit of patience, forbearance, kindness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the household needs the instruction these books contain.

Mission of the Silent Messengers

Some will lay them on the parlor table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in his love because he has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord co-operates with the self-denying human workers. His own mind, his own Spirit, is communicated to them.

Who Will Respond?

God has his workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I; send me." The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answers clear and distinct, "Here am I; send me."

November 14, 1899

A Call for Help

We are God's stewards, and it rests with us to say how much the Lord can trust us with. We have a sacred, holy trust. Just as much responsibility will be given us as we can carry intelligently and whole-heartedly. On us has shone the light of present truth, and every man, woman, and child who knows the truth is to seek to be sanctified by the truth. Every spiritual gift, every talent, is to be used to advance the work of God. Selfishness must not be allowed to enter. Then we shall be channels of light.

The Lord has a message for his stewards in Australia, in America, in Africa, and wherever they may be. He calls upon his people to make faithful returns to him, that there may be meat in his house. He blesses those who faithfully return to him all that he calls for in tithes and offerings.

Let us, as stewards, do as Christ would do were he in our place. He did not spend money to please his fancy. From the least to the greatest, we are God's stewards. What are we doing with his goods? A blessing will come to those who use their God-given means to accomplish good, instead of spending it in self-gratification. Christmas will soon be here,--a season of the year when much money is spent in buying presents. Let us practise self-denial and self-sacrifice. Money is greatly needed to place our sanitarium in running order. Let us work intelligently and earnestly, and spend in self-gratification nothing that is needed in the work of saving souls. Buy books upon present truth for those who need them. It is not ministers alone who are entrusted with talents and the work of ministering. Every child of God is pledged to do his utmost by self-denial to save the pence, the shillings, and the pounds. Put your money into the Lord's treasury, that it may be invested in special lines of missionary work. We are to serve God with heart, and mind, and soul, and strength. Every capability is to be put into active exercise. Our talents are to be used to please God, not to glorify self.

When, as a people, our appreciation for the souls for whom Christ died is proportionate to the value of the reward we hope to gain,--eternal life,--we shall make more earnest efforts to do Christian work. We shall appreciate the sacrifice made by the Son of God to save souls from destruction. Let us teach the truth by practising it. Let us

deny self that we may have money to give to the Lord's work. The Lord will greatly bless those who work in faith.

There is altogether too much self-indulgence among us. Money is spent for that which is not bread. Let those who would please the Master listen to his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Let us willingly practise these words, and we shall be blessed. If all that has been invested in self-gratification were counted up, the amount would astonish every church in the land.

Let those who believe the solemn truth for this time make this Christmas a season of giving to missions. The Lord is not pleased that the work has been so concentrated among those who already know the truth. God's people should be wide-awake, earnest in their efforts to enlighten others. But the Lord sees that his people are not ready for his appearing. The work that those in Battle Creek might have done in other places has not been done. Instead of carrying the bread of life to perishing souls, the people in Battle Creek sit under the ministry of the Word, content to be hearers only. Their neighbors need the attentions they might give; but so engrossed are they in the unimportant matters represented in God's word as wood, hay, and stubble, that they have no burden for souls. The experience they ought to gain by helping others to look to Jesus they do not gain; for they do not behold him themselves.

Display is not religion nor sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus.

We have no time now to spend in seeking those things that only please the senses. Close heart-searching is needed. With tears and heart-broken confession we need to draw nigh to God that he may draw nigh to us. The hearts of God's professed people are so thoroughly selfish and depraved, so passionate and self-indulgent, that he can not work through them.

Those who will obey the words of Inspiration, "Go work today in my vineyard," who will study how they can co-operate with Christ in causing the light of truth to shine

to those nigh and to those afar off in the darkness of error, will receive special aid from God. But this work can not be done without self-denial and self-sacrifice. Seek to promote the happiness of all with whom you come in contact. Take the truth to the neglected, educating the ignorant, encouraging the despondent, comforting the bereaved, and relieving the needy. Through you God will help the afflicted. This is the fruit God calls upon his people to bear. The members of his church are to be laborers together with him; and as they work for others, God will impress minds and hearts. Let both men and women engage with their whole hearts in this missionary work, and holiness to God will be the result. All who will train themselves for the Master's service may obtain a rich, golden experience.

My brethren and sisters, what shall we do in this matter of self-denial? If in this field we had the facilities you have in America, we could enter many new places with the truth. The Lord calls upon his people to arise and shine because his light has come, and his glory has risen upon them. We call upon those in America, in Battle Creek, and in all our churches, to help us. Under the present circumstances we can advance but slowly. The work of the sanitarium at Summer Hill has been carried on in a private dwelling-house, and recently another large house has been rented to accommodate the patients. But these houses are unfit to give treatment in. We need a building of our own, but we can not erect this till we have funds. Count up the sanitariums you have in America, count up the schools you have; and remember that in this wide harvest-field we have not one sanitarium; and our school buildings are not completed, but they must do for the present. The Avondale Health Retreat, a modest building of fifteen rooms, has been erected, but this is not completed. At our last Union Conference our brethren pledged nine hundred pounds for the Sydney Sanitarium. This was a large amount, considering the ability of those present. All our churches will be visited and solicited to swell the amount. But help from abroad will be required. I now appeal to our brethren in America to help us in erecting a sanitarium.

The Lord has instructed me that the first work of the Battle Creek Sanitarium is to help sister institutions in new missionary fields. I was directed to present the situation to our people in America, and to call upon them to help us as years ago I called for help in establishing the work in Battle Creek, and as I called for help to start the work in California. To establish the work in California, we made every sacrifice it was possible for us to make, and our efforts were successful. All alone, and in feeble health, I left California to attend the camp-meetings to be held in the Eastern States, that I might lay

before the people the needs of the work there; and I expect that now my brethren in California will respond to my call for aid.

The Lord has given me light that the institutions in America, which are now so liberally furnished with facilities, should cease adding building to building, and help to establish the work in Australasia. A plant should be made here before any money is invested in additional buildings in America. A sanitarium must be erected somewhere in New South Wales, and another in the great city of Melbourne. It costs twice as much to build here as in America, but build we must, and at once; and we call for contributions from our people in America.

I am instructed that there are those who can help us, and that they would be greatly blessed in helping the work here just as the work in America was once helped. I tell you in the name of the Lord that in this field we have need of your assistance. In the work we are doing we are not trying to colonize and leave the Lord's vineyard unworked. We want to do the Lord's work at once; for we know not how soon the work will close up. We want to plant the standard of truth in new places each year. We wish to add new churches to our Conference. We have been spreading our strength and energies as far as we could. I have used every penny that I could spare from my royalties to push the work forward and organize churches. We must leave workers to strengthen the things that need strengthening, while we push the triumphs of the cross in new territories. Wherever the truth is introduced, and new companies of Sabbath-keepers raised up, meeting-houses must be built, in which they can worship God. This is necessary to spiritual life and prosperity.

We have received some help from America. At the General Conference a liberal sum was pledged by those present for the work in Australasia. And about thirty-five hundred dollars has been sent to us. This has been thankfully received, and used with holy rejoicing to advance the work. The work begun at the General Conference should have been carried forward in all the churches. This was the intention of our brethren at the meeting, and this may still be done. One thousand dollars was sent by Dr. Kellogg, which we will accept as a loan. I did not call upon him personally, but upon the institutions in Battle Creek, to help us.

The light I now have is that many are losing faith in selling what they have to help the cause of God in missionary fields; but the Lord would have those in America

send us help in our emergency.

November 21, 1899

"Let This Mind Be in You, Which Was Also in Christ Jesus"

As ministers of the gospel of Christ, we need to study the example of Christ. In taking humanity, Christ united himself to the human race by inseparable cords. By his life of self-denying ministry, by his suffering on the cross, in which he tasted death for every man, he bound himself to the heart of every member of the human family. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Touched with the feeling of their infirmities, Christ wept with those that wept; and with those who rejoiced, he could rejoice. Such a character as his can not be without its influence upon the characters of his followers. Those who educate their minds to dwell on the perfections of Christ will represent him to the world.

We are to learn a lesson from the goodness and mercy and self-sacrificing life of the Father. We are to study how to give our sympathy and love to others. As we have received this priceless gift, so we are to impart it. We are to learn how to rule by love and kindness, rather than by severity and censure. When an erring person becomes conscious of his wrong, do not deal with him in a manner that will take away all his self-respect. Do not seek to tear to pieces, but to bind up and heal. You may see the errors of a brother. Yet he may not be able to discern his wrong; and it may be difficult to know how to act. But never pursue a course that will give him the impression that you regard yourself as his superior. You may think that your feelings, your pursuits, your organization, are superior to his, but do not seek to make this apparent; for such a course is altogether out of harmony with true refinement, true nobility of character. We are not to bruise the souls of the erring, but to go to them armed with humility and prayer. When the gospel minister, with his heart subdued by the love and grace of Christ, comes in touch with human minds, he can reveal his superior qualifications, not by destroying hope and courage, but by inspiring faith in the faithless, by lifting up the hands that hang down, and confirming the feeble knees.

The action will always testify to the texture of the character. The counsel of one who has a keen sense of right will always be valuable. He will work as Christ worked, seeking to lift up from the depths of woe and wretchedness the unhappy beings who will surely perish unless a loving, sympathizing hand is extended to them.

We are all sinners, and should seek for true elevation of character through Christ. We are not to exalt ourselves, and then expect the sinner to climb to us. God calls upon us to do as the world's Redeemer did. He was commander in the heavenly courts, but he stripped himself of his glory, and clothed his divinity with humanity. He was rich, but for our sake he became poor, that we through his poverty might be made rich. He came to this world all seared and marred by the curse, that he might come close to man in his woe and affliction. With his long human arm he encircled the race, while with his divine arm he grasped the throne of the Infinite, bringing to fallen man divine power to cooperate with his human effort. As we seek to follow Christ's example, we shall stand on a high level, imbued with keen sympathy, an abundant love, and tender compassion. We shall stand where the bright beams of the Sun of Righteousness can shine upon us, and this will fill us with the sympathy and tenderness and pity of Christ for the helpless. Divine power will be given us to combine with our human capabilities.

Unless the gospel minister brings himself in touch with souls, he is not following the example of Christ. The mind of Christ is to be the mind of every child of God. How pitiful and courteous Jesus was! How tenderly he entered into the feelings of others! He desires to awaken in every heart an anxious longing to seek and save that which is lost. His servants are not to display their own superiority. They are to make no special reference to their own qualifications; for by this act they testify that they do not have the endowments they think they possess. If their eyes were fixed on Jesus, if they were contemplating his purity and excellence, they could not regard themselves as holy. They would see their weakness and poverty and defects as they are. They would see themselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect or our refinement, but because of the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Christ as his personal Saviour.

The world is polluted under the inhabitants thereof; Satan has left his fearful mark upon men and women. But God has not placed upon any the burden of the sins of the world. We must have serious thoughts as we see the prevalence of iniquity in the world; but the fact that imperfection reigns everywhere should not cause us to look upon the unpleasant side of life. We are children of a King, pilgrims and strangers who seek a better country, even a heavenly. As we see the exciting pleasures of the world, we must guard against a sour, hard, censorious spirit. Let us look away from the sin and the evil of the world to Jesus, who is the embodiment of purity. His love reigns supreme toward his enemies, and all who follow him will keep themselves in subjection to the laws of his kingdom.

Those who feel it their prerogative to criticize their fellow men are doing the work of the enemy. The Lord has set none to correct the supposed errors of others; for by beholding these imperfections they themselves become harsh and self-centered. They compare themselves with themselves, and measure themselves among themselves. There are jealous and sensitive souls who foster their pride until, like an inflamed wound, it can not bear the slightest touch. They fancy that they have been slighted, when no slight exists, until they create in themselves the very evils they imagine in others. No man is to regard himself as appointed by God to dwell upon these objectionable features. Christ has given none the grace to do this work, and those who attempt it will make serious mistakes. Neither ministers nor people must educate themselves to think evil of their brethren, to watch for any slight or misconception of their own importance; for Satan is waiting to follow up any advantage gained.

Christ has given instruction in these lines. "Judge not, that ye be not judged," he says; "for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let us heed the instruction. We may dwell upon the love of God with all safety. Let us open the door of the heart to this sweet influence; for it will expand the soul, and give it something upon which to feed. It will create a new capacity; he who loves God will love his brother also.

"Yet a little while is the light with you. Walk while ye have the light, lest

darkness come upon you." Thus Jesus reasoned with the Jews; and should not his words have weight with us? The wonderful facilities, the precious revealings of the love and grace of Christ, constantly abounding to believers and unbelievers, if not appreciated and improved, will lose their value to the soul. It is possible for every man to become a Christian; but if man will not accept the light, the darkness of unbelief will prevail in his soul. He will lose his faith; he will move away from God. While he thus sets aside the counsel, the warnings, the reproofs, the mercy of God, and fails to co-operate with divine agencies, his light steadily diminishes.

As a people, we must have more love. Our hearts must grow soft in contemplating Christ. Oh that we might see our need of sympathy and wisdom and grace! When we are Christlike, we shall acknowledge no walls of partition. Christ died for all, and all who will believe may be cleansed from sin. It is the privilege of all to reach the perfection of Christian character. The true Christian educates himself to look away from self to Christ; and as he beholds his matchless mercy, his inexpressible love, every barrier between him and his brethren is broken down. The harshness of his nature is melted. He is refined and purified by the furnace fires, and can present an offering to God in righteousness. The law of kindness is upon his lips as the expression of the soul. Looking unto Jesus, the author and finisher of his faith, he is changed into the same image.

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

November 28, 1899

"Come Out From Among Them, and Be Ye Separate"

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Never was there a time when this warning was more appropriate than at the present time. Far too large a number of professed Christians are Christians only in name. They have no root in themselves. Their hearts are filled with pride, impurity, unholy ambition, self-importance, and love of supremacy. They may have an intelligent knowledge of the theory of the truth, and prove their doctrines to be sound and Scriptural, but they hold the truth in unrighteousness. By their course of action they deny the Saviour. Their hearts are not sanctified through the truth. They are unholy in heart, and unchristlike in deportment. Unless the spirit and principles that characterized the life of Christ are planted in the heart, they can not control the life. The law of God must be written in the heart, the truth of God must illuminate the soul. Holiness, mercy, truth, love, must be brought into the life. Unless the soul-temple is cleansed from its defilement, unless there is purity of heart, unless earnest efforts are made to meet the standard of God's word, they will never be fitted to be the companions of the pure and holy; they will never wear the white linen which is the righteousness of the saints.

There will always be in positions of trust men who have never overcome self, professors who flatter the pleasure-lover, and court his approval by uniting with him. They determine not to obey the call to come out and be separate, and as a consequence, iniquity abounds. Anything is more acceptable to them than the putting away of the evil thing. They profess to believe the word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in the heart. The will of God is known, but

rejected, and their hearts become more hard, their consciences more unimpressible, and their ruin more sure than if they had had no knowledge of the truth. These men are not moved by the messages of warning. The terrors of the Lord have no lasting effects upon their minds. The love of Jesus, his pity, his compassion for fallen man, which led him to leave the royal courts and lay aside his robes of honor, for our sake to become poor, that we through his poverty might be rich; his life of self-denial and self-sacrifice, may be presented before them. His entreaties, his invitations, his rich promises, may be repeated to them; but their selfish hearts are proof against them all. They feel that God's claims are arbitrary, and the truth finds no place. Let there be more license, less restraint, pleads the carnal heart. The temple of the soul is used for idols, and the truth of God's word has no power to cause them to turn from sin. The indulgence of self, which keeps them in harmony with the world's customs and practises, has a controlling power upon their lives.

Over the lives of very many professed Christians the power of God has but little control. Innumerable favors are bestowed upon them by the God of heaven, without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul, and therefore can not exercise a constraining power upon the life.

A partial surrender to truth gives Satan free opportunity to work. Until the soul-temple is fully surrendered to God, it is the stronghold of the enemy. This influence is leading souls away from the grand old waymarks into false paths. When the mind becomes confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary who has confused their senses and polluted the soul-temple. A tissue of lies is placed where truth, and truth alone, should be. The word of God is a dead letter to them, and the Saviour's love is unknown.

"Come out from among them, and be ye separate." Will we hear the voice of God and obey, or will we make half-way work of the matter, and try to serve God and mammon? Christ has placed before us the conditions of eternal life. "Thou shalt love the Lord thy God," he says, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do, and thou shalt live." Those who hear from the lips of Christ the words, "Well done, thou good and faithful servant," will be heroic ministers of righteousness. They may never preach a discourse from the pulpit, but, loyal to a sense of God's claims upon them, and jealous

for his honor, they will minister to the souls who are the purchase of Christ's blood. They will see the necessity of carrying into their work a willing mind, an earnest spirit, and a hearty, unselfish zeal. They will not study how best they can preserve their own dignity, but by care and thoughtfulness will seek to win the hearts of those whom they serve. On every hand the agents of Satan will seek to induce them to sin, but those who will to love and fear God will stand as firm as a rock to their heaven-inspired purpose. Like Daniel, they will refuse to be moved from their convictions of duty.

The apostle Paul urges upon us the advantages placed within our reach. "Having therefore these promises, dearly beloved," he says, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to separate from the world in spirit and practise if we would become sons and daughters of God. In his prayer for his followers, Christ asked, "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."

There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges, pure and holy principles must take root. If our institutions are what God designed they should be, they will not pattern after any other in the land. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." Partake not of her sin.

God has a work for his faithful sentinels to do in standing in defense of the truth. They are to warn and entreat, showing their faith by their works. They are to stand as did Noah, in noble, whole-souled fidelity, their characters untarnished by the evil around them. They are to be saviors of men, as Christ was. The worker who thus stands true to his trust will be exposed to hatred and reproach. False accusations will be brought against him to drag him from his high position. But this soul has his foundation upon the Rock, and he remains unmoved, warning, entreating, rebuking sin and

pleasure-loving by his own moral rectitude and circumspect life.

December 5, 1899

Home Training

God has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and fear to offend him, parents can just as surely serve God as can the minister in the pulpit.

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit their children for the family of heaven.

The Lord is served as much, yes, more, by the faithful home worker than by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect, and he who blesses the habitation of the righteous said, I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment.

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to co-operate with him in this work of restoration. Uncleanness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing in the morning and at night. Show them that uncleanness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they have become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be.

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest in passing by he should see their uncleanness. God is passing by our homes today, and he sees the unsanitary conditions and lax methods of families. Should we not reform, and that without delay? Parents, God has made you his agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. And in training your children in habits of cleanliness, you teach them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives.

Oh, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in the early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept,

here a little, and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven.

Children should be clad in plain garments without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians?

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose,--the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a passionate blow unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard.

Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image,--impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged

your child deeply; you have hurt his soul, and lost his confidence. How this will be restored, I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government; advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart.

But, you ask, Shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence.

It is a very nice work to deal with human minds. All children can not be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mother's meetings and sewing circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You can not overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's co-worker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven.

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order of God has given in his word. There should be no ruling by impulse, no parental oppression; but at the same time, no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God

himself has erected. We are diligently to inquire, What hath God said? God's holy word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord."

December 5, 1899

Disease and Its Causes

Impure Air

When severe sickness enters a family, there is great need of each member's giving strict attention to personal cleanliness, and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sick-room, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sick-room.

It is of great value to the sick to have an even temperature in the room. This can not always be correctly determined if left to the judgment of attendants; for they may not be the best judges of a right temperature. Some persons require more heat than others do, and would be only comfortable in a room which to another would be uncomfortably warm. And if each attendant is at liberty to arrange the fires to suit his idea of proper heat, the temperature in the sick-room will be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon him. The friends or attendants of the sick, who, through anxiety and watching, are deprived of sleep, and are suddenly awakened in the night to attend in the sick-room, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sick-room. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been imperiled by extreme changes of the temperature of the sick-room.

In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better and will recover sooner when deprived of food than when

deprived of fresh air.

Many invalids have been confined for weeks and even for months in close rooms, with the light, and the pure, invigorating air of heaven shut out as if air were a deadly enemy, when it was just the medicine they needed to make them well. The whole system was debilitated and diseased for want of air, and nature sank under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and death was the result. These persons might have lived. Heaven willed not their death. They died, victims to their own ignorance and the deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken.

Thousands have died for want of pure water and pure air, who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence.

It is the duty of attendants and nurses to take special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sick-room. It is safer to have two or three to depend upon, who are careful and understanding nurses, these changing and sharing the care and confinement of the sick-room. Each should have exercise in the open air as often as possible. This is important to sick-bed attendants, especially if the friends of the sick are among the class that continue to regard air, if admitted into the sick-room, as an enemy, and will not allow the windows raised, or the doors opened. In such cases the sick and the attendants are compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick.

In very many cases the attendants are ignorant of the needs of the system, and of the relation that the breathing of fresh air sustains to health, and of the life-destroying influence of inhaling the impure air of a sick-room. In this case the life of the sick is endangered, and the attendants themselves are liable to take on disease, and lose health, and perhaps life.

If fevers enter a family, often more than one has the same disease. This need not be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of fevers prevailing in families, and exposing the attendants, is because the sick-room is not kept free from poisonous infection, by cleanliness and proper ventilation.

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit as well as for the benefit of the patient, and the relatives as well as the sick oppose the admission of air and light into the sick-room, the attendants should have no scruples of conscience in leaving the sick-room. They should feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, thus endangering their lives, by breathing a poisonous atmosphere. If the sick will fall a victim to his own erroneous ideas, and will shut out of the room the most essential of heaven's blessings, let him do so, but not at the peril of those who ought to live.

The mother, from a sense of duty, has left her family, to administer in the sick-room, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died, leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered; but neither the sick nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation that pure air sustains to health. Neither did they feel any responsibility in regard to the stricken flock left without the tender mother's care.

Mothers sometimes permit their daughters to take care of the sick in illy ventilated rooms, and as a result, have had to nurse them through a period of sickness. And because of the mother's anxiety and care for her child, she has been made sick, and

frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils that have their origin in the sick-room from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty.

December 12, 1899

The Need of Christ in the Soul

By a parable Christ seeks to make known the subtlety and deceptive working of Satan, who holds the bodies and minds of men by his power. "When a strong man armed keepeth his palace," Christ says, "his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Those who know not God, and Jesus Christ, whom he has sent, are under the rule of the enemy, in bondage to his will. He rules the mind and affections by his spirit. But Christ came into the world to dispute the claims of the enemy, and Satan was made to understand the meaning of the promise given in Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A stronger than the strong man armed was on the field of battle, one who could dispossess him of his weapons and limit his power.

"When the unclean spirit is gone out of a man," Christ continued, "he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

There is no such thing as neutrality in the service of God. He can not be satisfied with anything short of entire consecration,--consecration of thought, voice, spirit, every organ of mind and body. It is not enough that the vessel be emptied; it must be filled with the grace of Christ. Every person enlightened by the truth must represent Christ. Christ is to be formed within, the hope of glory. Man can not accept the righteousness of Christ, to be a living, abiding principle in the soul, without a transformation of the entire character. He must eat the flesh and drink the blood of the Son of God, which is eternal life to all who receive it. Those who are convinced that Jesus is the Christ must understand that they are to use all their powers in co-operating with their Redeemer. They are to wear his yoke, and work in his lines.

"He that is not with me is against me: and he that gathereth not with me

scattereth." Those who wear Christ's yoke of obedience to the commandments of God will gather with Christ. Like the Samaritan woman, as soon as they are convinced that they have found the Messiah, they will work for him and magnify his name. They will be branches of the living Vine. "Abide in me, and I in you," Christ said. "As the branch can not 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."

When Christ takes possession of the citadel of the soul, the human agent becomes one with him. And he who is one with Christ, maintaining his unity, enthroning him in the heart, and obeying his commands, is safe from the snares of the wicked one. United to Christ, he gathers to himself the graces of Christ, and consecrates strength and efficiency and power to the Lord in winning souls to him. By co-operation with the Saviour he becomes the instrument through which God works. Then when Satan comes, and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed.

The garnished house represents the self-righteous soul. Satan is driven out by Christ. But he returns, in the hope of finding entrance. He finds the house empty, swept, and garnished. Only self-righteousness is abiding there. "Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Self-righteousness is a curse, a human embellishment, which Satan uses for his glory. Those who garnish the soul with self-praise and flattery, prepare the way for the seven other spirits more wicked than the first. In their very reception of the truth these souls deceive themselves. They are building upon a foundation of self-righteousness.

The prayers of congregations may be offered to God with a round of ceremonies; but if they are offered in self-righteousness, God is not honored by them. The Lord declares, "I will declare thy righteousness, and thy works; for they shall not profit thee." In spite of all their display, Satan comes in with a troop of evil angels, and takes possession of the garnished habitation. The apostle writes, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment

delivered unto them."

Those who have not sanctified themselves to the Lord are of the class who profess righteousness, but who do not maintain good works. These are brought to view in the first chapter of second Peter. There are many like the scribes and Pharisees, who, lacking these things, are "blind, and can not see afar off," who have forgotten that they were purged from their old sins. Because they do not gather with Christ, they lose their impressions for good. Unfaithful stewards, they do not guard their own house. If those who have been under the special conviction of the Spirit of God, who have known the truth, and understood the reasons of our faith, would be blessed by the means provided at infinite cost, they will not cease their fervent prayers until the Sun of Righteousness abides in their hearts by faith.

The apostle Peter encourages all who are abiding in Christ and seeking a knowledge of his ways. Those "that have obtained like precious faith with us through the righteousness of God," he calls to an increased growth in the knowledge of God. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 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.... 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."

If the professed followers of Christ would exercise living faith in a personal Saviour, if they would look to him as their entire dependence, the One in whom their hopes of eternal life are centered, they would be pure, holy, and undefiled. They would walk with God. "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find

grace to help in time of need."

Two classes are set before us in the word of God: those who "follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," and those who, with Paul, can say, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." We are to decide between the false and the true.

God has made his people "a spectacle unto the world, and to angels, and to men." "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." His children will not wear a yoke of bondage, but the yoke of Christ, who said, "I have kept my Father's commandments." He says of his people, "Their sins and iniquities will I remember no more." Therefore, "having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.... Let us hold fast the profession of our faith without wavering."

May the Lord help his people to have clear discernment, to live and speak and act as children of the light, trying in everything to please him who gave his life that they might become his representatives to the world.

December 12, 1899

Disease and Its Causes

The sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor, and they are brought to a bed of suffering. Rest, light, pure air, pure water, and a spare diet, with freedom from care, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have the sick spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies; and as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence.

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who can not make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best care, and the sympathy of friends and relatives.

Much harm has resulted to the sick from the universal custom of having watchers at night. In critical cases this may be necessary; but it is often the case that more harm than good is done the sick by this practice. It has been the custom to shut out the air from the sick-room. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little air that may find its way to the sick-room through the crevices of doors and windows, is taking from the sick this means of vitality, thus leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less stir, which disturbs the sick. But where there are two watchers, they often converse, sometimes aloud, but more frequently in whispered tones, which is far more trying and

exciting to the nerves of the sick than talking aloud.

Many suffering, wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sick-room is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy, invigorating influence upon them.

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers or lamplight. Attendants upon the sick should, if possible, leave the sick to rest through the night, while they occupy a room adjoining.

All unnecessary noise and excitement should be avoided in the sick-room, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed.

The sick-room, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis comes, and the fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sick-room, the bed and bedding, are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the need of the sick is still greater, in proportion to their debilitated condition.

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are

constantly and imperceptibly passing from the body, through the pores; and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities, which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances.

Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances.

God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the

Lord should pass by and see their uncleanness.

In regard to cleanliness, God requires no less of his people now than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth.

December 19, 1899

"How Hardly Shall They That Have Riches Enter Into the Kingdom of God"

These words of the Saviour are deeply significant, and call for our earnest study. Those who possess ability to acquire money, unless they are constantly on the watch, will turn their acquisitiveness to a bad account, and, falling under the temptation to overreach for sordid gain, they will sacrifice all the generous, noble principles of their manhood.

Many men who possess great wealth have obtained their riches by close dealing, by benefiting themselves at the expense of their fellow men; and they glory in their shrewdness in closing a bargain. Every dollar thus obtained, and the increase of every such dollar, has upon it the curse of God. Acts of oppression or deviation from the right in any way should not be tolerated in men who possess wealth any more than in those who are poor. In the sight of God all the riches that a man may possess will not atone for the smallest sin. Repentance, humility, a broken heart, and a contrite spirit are the offerings that God accepts. Wealthy men are to be more closely tested than they have ever yet been. If they stand the test, and remove the blemishes of dishonesty and injustice from their characters, and as faithful stewards render to God the things that are God's, to them it will be said, "Well done, good and faithful servant: ... enter thou into the joy of thy Lord."

The world and all that is therein belongs to God. He owns the cattle upon a thousand hills. The inhabitants of the earth are as grasshoppers before him. Man and his property are the small dust of the balance. God is no respecter of persons. Men of property often look upon their wealth and say, By my wisdom have I gotten me this wealth. But who gave them their wisdom? Who gave them power to get wealth?--It was he who gave his life for them. It is Christ who gives men strength to get wealth; but instead of giving him the glory, they take the glory to themselves. God will prove these men and try them, and he will bring their glorying to the dust. He will remove their strength, and scatter their possessions. Instead of a blessing, they will realize a curse.

Among the professed children of God, there are men and women who love the world, and the things of the world, and these souls are being corrupted by worldly

influences. The divine is being dropped out of their nature. As instruments of unrighteousness, they are working out the purposes of the enemy.

In contrast with this class, stands the honest, industrious poor man, who is ready to help those who need help, and willing to suffer wrong rather than manifest the close, acquisitive spirit of the rich. This man esteems a clear conscience and right principles above the value of gold. He is ready to do all the good in his power. If some benevolent enterprise calls for money or for his labor, he is the first to respond, and often he goes far beyond his real ability, denying himself some needed good in order to carry out his benevolent purpose. This man may boast of but little earthly treasure; he may be looked upon as deficient in judgment and wisdom; his influence may not be esteemed of special worth; but in the sight of God he is precious. He may be thought to have little perception, but he manifests a wisdom that is as far above that of the calculating, acquisitive mind as the divine is above the human; for is he not laying up for himself a treasure in the heavens, uncorrupted, undefiled, and that fadeth not away?

"I say unto you," Christ declares, "make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 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. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" If men fail to render back to God that which he has lent them to use to his name's glory, they will meet with failure in this life and in the future life. God has lent them talents, which, by using, they may lay up as treasure in heaven. But if, like the man with the one talent, they hide it in the earth, they will lose not only the increase, but the principal also. Because of their robbery of God, they stand bereft of their earthly riches, devoid of heavenly treasure, with no habitation on earth, and no friend in heaven to receive them into the everlasting abodes of the righteous.

"No servant can serve two masters," Christ said; "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." When the Pharisees, who were covetous, heard these things, they derided him. But turning to them, Christ said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

To illustrate this truth, Christ presented before his hearers two characters,--the rich man, who was clad in purple and fine linen, and fared sumptuously every day, and the beggar Lazarus, sitting in abject poverty at his gate, who pleaded for the crumbs that fell from the rich man's table. "It came to pass," Christ said, "that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

Thus the Saviour estimates character. It is not profession, pharisaism, that God values, but moral worth. A Christian character unspotted by avarice, and possessing the grace of humility, is more precious in the sight of God than fine gold, even than the golden wedge of Ophir. Lazarus, though in so mean a condition, possessed true worth, and God regarded him of such value that he lifted him from his despised and suffering condition to exaltation and honor, while the wealthy, ease-loving man, who was devoid of the grace of Christ, was plunged into misery and woe unutterable. All the wealth of the rich man was unable to draw upon him the favor of God; for his character was worthless. And so Christ desires his followers to estimate character. They are not, like the Pharisees, to value men by their worldly possessions; for a man may possess both riches and worldly honor, and yet be worthless in the sight of God. The poor man, despised by his fellows, and loathsome to the sight, was of value with God, because he possessed moral soundness; and these elements fitted him for the society of the holy angels, to be an heir of God and joint heir with Christ.

Writing to his son in the gospel, Paul says, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith,

lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.... Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Paul would impress upon the mind of Timothy the necessity of giving such instruction as would remove the deception which so easily steals upon the rich, that because of their wealth they are superior to their fellow men who do not have such large possessions as themselves. They suppose their gain to be godliness. They flatter themselves that their acquisitive spirit is accounted to them for righteousness. But touch the property of these men, and you will see by their acts that you touch their god. They are not rich in good works. Ready to distribute, willing to communicate!--they scorn the thought, they despise all such teachings. Man may devote his entire life to the object of obtaining riches; but when his time comes to die, of what use to him is the wealth he has amassed? He can not carry it with him. In order to obtain his wealth, he has staked his all. He was determined to be rich. This was his ambition; and in order to reach it, he overlooked eternal considerations. The enemy deceived him into the belief that it was for a good purpose he desired this wealth, and to obtain it he strained his conscience, and pierced himself through with many sorrows. For the sake of riches he sacrificed every noble principle, and gave up the faith.

There are many who deny themselves the comforts and blessings of life that they may add a little more to their earthly store. But it is not for this that God gives men money. He "giveth us richly all things to enjoy." Christ bids us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." There are high and holy interests which call for our money, and the money invested in these will yield to the giver more elevated and permanent enjoyment than if it were expended for personal gratification, or selfishly hoarded for greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven, where moth can not corrupt, where fire can not consume, where thieves can not break through and steal. The investment is safe. The treasure is placed in bags that have no holes; it is secure.

December 19, 1899

Disease and Its Causes

Impure Air

Some houses are furnished expensively, more to gratify pride and to receive visitors than for the comfort, convenience, and health of the family. The best rooms are kept dark. The light and air are shut out, lest the light of heaven should injure the rich furniture, fade the carpets, or tarnish the picture-frames. When visitors are seated in these rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner, and for the same reasons; and whoever occupies these beds, which have not been freely exposed to light and air, do so at the expense of health, and often of life itself.

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable, health-destroying apartments. Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air and an abundance of light in every apartment of their house for several hours each day. But many follow fashion so closely that they become slaves to it, and would suffer sickness, and even death, rather than be out of fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths.

Sleeping-rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere.

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping-rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. They keep their windows and doors closed, fearing they will take cold if

there is a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained a while in the open air. Then they can have some idea of the impurities they have conveyed to the blood, through the inhalations of the lungs. Those who thus abuse their health must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as if they were enemies.

Sleeping-apartments should be large, and so arranged as to have a circulation of air through them day and night. Those who have excluded the air from their sleeping-rooms should begin to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air.

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted and feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a washbowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, the blinds fastened back, and the air allowed to circulate freely for several hours, if not all day, through the sleeping-apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room.

Shade trees and shrubbery too close and dense around a house are unhealthful; for they prevent a free circulation of air, and shut out the rays of the sun. In consequence of this, dampness gathers in the house. Especially in wet seasons the sleeping-rooms become damp, and those who occupy them are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with trees and shrubbery at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a

house is built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises; and fever and ague, sore throat, lung diseases, and fevers will be the result.

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow; and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who, by their careless inattention to the laws of health, are taking a sure course to make themselves sick.

December 26, 1899

Condemned by the Jews

"Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people....

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

Simon Peter had followed Jesus, and so had another disciple. That disciple, John, "was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. Being one of the servants of Caiaphas's household, she was curious to know; and she said to Peter, "Thou also wast with Jesus of Galilee." Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her; but she was persistent, and said to those around her that this man was with Jesus. Feeling compelled to answer, Peter said, angrily, "Woman, I know him not." O Peter! so soon ashamed of thy Master! so soon cowardly to deny thy Lord! The Saviour is dishonored and deserted in his humiliation by one of his most zealous disciples.

Just previously to this, Peter had confidently asserted, "Though all men should forsake thee, yet will not I." "I am ready to go with thee, both into prison, and to death."

Where now was the confidence of this self-assured disciple? where his loyalty to his Master? O Peter, this was the time when thou shouldest have confessed thy Lord, and that without shame and unwillingness. But another opportunity was to be given him.

The palace of the high priest surrounded an open court, into which the soldiers, the chief priests, and the crowd had gathered, and Peter took a place among the throng. Here attention was called to him the second time, and he was again charged with being a follower of Jesus. "This fellow was also with Jesus," said one. Peter now denied the accusation with an oath. The cock crew, but he heard it not; for he was now thoroughly intent upon carrying out the character he had assumed. One of the servants of the high priest, being a near kinsman of the man whose ear Peter had cut off, asked him, "Did not I see thee in the garden with him?" "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto."

At this Peter, fully to deceive his questioners, and to justify his assumed character, denied his Master with cursing and swearing. "And immediately the cock crew." Peter heard it then, and he remembered the words of Jesus, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

Jesus was weary and faint from fasting when the words of denial reached him. And while the degrading oaths were fresh on Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. That face, pale with suffering, those quivering lips, seemed to speak to Peter, saying, Not know me, Peter? In that gentle countenance Peter read deep pity and sorrow; but there was no anger there. That look of compassion and forgiveness pierced his heart like an arrow. He fled from the now crowded court; he cared not whither. At last he found himself in the garden of Gethsemane. In the very spot where Jesus had poured out his soul in agony to his Father, he fell on his face, stricken and wounded, and wished that he might die there. He remembered with remorse that he was asleep when Jesus prayed through those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat drops of God's dear Son.

"And as soon as it was day, the elders of the people and the chief priests and the

scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and led him unto Pilate."

But these priests, scribes, and rulers, so exact in regard to their own maxims and traditions, would not even enter the judgment hall, lest they should be defiled, so they might not eat the Passover. The Passover was a ceremony instituted by Christ himself before his incarnation, but he who was the foundation of the whole Jewish economy was among them. Type was meeting antitype in the Son of God, and they had done unto him as Satan had worked upon their hardened hearts to do.

The followers of Christ should bear in mind that the evil speeches made against Christ, the abuse he received, they also, as his followers, must endure for his sake. The piety of the church may professedly be of a high order; but when the truth of the word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that men may keep in friendship with the majority, they place themselves on the side of the enemy.

"If the world hate you," said Christ, "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. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

These words of Christ have been fulfilled in the experience of those who have

been loyal to the God of heaven according to the light received. "If they have persecuted me," he said, "they will also persecute you; if they have kept my saying, they will keep yours also." "All that will live [not merely profess to live] godly in Christ Jesus, shall suffer persecution." "And these things will they do unto you, because they have not known [by an experimental knowledge] the Father, nor me."

As Christ was hated without cause, so will his people be hated because they are obedient to the commandments of God. If he who was pure, holy, and undefiled, who did good, and only good, in our world, was treated as a base criminal, and condemned to death, his disciples must expect but similar treatment, however faultless may be their life and blameless their character. Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy commandments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God.

The same spirit that moved the priests and rulers had moved Cain to slay his brother. It is the apostasy from truth that works in the children of disobedience to silence the voice of those who are calling them to obedience. And today this spirit is manifested in the churches that are trampling upon the word of God, transgressing his holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. Deceived, deluded, blind, they are hastening forward to the first and the second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of men, to cause oppression and suffering to human beings.

The churches have been converted to the world, and they show what they would do in this age of the world if they dared. If Christ were in the world today, many would have no more desire for him than had the Jewish nation at his first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because he tells them the truth. Many are being educated up to this point. Rulers and teachers, who have caused souls to stumble over their perverted teachings,--all persons who might have understood the prophecies, but who did not read and search to see if they were applicable to this time, and concerned their individual selves, will be taken in the snare, and suffer eternal loss. They will suddenly be destroyed, and that without remedy.

December 26, 1899

Disease and Its Causes

Care of Children

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they are feeble, and wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring.

After their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children, considering the miserable inheritance already received from them. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents have no lack of love for their children, but this love is misapplied.

One great error with the mother in the treatment of her infant is that she allows it an insufficient supply of fresh air, that which it ought to have to make it strong. It is a practice of many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient greatly to enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden or too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons.

Mothers have been in the practice of dressing their infants in reference to fashion instead of health. The infant wardrobe is generally prepared to look pretty, more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health and that of her

offspring. When she should be enjoying pleasant exercise, she is often bent over work that severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good as well as for the good of the child.

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she had spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long; and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight because of the length of their garments; and thus clothed, they do not have free use of their muscles and limbs.

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as if fearful that without tight bandages they would fall to pieces, or become deformed. Does the animal creation become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all the Creator's handiwork; and, therefore, their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental, and moral health. Mothers, nature has given your infants forms which need no girts nor bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing it to your care.

The dress of the infant should be so arranged that its body will not be in the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. The clothing is ingeniously arranged to make the child miserably uncomfortable, and the child is frequently made still more uneasy by being passed from one to the other, being fondled by all.

But there is an evil greater than those already named. The infant is exposed to air vitiated by many breaths, some of which are very offensive and injurious to the strong lungs of older persons. The infant lungs suffer, and become diseased by inhaling the

atmosphere of a room poisoned with the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvium, which is thrown from the lungs and pores of the skin, the system of the infant is filled with the poison. While it acts upon some as a slow poison, and affects the brain, heart, liver, and lungs, and the infant wastes away gradually; upon others it has a more direct influence, causing spasms, fits, paralysis, palsy, and sudden death.

The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to the filthy lust of tobacco. Parents ignorantly, but none the less surely, kill their infant children by the disgusting poison. Every exhalation of the lungs of the tobacco slave poisons the air about him. Infants should be kept free from everything that would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison.

January 2, 1900

"Come Out From Among Them, and Be Ye Separate"

The truth as it is in Jesus has shone with great clearness upon God's people. Line upon line, precept upon precept, here a little and there a little, the truth has been given. But the light which it has been our privilege to enjoy has not been carefully cherished and carried into practical life. For this reason there is little power among us at the present time.

Many are inquiring, "Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious blessings in store for us? Is it because our source of strength is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a Man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, is high and lifted up, and the glory of his train fills the temple. Why is this glory withheld from those who are in a world of sin and sorrow, trouble and sadness, corruption and iniquity?"

The trouble lies with ourselves. Our iniquities have separated us from God. We are not filled, because we do not feel our need; we do not hunger and thirst after righteousness. The promise is that if we hunger and thirst after righteousness, we shall be filled. The promise is to you, my brethren and sisters. It is to me; it is to every one of us. It is the hungering, thirsting souls who will be filled. We may come to Christ just as we are, in our weakness, with our folly and imperfections, and offer our petitions in faith. In spite of our errors, our continual backsliding, the voice of the long-suffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and perplexity, the invitation is, Come. It is Christ's glory to encircle us in the arms of his mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength.

To the unbelieving, obstinate Pharisees, Christ said, "Ye will not come to me, that ye might have life." Oh that this may never be said of us! There is life and peace and joy in Jesus Christ. He is the sinner's friend. In him there is power and glory and strength

for all. If we believe that this power and glory are ours, and comply with the conditions laid down in his word, we shall be strong in the strength of the Mighty One.

Many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "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 conditions to meet if we would be blessed and honored by God. We are to separate from the world, and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon his people. Set your affections upon him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things.

Will separation from the world, in obedience to the divine command, unfit us for the work the Lord has left us? Will it hinder us from doing good to those around us?-- No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend his time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. We are required to follow this example. The more we partake of the Spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the distressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven.

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word--

separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence.

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,--hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good.

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but

Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a storybook engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them!

January 2, 1900

Disease and Its Causes

Care of Children

Another great cause of mortality among infants and youth is the custom of leaving their arms and shoulders naked. This fashion can not be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body so near the vitals, and hinders the healthy circulation of the blood, thus inducing disease, especially of the lungs and brain. Those who regard the health of their children of more value than the foolish flattery of visitors or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health- and life-destroying practice; and the answer has often been, "I always dress my children in this manner. They get used to it. I can not endure to see the arms of infants covered. It looks old-fashioned." These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering, they would shiver with chilliness. Can infants of a tender age endure this process of hardening without receiving injury? Some children may have at birth such strong constitutions that they can endure this abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms--which are at greater distance from the seat of life, and for that cause need even more clothing than the chest and lungs--are left naked. Can mothers expect to have quiet, healthy infants, who thus treat them?

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is impeded, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and moans because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, but food only increases its suffering. Tight bands and an overloaded stomach do not agree. The child has no room to breathe. It may scream, struggle and pant for breath, and yet the mother not mistrust the cause. She could relieve the sufferer at once, at least of tight

bandages, if she understood the nature of the case. At length she becomes alarmed, thinks her child really ill, and summons a doctor, who looks upon the infant a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug-disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart-disease, dropsy on the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug poisons; and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene.

In this age of the world, it is no strange sight to see the mother lingering by the cradle of her suffering, dying infant, her heart torn with anguish as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. She does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as if she had given it poison. Disease never comes without a cause. The way is first prepared, and disease invited, by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and to train for usefulness here, and for heaven at last.

If the mother remains in ignorance in regard to the physical needs of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousand of infants have died who might have lived. They are martyrs to their parents' ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers in past ages should have been physicians to their own children. The time the mother devoted to the extra beautifying of her infant's wardrobe, she should have spent in a nobler purpose--in educating her mind with regard to her own physical needs and those of her offspring. She should have been storing her mind with useful knowledge in regard to the best course she could pursue in rearing her children healthfully, realizing that generations would be injured or benefited by her course of action.

Mothers who have troublesome, fretful infants should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their

management. It is often the case that the mother becomes alarmed at the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings would have been relieved by taking off its tight clothing, and putting upon it garments properly loose and short, thus allowing it the use of its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head as well as its body while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed.

January 9, 1900

"Come Out From Among Them, and Be Ye Separate"

Provision has been made whereby the communication between heaven and our souls may be free and open. Finite man can place himself where rays of light and glory from the throne of God will be given him in abundance. The light of the knowledge of the glory of God which shines in the face of Jesus Christ may shine upon him. He may stand where it can be said of him, "Ye are the light of the world." Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah, all men would perish beneath the just judgment of God. But the world is not left in darkness. The long-suffering mercy of God is still extended to the children of men, and it is his design that the rays of light which emanate from the throne of God shall be reflected by the children of light.

The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the life of his followers. We are called "so to walk, even as he walked." The cause of our weakness is our refusal to obey this command. On every side opportunities are given us to work for our fellow men, in supplying not only their temporal wants, but also their spiritual necessities. It is our duty to lead souls to "the Lamb of God, which taketh away the sin of the world." It is important that we fill aright our position in the world, in society, and in the church; but in order to do this, we must have a firm hold upon righteousness. Our faith must reach within the veil, whither our Forerunner has for us entered. If we would take hold of the eternal promises of God, we must have a faith that will not be denied, a steadfast, immovable faith that will take hold of the unseen.

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life.

They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, his pity and compassion, would be manifested in your life. You would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to minister to the needs of the unfortunate as it was for Christ to go about doing good.

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be as mighty as an army with banners. The heavenly Dove would hover over us. The light of the glory of God would be no more shut away from us than it was from the devoted Enoch.

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. It was not given you for yourself alone. Let your light shine before men, is the command. Will you let it shine? It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return; but what good will this do your neighbor unless you carry your belief into your daily life? You may talk of being a follower of Christ; but this will not benefit those around you unless you imitate the great Example. Your profession may be as high as heaven; but this will not save you or your fellow men unless you are Christlike. A pure example will do more to enlighten the world than all your profession. In this way your light will shine, and others, seeing your good works, will glorify your Father who is in heaven.

Oh that the Lord would lead us to feel as we have never felt before! If you knew that you had but one hour more of probation, you would change your course. You would not dare to stand in the position you are in today. And yet you do not know that

you will live one day longer. You can not call one hour your own. We know not how soon death may feel for our heart-strings. We know not how soon the ax will be laid at the root of the tree, and the sentence go forth, "Cut it down; why cumbereth it the ground?" Will you pass on in your sinful state, with envy and jealousy and hatred in your hearts? If you think you can lay down the oar, and still make your way up stream, you mistake. It is only by earnest effort that you can stem the current.

How many there are as weak as water who might have a never-failing source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain to the full stature of men and women in Christ Jesus. What increase of spiritual power have you gained during the last year? Who among us have gained one precious attainment after another, until envy, pride, malice, jealousy, and selfishness have been swept away, and only the graces of the Spirit remain,--meekness, forbearance, gentleness, charity? God will help us if we take hold of the help he has provided.

These words are true, and you need them. Oh that you would arouse, and wrench your souls from the grasp of the enemy! Oh that you would engage in the battle of life in earnest, putting on the whole armor of God that you may war successfully! Satan is already weaving his net about you. He does not wait for his prey to be brought to him. He goes about as a roaring lion, seeking whom he may devour. But does he always roar?--No; when it serves his purpose, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that he outgenerals them almost every time.

Many who have lived under the blazing light of truth act as if they had nothing to do. God calls upon every one of you to take up life's burdens, to engage in the warfare as you have never done before. You who love to speak of the faults of others, arouse, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask him to teach you to know yourself, to understand your weakness, your sins and follies, in the light of eternity. Ask him to show you yourself as you stand in the sight of heaven. This is an individual work. Every man is to build over against his own house. You have nothing to do with the sins of others, but you have much to do with yourself. In humility send your petition to God, and do not rest day nor night until you can say, Hear what the Lord hath done for me,--until you can bear a living testimony, and tell of victories won.

Jacob wrestled with the angel all night before he gained the victory. When morning broke, the angel said, "Let me go, for the day breaketh." But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be called no more Jacob," said the angel, "but Israel: for as a prince hast thou power with God and with men, and hast prevailed." We need the perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "There ariseth a little cloud out of the sea, like a man's hand." Did Elijah stand back and say, I will not receive this evidence; I will wait till the heavens gather blackness?--No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain.

It is such faith as this that we need, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and rain was sent. And why should not the Lord be entreated in behalf of his people today? Oh that the Lord would imbue us with his Spirit! Oh that the curtain might be rolled back that we might understand the mystery of godliness!

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ.

January 9, 1900

Disease and Its Causes

Care of Children

Parents are accountable, in a great degree, for the physical health of their children. Those children who survive the abuses received in their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin pantalets, which reach about to the knee, while the lower part of their limbs is covered with only one thickness of flannel or cotton, and their feet are dressed with thin-soled gaiter boots.

The extremities are chilled, and the heart has thrown upon it double labor, in forcing the blood into these chilled extremities; and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current that left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, in order to throw the blood to the extremities, which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or of the brain is the result.

God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully.

Parents may give up the expectation of their children's having health while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, while leaving the extremities, which should

have especial protection, almost naked. The portions of the body close to the lifesprings need less covering than the limbs, which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing.

I appeal to you, mothers; do you not feel alarmed and heartsick in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofulous swellings upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been influenced by fashion, in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than are the girls, because the open air seems to be their natural element. Delicate girls accustom themselves to live indoors, in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a warm room. The air soon chills their limbs and feet, and prepares the way for disease.

Your girls should wear the waists of their dresses perfectly loose, and should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band and buttoned around the ankle, or they may taper at the bottom and meet the shoe. The dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and should be buttoned to a waist. The shoes should be thick-soled, and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than are your boys. And their health would be much better were they to live more out of doors, even in winter, than to be confined to the warm air of a room heated by a stove.

It is a sin in the sight of heaven for parents to dress their children as they do. The only excuse that they can make is that it is fashion. They can not plead modesty in thus exposing the limbs of their children, with only one covering drawn tight over them.

They can not plead that it is healthful, or really attractive. Because others will continue to follow this health-and life-destroying practice, is no excuse for those who style themselves reformers. Because everybody around you follows a fashion that is injurious to health, it will not make your sin a whit the less, nor be any guaranty for the health and life of your children.

January 16, 1900

"As Much as Lieth in You, Live Peaceably With All Men"

The plan of redemption was formed to bring unity and peace to men. The world was at war with the law of Jehovah; sinners were at enmity with their Maker; Jesus came to make overtures of peace. At the appointed time angels were commissioned to announce his birth, and give expression to their joy in the salvation of the one lost sheep, the fallen world. To the watching shepherds the message came, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Shortly before his crucifixion, Christ bequeathed to his disciples a legacy of peace. "Peace I leave with you," he said; "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This peace is not the peace that comes through conformity with the world. It is an internal rather than an external peace. Without will be wars and fightings, through the opposition of avowed enemies, and the coldness and suspicion of those who claim to be friends. The peace of Christ is not to banish division, but it is to remain amid strife and division.

Though he bore the title of Prince of Peace, Christ said of himself, "Think not that I am come to send a peace on earth; I came not to send peace, but a sword." By these words he did not mean that his coming was to produce discord and contention among his followers. He desired to show the effect his teaching would have on different minds. One portion of the human family would receive him; the other portion would take sides with Satan, and would oppose Christ and all his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and create hope and joy in the hearts of the children of men, opened a controversy that burns deep, and arouses intense passion in the human heart. And he warned his followers: "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute

you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.... Ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death."

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. We have been highly favored in living under a government where we can worship God according to the dictates of our conscience. But human nature is no more in harmony with the principles of Christ today than it has been in ages past. The world is still in opposition to Jesus. The same hatred that prompted the cry, "Crucify him, crucify him," still works in the children of disobedience. The same satanic spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite torture of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts.

We are required to be Christlike toward those who are our enemies; but we must not, in order to have peace, cover up the faults of those we see in error. The world's Redeemer never purchased peace by covering iniquity, or by anything like compromise. Though his heart was constantly overflowing with love for the human race, he was never indulgent to their sins. He was the friend of sinners, and he would not remain silent while they were pursuing a course that would ruin their souls,--the souls that he had purchased with his own blood. He was a stern reprover of all vice. He labored that man should be true to himself in being all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, he could not be at peace with it if he left it unwarned, uninstructed, unrebuked. This would be to purchase peace at the neglect of duty. His peace was the consciousness of having done the will of his Father, rather than a condition of things that existed as the result of not having done his duty.

Those who love Jesus and the souls for whom he had died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord, they surrender truth; lest in warding off division, they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians

approach the Christlike model, and become pure in spirit and action, they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual. At this crisis is the time to decide who are God's faithful servants, who will be true to principle, who will bear in mind that truth is too dearly purchased for its least principle to be surrendered. That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony. All our words and actions pass in review before God; and if we wish to stand in the Judgment as having done all that we could do to exert a correct influence over our fellow men, we must return kind acts for acts of mischief and malice. Christ is our pattern; we must follow him.

The apostle Paul exhorts us, "If it be possible, as much as lieth in you, live peaceably with all men." Care should be taken by Christians to give no offense, that the truth may not be evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between church-members, because they are not Christlike in character. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be unfaithfulness to the Master. The church as a body is to do all in its power to promote union and prevent schisms. If unsound doctrine is introduced, the safety of the flock of Christ will be endangered; and it is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest.

To those who have been injured without cause these words of Scripture apply, "If it be possible, as much as lieth in you, live peaceably with all men." Their failure to live at peace with all men is not due to the course they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. A division is caused. How shall it be healed? Shall the man that has been sinned against, misjudged, and maligned, be called to give an account? Shall he seek for something in his past course by which he can humiliate himself? Shall he acknowledge himself in the wrong for the sake of making peace?--No. If he has tried to do his duty, and has been patient under abuse, he is not to humble himself to acknowledge that he is guilty. He does the offenders great wrong thus to take the guilt upon his soul, admitting that he has given them occasion for their course of action. This is very pleasing to those who have done

the work of the enemy; but heaven's books record the facts just as they are. Concessions that are not true from the one who has been wrongfully treated gratify the feelings of the carnal heart. The wrongdoers interpret their position as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out of their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them again to active growth.

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character that leads us to decisions that make it hard and unfavorable for others. We are not commended by God for a zeal that savors of pharisaism; for this is not of Christ. We are not to go to an extreme in false charity, neither are we to follow a course of unbending severity in cases where kindness and mercy and love would have a telling power. The ax must be laid at the root of the tree. True conversion is needed. Heart work is essential. The nature must be renewed after the divine image, until the work of grace is completed in the soul.

January 23, 1900

Christ or Barabbas

God sent his Son into the world to save men, although, because of their sins, they did not deserve such a revelation of love. How did the world treat the One who was "altogether lovely," and "the chiefest among ten thousand"? We read of him at his trial, "The men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him." Prophecy, inspired by Christ himself, had declared the treatment he would receive at the hands of men.

On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said, to the cruel actor, "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Paul had not then become as meek and lowly as his Master. In spite of the cruel treatment Christ received, he declared, "I came not to judge the world, but to save the world;" not to crush, but to heal; not to judge, but to save and uplift, to ennoble and bless.

At the Passover feast, it was the custom to release a prisoner, whom the people might choose. "They had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him."

Pilate was not left to grope his way in darkness. Not only was he convinced by the testimony and evidence of the witnesses that the charges brought against Christ were false, but an angel of God communicated light to his wife; and, before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But Pilate was too weak to obey the light.

The Prince of Life, bearing the seal of heaven, was placed before the people, with

Barabbas by his side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be seen by all. Pilate then asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" With satanic madness the people answered, "Not this man, but Barabbas." They refused to receive the Lord of glory, choosing Barabbas, a robber and murderer, in his stead. By this they showed that they preferred the society of a murderer to that of the One who was sinless, full of goodness, mercy, and truth. Satan was working through the religious element, and bigotry and prejudice prevailed.

"Pilate said unto them, What shall I do then with Jesus which is called Christ?" And as if inspired with satanic frenzy, the people cried, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more, saying, Let him be crucified."

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Did this farce make Pilate guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your after-history would not have been laid in such dark colors. When you knew that it was for envy that Jesus was delivered, why did you refuse to listen to the warning from the Lord? Do you think that the act of washing your hands will cleanse you from the sin of condemning a man when your own reason tells you that he was delivered into your power because of envy? You declared him innocent, saying, "I am innocent of the blood of this just person," and yet you delivered him up to his murderers.

Writing of this, John says, "Pilate saith to them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?"

"I have power." By saying this, Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insults offered him

before any wrong was proved against him. Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exercised the power that he claimed, and that his position gave him, had he protected Christ, he would not have been accountable for his death. Christ would have been crucified, but Pilate would not have been held guilty.

Listen to the response made when Pilate said to the people, "I am innocent of the blood of this just person: see ye to it:" "Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." He had pronounced him innocent, but still he delivered him up to the most ignominious and cruel death that a man can suffer.

The four evangelists,--Matthew, Mark, Luke, and John,--all bear record that Jew and Gentile, priest and people, rulers, kings, and governors, all classes and tongues, were represented in rejecting Christ, a man who was innocent, and against whom no proof could be found. He came to this world to live God's law in human nature. He came to testify to the world's unfallen, to seraphim and cherubim, to angels and to men, that Satan's rebellion against God and his law was without foundation or excuse, that in his law God had revealed his character. This character Christ represented by living that law, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven, and in attempting which he had lost heaven. He and his evil angels united in a desperate companionship with disloyal and evil men. They resolved to use the whole power of their corrupt energies in putting out of the world the light of truth.

The unfallen worlds and the heavenly universe looked with amazement at the hatred felt and acted toward the only begotten Son of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he who was sent into the world by the Father on an embassy of mercy, bringing a message of love, was not received. Notwithstanding the priceless gift he brought, he was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals. Thus human nature will do when controlled by satanic agencies.

Here we have a picture held up before us. The Light of the world, the Way, the

Truth, and the Life, without one charge proved against him, without being convicted of a single crime, was given up by the ruler of the people to a shameful death. But who was responsible? In the day of God, before the assembled universe, who will suffer punishment for this act?--Those who claimed to be the most pious people on the earth. Who crucified Christ?--"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people." The people would not then have permitted harm to come to Jesus; therefore the priests must do their work in secrecy.

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying, as did John, "Behold the Lamb of God, which taketh away the sin of the world," followed the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures, which testify of Christ, to reject the Son of God, and led them to choose a robber and murderer. "The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus." Why did they do this?--Because of envy and jealousy. Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening power people are rendered insane. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

January 23, 1900

Disease and Its Causes

My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, a sin for females to wear tight corsets, or whalebones, or to compress the waist. Compressing the waist has a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck.

Many females drag down the bowels by hanging heavy skirts upon the hips. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders.

It would be pleasing to God if there were greater uniformity in the dress among believers. The style of dress formerly adopted by the Friends is the least objectionable. Many of them have backslidden; and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, are worthy of imitation by Christians.

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in

dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors?--God requires this of his people. Pride is rebuked in his word.

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as if it flew, and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God--"And let them wash their clothes,"--preparatory to listening to his law given in awful grandeur.

The ten commandments spoken by Jehovah from Sinai can not live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses?--It is impossible. Their profession may be as high as heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. The house of God is dishonored by such professors.

All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. If there are worthy persons who, with their whole heart, would honor the Lord of the Sabbath, and the worship of God, and who can not obtain a change of clothing, let those who are able give to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel.

A greater uniformity in dress would be pleasing to God. Those who expend money on costly apparel and extra fixings can, by a little self-denial, exemplify pure religion by simplicity of clothing, and then use the money that they have usually expended needlessly, in aiding some poor brother or sister, whom God loves, to obtain

neat and modest apparel.

January 30, 1900

Christ or Barabbas?

The scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God.

God has a controversy with those who accept the fallacies of the great apostate, which are prepared to suit every class in the Christian world, and who discard the law of God, pronounced by Inspiration to be "holy, and just, and good." By the death of Christ the changeless character of this moral standard of righteousness is shown. Christ lived the law of God's government; he was an expression of God's character; and he died to save men from the penalty of the transgression of this law. Those who reject God's law crucify the Son of God afresh. They identify themselves with those who crucified him between two thieves on the cross of Calvary.

The world is asleep. The people know not the time of their visitation. To them the words apply; "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." All need to be aroused. We can not afford to be rocked to sleep in the cradle of carnal security or indifference; for we are deciding our eternal destiny. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured, whether they stand under the blood-stained banner of Christ, or under the black banner of the prince of darkness.

There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are standing under Satan's black banner, and are charged with rejecting and despitefully using Christ. They are charged with deliberately crucifying

the Lord of life and glory.

Each one has an important question to answer for himself: Are you on the side of Satan, a transgressor of God's law, or are you loyal to that God who declared himself to be, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." God's character is here displayed as his glory. God has delivered all judgment into the hands of his Son; and as a righteous judge, Christ must pass sentence on every work whether it be good or bad. Justice is as much an expression of love as mercy.

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate. Those who choose Satan as their ruler will reveal the spirit of their chosen master.

The world will not improve till God goes out of his place to punish her for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. Christ warned his disciples, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For 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. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the

rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ.

Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of his saints.

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ as our leader? He alone can save us from sin.

When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with my only begotten Son? What will those answer who have refused to accept the truth?--They will be obliged to say, We hated Jesus, and cast him out. We cried, Crucify him, crucify him. We chose Barabbas in his stead. If those to whom the light of heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put him to an open shame. To them it will be said, "I never

knew you: depart from me." God will assuredly avenge the death of his Son.

January 30, 1900

Disease and Its Causes

Some receive the idea that in order to carry out that separation from the world that the word of God requires, they must be neglectful of their apparel. There is a class of sisters who think they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, when appearing in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. These persons assemble with God's people upon the Sabbath, with their clothing dusty and soiled, and even with gaping rents in their garments, which are placed upon their persons in a slovenly manner. This class, if they had an engagement to meet a friend honored by the world, by whom they wished to be especially favored, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with their hair uncombed, and garments uncleanly and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women.

The favorite theme of this class is pride of dress. Decency, taste, and order they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low in their conversation at their homes, among their brethren, and before the world. The dress and its arrangement upon the person is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feeling. They sometimes consider oddity and coarseness humility.

The followers of Christ are represented by him as the salt of the earth and the light of the world. Without the saving influence of Christians, the world would perish in its own corruption. Look upon the class of professed Christians described, who are

careless in their dress and person; loose in their business transactions, as their dress represents; coarse, uncourteous, and rough in their manners; low in their conversation; at the same time regarding these miserable traits as marks of true humility and Christian life. Think you that if our Saviour were upon earth, he would point to them as being the salt of the earth and the light of the world?--No, never!

Christians are elevated in their conversation; and although they believe it to be sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their words are those of sincerity and truth. They are faithful in their deal with their brethren and with the world. In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath and the worship of God. The line of demarkation between such a class and the world will be too plain to be mistaken. The influence of believers would be tenfold greater if men and women who accept the truth, who have been formerly careless and slack in their habits, would be so elevated and sanctified through the truth as to observe habits of neatness, order, and good taste in their dress. Our God is a God of order, and he is not in any degree pleased with distraction, with filthiness, or with sin.

Christians should not take pains to make themselves gazingstocks by dressing different from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence, and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits.

February 6, 1900

Loyalty or Disloyalty?

In the past the Lord God of ages revealed his secrets to his prophets. The Omniscient looked down the centuries, and predicted through his prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The present and the future are equally clear to God, and he shows his servants what shall be. His voice echoes down the ages, telling man what is to take place. Kings and princes take their position at the appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word God has given through his prophets. They act their part in carrying out God's great plan. Events fall into line, fulfilling the word the Almighty has spoken.

The unbelieving and godless do not discern the signs of the time. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired end. The Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The history of the Jewish economy from beginning to end, though spoken of contemptuously and sneered at as "the dark ages," will reveal light, and still more light, as it is studied.

Man's word fails; and he who takes the assertions of man as his dependence may well tremble; for he will one day be a shipwrecked vessel. But God's word is infallible, and endures forever. Christ declares, "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." God's word will endure through the ceaseless ages of eternity. God lives and reigns. His glory is not confined to the temple made with hands. He has not closed heaven against his people. As in the past, so in this age, God reveals his secrets to his servants the prophets.

The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms,

became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value.

The result of making void the law of God may be seen in the increasing immorality of these several kingdoms. If the inhabitants had kept the fear of God ever before them, they would have been given wisdom and power, which would have bound them together, and kept them strong. But the rulers of these kingdoms made God their strength only when harassed and perplexed. Failing to get help from their great men, they sought it from men like Daniel, who they knew honored the living God, and were honored by him. To these men they appeal to unravel the mysteries of providence; for they had so far separated themselves from God by transgression that they could not understand his warning. They were forced to appeal for explanation to those illuminated by heavenly light.

When the empire of Babylon was so strong and its influence so far-reaching that seemingly the most powerful foe could not take its scepter, Daniel, a man inspired by God, prophesied that it would pass away, notwithstanding its apparent magnificence, and that a second would succeed it. He prophesied also that the second empire would be succeeded by the third, and that a fourth empire should arise, more fierce, more determined, and more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world.

In spite of the warning he received, Nebuchadnezzar went on in his own strength, till God took from him the talent of wisdom, that he might be led to see and acknowledge that the God of Israel was able to create and to destroy. The kings who succeeded him failed to profit by his experience, and the kingdom of Babylon passed away because, in their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement. So today, when men forget God and refuse to obey his law, they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression.

The Medo-Persian kingdom was visited by the wrath of God because in it his law was trampled underfoot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom; and the kingdoms that followed were even more base and corrupt. They deteriorated

because they cast off God. Forgetting him, they sank lower and lower in the scale. The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility, and of the power of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God.

While representing the kingdoms of this earth, the image that was revealed to Nebuchadnezzar also fitly represented deterioration of religion. We grow weak morally and spiritually, just in proportion as we forget God. Those who claim to be Protestants are not today what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity and piety, meekness and lowliness, found in obedience to God. Sin is ruining nations today just as it has done in time past. Even leaders in the religious world have not a good conscience toward God.

Men need an intelligent knowledge of God's law. There is no true standard of righteousness apart from this law. By obedience to it the intellect is cultivated, the conscience enlightened and made sensitive. Righteousness exalts a nation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. This book is God's great director. It is a lamp to our feet, a light to our path. It flashes its light ahead, that we may see the path by which we are traveling; and its rays are thrown back on past history, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, God's children see light and beauty.

God speaks in his word, and fulfills this word in the world. We need now to seek to understand the movements of God's providence. Said Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." God's people are not left to depend on man's wisdom. With prophetic guideposts God has marked out the way he wishes them to take. These great waymarks show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His word will abide the same forever. Those who love and obey the law of Jehovah will meet with trial and temptation; but these are only what Jesus met, and he declares: "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." If we hope and pray, and by faith trust his word, we shall be able to say, with Paul, "I am persuaded, that neither death nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Have we given ourselves up to do God's will? Are we transformed by the grace of Christ? Some claim to be in Christ, while their special work is to make void the law of Jehovah. Shall we take their word for it? Shall we accept their assertions? How shall we distinguish God's true servants from the false prophets who Christ said should arise to deceive many?--There is only one test of character,--the law of Jehovah.

The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." When men say that the law of God is abrogated by the testimony of the Fathers, they are teaching for doctrine the commandments of men. Their word is not founded upon the teaching of the apostles and prophets. Jesus Christ is not the chief cornerstone of their structure. John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who permit themselves to be deceived will, with the deceiver, feel the wrath of the Lamb.

With God's word before us, with the lesson of instruction we may there learn, there is no need for us to be deceived. We are living in a momentous period of this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt the spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God.

In the record of the vision given to John we read, "The dragon was wroth with the

woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought its sure result.

The great conflict now being waged is not merely a strife of man against man. On one side stands the Prince of Life, acting as man's substitute and surety; on the other, the prince of darkness, with the fallen angels under his command. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence to God's law has been subverted. The religious leaders are teaching for doctrine the commandments of men. As it was in the days of Noah, so it is in this age of the world. But shall the prevalence of disloyalty and transgression cause those who have revered the law of God to have less respect for it, to unite with the powers of earth to make it void?--The truly loyal will not be carried away by the current of evil. They will not throw scorn and contempt on that which God has set apart as holy. The test comes to every one. There are only two sides. On which side are you?

February 6, 1900

Disease and Its Causes

Women should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as do men. The length of the fashionable dress is objectionable for several reasons:

1. It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalks and streets.

2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly.

3. In its bedrabbled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh and of scrofulous swellings, and endangers health and life.

4. The unnecessary length is an additional weight upon the hips and bowels.

5. It hinders the walking, and is also often in other people's way.

There is still another style of dress that will be adopted by a class of so-called dress reformers. They will imitate the opposite sex as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, but they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes.

In this style of dress God's order has been reversed, and his special direction disregarded. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deuteronomy 22:5. This style of dress God would not have his people adopt. It is

not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females. The extreme positions taken by some dress reformers upon this subject cripple their influence.

God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. The apostle Paul would utter a rebuke, were he alive, should he behold females professing godliness with this style of dress. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array.

God's loyal people are the light of the world and the salt of the earth; and they should ever remember that their influence is of value. Were they to exchange the extreme long, for the extreme short, dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of women in reference to health, without making so great a change as to disgust the beholder.

The female form should not be compressed in the least with corsets and whalebones. The dress should be perfectly easy, that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their housework, and especially for those women who are obliged to perform more or less outdoor labor. With this style of dress, one light skirt, or at most two, is all that is necessary, and that should be buttoned to a waist, or suspended with straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause that produced them, and continue to violate the laws of their being by girding the waist and wearing heavy skirts, until they are made life-long invalids.

Many will immediately exclaim, "Why, such a style of dress will be old-fashioned!" What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations, it would be very desirable. I do not speak unadvisedly when I say that the way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, women should clothe their limbs as thoroughly as do men. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled nor hindered in its natural passage through the system.

February 13, 1900

"By What Authority Doest Thou These Things?"

"And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."

Christ drove the dishonest traffickers from the temple courts with heaven's authority flashing from his face. His voice spoke to the conscience and soul with the power of God. "Take these things hence," he said; "it is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

As priests and rulers looked upon the face of Christ, terror took possession of them; for divinity was flashing through humanity. This was evidence that they had not looked for. They understood the meaning of his words, and, amazed and terrified, they fled from the humble, travel-stained Nazarene, as if he had been surrounded by an avenging army of heavenly beings. But as they hurried away from the sacred precincts, they found that they had received no bodily harm, and their terror-stricken souls began to recover. They said, We will return to the temple, and demand by what authority he is doing this work. But when they saw the work that Jesus had been doing since their expulsion, they did not confront him with the assurance that they thought they would. They found the Saviour healing the sick and the dying. "The blind and the lame came to him in the temple; and he healed them." On their ears fell the sound of rejoicing and the song of praise. In the very temple itself, children who had been restored to health were waving palm branches, and singing hosannas to the Son of David. Baby voices were lisping the praises of the mighty Healer. The people were rejoicing; for those among them who had been sick and dying were now restored to perfect health. But the lowing of the cattle and the bleating of the sheep were as music in the ears of the priests when compared with these sounds of rejoicing. Cattle sales meant money to them. But the gladness and joy of the people who had been restored gave them no satisfaction.

"Hearest thou what these say?" they asked Christ; and he answered, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

The scene at the temple was indelibly impressed upon the minds of the people who had come to attend the feast. What greater evidence than this could Christ give? If this could find no entrance into the hearts of these resisters of light; if such a scene as this did not bring conviction; if this light was not sufficient to drive away their prejudice and jealousy, what evidence could Christ give to pierce their rock-bound hearts?-- Nothing that he could say or do would move their stubborn wills.

The night before his work of cleansing the temple courts and healing the sick, Christ had spent in prayer in the mount of Olives. "In the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." The next morning, on his way again to Jerusalem, he passed the withered fig tree. "And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

The fig tree was covered with promising, pretentious leaves, but was entirely destitute of fruit. It represented impenitent Israel, who had failed to do the work of God's appointment. And not only does this lesson apply to the Jews, but in its terrible significance it reaches to every age, warning each soul of the sure result of profession without practice. Let professing Christians inquire into the meaning of the curse pronounced upon the fig tree. The tree was full of promise, but investigation revealed its barrenness. It bore no fruit; and because of this defect, words were spoken that caused it almost immediately to wither away.

A fig tree is created to bear fruit; and if it does not do this, it is not fit for a place in the orchard. It is treated as a cumberer of the ground. So the Lord created men and women to bear fruit to his glory and for the good of their fellow creatures, and he has provided them with every facility necessary to enable them to do this. By creation and by redemption we are God's. Christ came as our substitute and surety, that we might bear fruit for him. A probation has been granted us that we might not be like the fig tree, full of flourishing leaves, making great pretensions of success, yet destitute of good works.

After this Christ again entered the temple; and as he was teaching, the chief priests and elders of the people came to him with the question, "By what authority doest thou these things? and who gave thee this authority?" They had been given unmistakable evidence of Christ's power. Amazed and terrified, they had fled from his presence, returning to find him healing the sick and the suffering, who were rejoicing, not only in the courts, but in the temple itself. And yet after passing through this wonderful experience, the Jewish rulers could ask Christ, "By what authority doest thou these things?"

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?"

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things."

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority, which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death. Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evades the issue they hope to bring about, but turns the condemnation upon them. In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ.

John had preached the coming of the Messiah. In trumpet tones the words of the

forerunner of Christ had rung in their ears: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

John came bearing witness of the One whose divinity they were now questioning. Christ himself had gone to the Jordan, not to repent of sin, but to fulfill every specification required of the sinner. The Baptist saw the Saviour walking at a distance, and his face lighted up. "Behold the Lamb of God," he cried, "which taketh away the sin of the world." There Christ stood revealed before the people. The glory of God descended upon him in the form of a dove like burnished gold, and the voice of the infinite One declared, "This is my beloved Son, in whom I am well pleased."

Christ reminded the priests and Pharisees of this recognition by God of John's message and work. If you believe John to be a prophet, he said, why do you not believe my testimony? He told you plainly who I am. You have refused to do the work God appointed you in revealing Christ to an apostate world. You refuse to believe in the Son of God. You now ask me for my authority for cleansing the temple courts, which you have defiled. You profess to be anxious to know God's will, but you reject the evidence given in such abundance.

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,--a God who would have done more for them than a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement. Let those who hear the message God sends today beware lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that will create question in regard to the work of his servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this would never change the inward determination to resist light.

February 20, 1900

The Parable of the Two Sons

"A certain man had two sons," Christ said; "and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

By these two sons Christ represented the obedient and the disobedient. The son who refused to obey the command, saying, "I will not," represented those who were living in open transgression, who made no profession of piety, and who openly refused to come under the yoke of service to God. But many of these afterward repented and went. When the gospel came to them in the message of John the Baptist, "Repent ye: for the kingdom of heaven is at hand," they repented and confessed their sins.

In the son who said, "I go, sir," and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mt. Sinai, God spoke with a voice of divine authority, and all the people pledged themselves to obey. They said, I go, sir; but they went not. Christ had given the Jewish leaders of his day abundant evidence of his authority and divine power; but although they were convinced, they would not receive the evidence. He had shown them that they continued to disbelieve, because they had not the spirit that leads to obedience. He had declared, Ye make void the law of God by your traditions. In vain do ye worship me, teaching for doctrine the commandments of men.

In the company before Christ there were scribes and Pharisees, priests and rulers, and Christ addressed the question to them, "Whether of them twain did the will of his father?" Forgetting themselves, the Pharisees answered, "The first." This answer was correct, but they gave it without realizing that they were pronouncing sentence against themselves. Then there fell from Christ's lips the denunciation, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that

ye might believe him."

John came teaching the truth, and by his teaching, sinners were convicted and converted. These would go into the kingdom of heaven before the ones who, in self-righteousness, resisted the warning that abandoned sinners received. The publicans and harlots were ignorant, but these learned men, though they knew the way of truth, refused to walk in the path that leads to the paradise of God. The truth, which should have been to them a savor of life unto life, became a savor of death unto death. Open sinners who loathed themselves could receive baptism at the hand of John; but these men were hypocrites. Their own hearts were the obstacle to their receiving the truth. They resisted the conviction of the Spirit of God; they refused obedience to the commandments of God.

Christ did not say to them, "You can not enter the kingdom of heaven;" but he showed them that the obstacles that prevented them from entering were of their own creating. The door was still open to these Jewish leaders. The invitation was still held out to them. Christ longed to see them convicted and converted.

The priests and elders of Israel spent their life in outward ceremonies, and they regarded these services as too sacred to be united with secular business. Therefore their life was supposed to be wholly religious. But they performed their ceremonies to be seen by men, that they might be thought pious and devoted by the world. While professing to obey, they refused to render to God the obedience he required. They were not doers of the word that they professed to teach to others.

In vision the Lord revealed to his servant Isaiah the true condition of Israel: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

This chapter faithfully presents the spiritual condition of the once favored people of God. The Lord had called Judah to universal dominion. To the seed of David he had given the scepter. But now he presents them as a people whom he will utterly destroy for their iniquities:

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

The work of John the Baptist was foretold by the angel who visited Zacharias in the temple. "Fear not, Zacharias," he said; "for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Christ declared John to be one of the greatest of the prophets, and he showed his hearers that they had had sufficient evidence that John was a messenger from God. The words of the preacher in the wilderness were with power. He bore his message unflinchingly, rebuking the sins of the priests and Pharisees, and enjoining upon them the works of the kingdom of heaven. He pointed out to them their sinful disregard of their Father's authority, in refusing to do the work incumbent upon them. He made no compromise with sin, and many were turned from their unrighteousness.

But the Pharisees and rulers believed not. When John saw the Pharisees and Sadducees coming to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Had the conversion of the Jews been genuine, they would have received this testimony of John, and accepted Jesus as the Messiah, the One to whom all their sacrificial offerings pointed, and who was the foundation of all their economy. But the Pharisees and the Sadducees did not produce the fruits of repentance and sanctification and righteousness. They were of the class who said, "I go, sir," but went not.

Christ said to the unbelieving ones, "John came to you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." This unbelief is not an impulse. You criticised John because of his strict, abstemious life and self-sacrificing habits. You find fault with me because I sit at the table with publicans and sinners. The Lord set his seal to the mission of John when publicans and sinners believed him. But you cherished unbelief. You did not repent. "I am not come to call the righteous, but sinners to repentance." You claim to be righteous. Why do you then object to my calling publicans and sinners to partake of the waters of life? The very ones whom you despise are receiving the message, and pressing into the kingdom of heaven before you.

Christ explained why it was that the son who at first refused to comply with the request, afterward repented. The Spirit of God was working in the dishonest hearts, and, under the sharp, clear-cut testimony of John, many sinners were brought to repentance. Publicans and harlots heard and accepted the invitation. When Christ appeared in the garb of humanity, these souls, who were not under the jurisdiction of priests and rulers, heard his word and were converted, and believed and acknowledged him.

This work was foretold by the prophet Isaiah: "Behold," God declared, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.... Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

February 27, 1900

The Parable of the Two Sons

The history of Israel as presented in this parable should be studied by all who would practice the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of the church to work in his vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to promise but to do. Honesty and integrity must bind us up with God to fulfill his word to the letter.

Christ did not condemn the first son for refusing to obey his father's command. At the same time he did not commend him. The class who act the part of the son who said, I will not, deserve no credit for holding the position they do. This openness is not to be commended as a virtue. Sanctified by truth and holiness, this element will make a man a bold witness for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any less a sinner. When the appeals of the Spirit of God come to the heart, our only safety lies in responding to them without delay. When the call comes, "Son, go work today in my vineyard," do not refuse the invitation. Cease working on the enemy's side, and take your position under the blood-stained banner of the Prince of life. He is the way, the truth, and the life. While it is called today, "if ye will hear his voice, harden not your hearts." It may be that you will never hear the invitation again. A mere answer in the affirmative is not enough. We are to repent and forsake every sin, and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord, or will he continue in sin?

By pledging his own life, Christ has made himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin. I gave my life for the sins of the world.

If the transgressor of God's law will see in Christ his atoning sacrifice, if he will

believe in him who can cleanse from all unrighteousness, Christ will not have died for him in vain. By giving himself a sacrifice for sin, Christ has given opportunity to every sinner to repent and be converted, and become a laborer together with God.

Self-righteousness is not true righteousness, and those who cling to it, and refuse to give it up, will be left to take the consequences of holding to a deception. Those who claim to keep the commandments of God, but are unsympathetic and cold, self-important and self-centered, have not the love of God in their hearts to flow forth to others. They say, "I go, sir," but they do not go. The open sinner has far better prospects of gaining eternal life than have these pretentious ones. He who sees himself as a sinner, with no cloak for his sin, who sees that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and finds healing in Christ, who has promised, "Him that cometh to me I will in no wise cast out." God puts upon the repenting one the robe of Christ's righteousness, and the angels of heaven rejoice over the one soul saved.

No man can accept the gospel of Christ while he refuses the admonitions of the word of God, and follows a way of his own choosing. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. That walk to go down into Egypt, and that have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Will there be among the people of God in these last days those who pursue a course of action similar to that of rebellious Israel? Will those who have had privileges and opportunities, and before whom the Lord has worked in a marked manner, oppose righteousness? Shall there be among us those described by the prophet as "rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us"?

The Lord calls upon his people in 1900 to be converted. Great light has come to them, but the principles of the word of God have not been carried into the practical life. If pride and selfishness and covetousness are not eradicated from the heart, they will poison every lifespring of the soul, and true liberality and Christian courtesy can not be exercised. The attributes of the unrenewed heart are cherished. The Lord can not purify

the soul until the entire being is surrendered to the working of the Holy Spirit.

Only those who eat the flesh and drink the blood of the Son of God, can understand the Word to the saving of their souls. "The flesh profiteth nothing," Christ said; "the words that I speak unto you, they are spirit, and they are life." No man can read the word of God, believing it to be inspired of God, without himself catching the inspiration of the Spirit that inspired the Word. A glory will flash before his eyes. He will learn the mysteries of heaven. Perfect obedience to the Word will bring a sweetness, an assurance and confidence in God, that can not be described.

It is right for us to love the Scriptures. We have for a teacher One who will mold and fashion our hearts and minds to understand the Word in its true light. If we will practice the truth, at whatever self-denial and self-sacrifice, we shall follow on to know the Lord, and we shall know that his goings forth are prepared as the morning. The Bible may be read in such a way as to glorify God. Not one word that has proceeded from the mouth of God will become void until prophecy becomes history, as in the case of the sacrificial offerings that prefigured Christ. Type met antitype in the death of the Son of God. In the cross of Calvary we may read the binding claims of the law of God. God could not change one iota of his law to meet man in his fallen condition; but he "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 venture to disregard the claims of the law of God may read their condemnation in the cross of Calvary. The law of the Lord is perfect, converting the soul. That which distinguishes God's people from every other people is their obedience to the commandments.

Christ had educated the Israelites while he was their invisible leader in the wilderness. For forty years he had addressed them as his sons, and had commanded them to teach every requirement of the law, both by precept and by example. He taught them that their prosperity and their very life depended on their obedience to all he had given in statutes and judgments. They were to be righteous in all their transactions one with another. It would make every difference with them whether they were obedient or disobedient; for God could not sustain them in transgression.

The children of Israel made a solemn vow to God that they would be obedient; but they disregarded the Lord's requirements. Some remained loyal to God, but the majority disregarded the Word. They set the law of God at defiance, and taught for

doctrines the commandments of men. Because of their transgression, the Lord was about to divorce himself from the disobedient nation. He had spoken to them through the prophets, and through Christ, the great teacher, the light of the world. If they desired to do right, the way was plainly revealed to them.

They had before them the example of Nadab and Abihu. The disobedience of these men cost them their lives. Through the use of wine their senses became confused, and they used the common fire instead of the sacred. They were slain before the Lord. Moses looked with agony of soul upon their punishment. He said to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."

God forbade any manifestation of grief for Nadab and Abihu, even on the part of their nearest relatives, "lest ye die," he said, "and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled."

There is a lesson to learn from this by all who have anything to do with God's work. They are required to observe habits of strict temperance, to keep soul, body, and spirit under the protecting shield of God. Never tempt the Spirit of God. This has often led to the sin against the Holy Ghost, which has no forgiveness in this life nor in the life to come. Bear in mind that we shall reap that which we sow, whether it be good, or whether it be evil. Those who sow to the flesh will of the flesh reap corruption.

In our day we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. In every congregation there is a mixed multitude. Those who claim to be righteous, while they do not those things that God has commanded, are like the self-righteous Pharisees. They say, and do not. And, like the Pharisees, they stand aloof from their fellow men. Christ gives us the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself 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." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

March 6, 1900

The Apostle Paul and Manual Labor

Useful manual labor is a part of the gospel. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should learn a trade. Thus they would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their money foolishly. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to train their sons and daughters to some useful employment, so that should adverse circumstances come, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must be trained to some craft. This was deemed an indispensable part of their education.

Paul, the great apostle to the Gentiles, learned the trade of tent-making. There were higher and lower branches of tent-making. Paul learned the higher branches, and he could also work at the common branches when circumstances required. Tent-making did not bring returns so quickly as some other occupations, and at times it was only by the strictest economy that Paul could supply his necessities.

Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and statesman. He was a member of the Sanhedrin, and had been very zealous for the suppression of Christianity. He had acted a part in the stoning of Stephen, and we read further of him, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." But he was stopped in his career of persecution. As he was on his way to Damascus to arrest any Christians he might find, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus."

Saul converted was called Paul. He united with the disciples, and was among the chief of the apostles.

After the ascension of Christ, the apostles went everywhere preaching the Word. They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews, who refused to receive the truth, could but acknowledge that a powerful influence attended Christ's followers, because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it.

The envy and rage of the Jews against the Christians knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would stir up strife. This caused the Christians to be banished from Rome. Among those banished, were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents. When Paul came to Corinth, he solicited work from Aquila.

The apostles counseled and prayed together, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls who were perishing for lack of knowledge. Paul would work at tent-making, and teach his fellow laborers to work with their hands, so that in any emergency they could support themselves. Some of his ministering brethren presented such a course as inconsistent, saying that by so doing they would lose their influence as ministers of the gospel. The tenth chapter of Second Corinthians records the difficulties Paul had to contend with, and his vindication of his course. God had placed special honor upon Paul. He had given him his credentials, and had laid upon him weighty responsibility. And the apostle writes, "I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you,"--because he humbled himself to do mechanical work,--"but being absent am bold toward you.... Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not

for your destruction, I should not be ashamed."

Why did Paul, an apostle of the highest rank, thus connect mechanical labor with the preaching of the gospel? Was not the laborer worthy of his hire? Why did he spend in making tents the time that to all appearance might have been put to better account? Why waste time and strength in tent-making? But Paul did not regard the time he spent in making tents as lost. As he worked with Aquila, he kept in touch with the Great Teacher. He gave to his fellow laborer needed instruction in spiritual things, and he also educated the believers in unity. While he worked at his trade, he gave an example of diligence and thoroughness. He was diligent in business, "fervent in spirit, serving the Lord." He and Aquila and Priscilla had more than one prayer and praise meeting with those associated with them in tent-making. This was a testimony to the value of the truth they were presenting.

Paul was an educator. He preached the gospel with his voice, and in his intelligent labor he preached it with his hands. He educated others in the same way in which he had been educated by one who was regarded as the wisest of human teachers. As Paul worked quickly and skillfully with his hands, he related to his fellow workers the specifications Christ had given Moses in regard to the building of the tabernacle. He showed them that the skill and wisdom and genius brought into that work were given by God to be used to his glory. He taught them that supreme honor is to be given to God.

By laboring with his hands, Paul was preaching the Word. And he set an example that spoke against the sentiment, then gaining influence, that the work of preaching the gospel excused the minister from mechanical and physical labor. Paul knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands they would become sturdy; their muscles and sinews would become strengthened. Paul recognized physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labor to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the gospel.

The apostle states plainly that if a man will not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercise of all the powers of the being is required to keep the living machinery in the best condition. He

who would have every part of the system unclogged by feebleness and disease must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human machinery is to bear its burden.

After leaving Philippi, Paul went to Thessalonica, on the seacoast. The history of his work there is recorded in the first and second chapters of Second [First] Thessalonians. He labored in the gospel, working with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you."

The Greeks on the seacoast were sharp traders. They had long educated themselves to shrewd practice in deal, and had come to believe that gain was godliness, and that an ability to make money, whether by fair means or foul, was reason why they should be honored. Paul was acquainted with their practices, and he would not give them an opportunity for saying that he and his fellow laborers preached in order to be supported by the gospel. Although it was perfectly right for him to be supported in this way, for the laborer is worthy of his hire, yet he saw that if he was, the influence upon his fellow laborers and those to whom he preached the gospel would not be the best. Paul feared that if he lived by preaching the gospel, he might be suspected of selfish motives in doing the work. He would not give any excuse to depreciate the work of the gospel by imputing selfish motives to those who preached the Word. He would not give any an opportunity to hurt the influence of God's servants.

March 13, 1900

The Apostle Paul and Manual Labor

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here the apostle remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here he toiled at his craft also. He writes to the Corinthians: "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

Lifting up his toil-worn hands, Paul makes his appeal to the elders of Ephesus: "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Those hands speak to us with remarkable impressiveness. Paul is not speaking mysteries. He is appealing to their knowledge of his manner of life. The great apostle was not ashamed nor afraid of work, and he did not treat this subject as in any way lowering to his work in the ministry.

The opinion of men has, in many minds, changed the order of God, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. The Lord's purposes are not the thoughts and purposes of men. In the beginning God created man a gentleman, which means a man who can do work cheerfully. Men have worked hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons as they themselves were trained, to hard, useful labor. Their sons spend the money earned, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good.

The public opinion is that manual labor is degrading. But men may play as hard as they like at cricket, or baseball, or in pugilistic games, without being degraded! Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While they are becoming experts in games that are not of the least value to themselves or others, Satan is playing the game of life for their souls, taking from them the precious talents God has given them, and placing in their stead his own evil attributes, which not only destroy them, but through their influence destroy those who have any connection with them.

Satan's work is to lead men to ignore God, to so engross and absorb the mind that God will not be in their thoughts. The education they have received has been of a character to confuse the mind, and eclipse the true light. Satan does not wish the people to have a knowledge of God; and if he can set in operation games and theatrical performances that will so confuse the senses of the young that human beings will perish in darkness while light shines all about them, he is well pleased.

The word of God lies at the foundation of all true education. Jesus Christ, who offered up his life that he might give to the human family a correct knowledge of God, gave to the church in the wilderness the education that would be for their highest good in this life, and would qualify them for the kingdom of God. He taught them that to love God and keep his commandments is the whole duty of man.

The name of the Lord is to be glorified in the virtuous, honest, godly character of those who believe. If men walk humbly and prayerfully with God, co-operating with him in the work of salvation, righteousness will be the fruit they will bear. The apostle in his day regarded idleness as a sin, and those who indulge this evil today disgrace their profession, and bring reproach upon the gospel of Christ. Through their influence many are turned away from righteousness and truth. We are warned not to associate with those who by their course of action lay a stumbling-block in the way of others. "If any man obey not our word by this epistle," the apostle Paul says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonitions of the Lord's servants, he will bring ruin upon himself, and must bear his own sin.

The custom of supporting men and women in idleness by private gifts or church money encourages them in wrong habits. This course should be conscientiously avoided. Every man, woman, and child should be educated to practical, useful work. All should learn some trade. It may be tent-making, it may be some other business, but all should be trained to use their powers to some purpose. And God is ready to increase the capabilities of all who will educate themselves to industrious habits. We are to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in this respect.

As a child and youth, Jesus worked with his father Joseph, and learned the carpenter's, or builder's, trade. His trade was significant. He was the character builder, and as such all his labors were perfect. At the age of twelve, on his return from his first visit to Jerusalem, his parents lost him, and, returning to Jerusalem, they sought him, sorrowing. They found him in the temple, sitting among the doctors, hearing them, and asking them questions. He was imparting light to their darkened minds, and all who heard him were astonished at his understanding and answers. When his parents saw him, and heard his questions and answers to the dignitaries of the temple, they were amazed, and scarcely knew what to say. His mother said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." "How is it that ye sought me?" he answered; "wist ye not that I must be about my Father's business?" As he said these words, he raised his hand to heaven. Divinity flashed through humanity. His countenance was lighted up like the face of an angel. His parents did not understand his words. They were a mystery which they could not fathom, but a solemn awe fell upon them. "And he went down with them, and came to Nazareth, and was subject unto them: and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

The gospel of Christ is an educator. It teaches us not to pamper and indulge self, and waste the money that should be used to extend the triumphs of the cross of Christ. There never lived a more energetic, self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had heard from his lips the story of the cross of Christ. But although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message.

The apostle would give an example to his brethren, thus dignifying and honoring industry. When ministers feel that they are suffering hardships and privations in the cause of Christ, let them in imagination visit the workshop of the apostle Paul. While this chosen man of God is fashioning the canvas, he is earning bread that he has justly earned by his labors as an apostle of Jesus Christ. At the call of duty this great apostle would lay aside his business to meet the most violent opponents, and stop their proud boasting, and then he would resume his humble employment.

God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift, nor the battle to the strong, yet he that deals with a slack hand will become poor. Those who are diligent in business may not always be prospered; but drowsiness and indolence are sure to grieve the Spirit of God, and destroy true godliness. A stagnant pool becomes offensive, but a pure, flowing brook spreads health and gladness over the land. A man of persevering energy is a blessing anywhere.

March 20, 1900

Young Workers to Be Taught by Those of Experience

"This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is in this prayer a greatness that no human language can express. Thousands upon thousands long for a knowledge of God. Some have a partial knowledge of him, but not the fullness of knowledge. Others, filled with unrest, long for something that they have not.

Christ longed to help and save the perishing, and he expressed his longing in the words, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

The labor for which Christ saw there was so much need was harvesting. Harvesters are few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth, on which is inscribed the commandments of God and the faith of Jesus, has been uplifted.

"The harvest truly is great, but the laborers are few." When Christ made this statement, there were scribes and Pharisees, priests and rulers, in every city and town in the land. But the Saviour saw that these teachers were wholly unfitted to minister to the spiritual needs of the people. "Ye know not the Scriptures, neither the power of God," he said to them. Ye teach for doctrine the commandments of men.

To every one God has committed a work. Each one is invited to take Christ's yoke and learn of him. Intensity is needed in the work of seeking to save those who are perishing out of Christ. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his laborers are without number. The Lord has a great work to be done. He has decisive battles to be fought, and he calls upon young men and young women to fight for him, to consecrate themselves to his work. "I

have written unto you, young men," John says, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.... Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

And the apostle Paul wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

God calls upon his aged servants to act as counselors, to teach the young men what to do in cases of emergency. Aged workers are to bear, as did John, a living testimony of real experience. And when these faithful workers are laid away to rest, with the words, "Blessed are the dead which die in the Lord," there should be found in our schools men and women who can take the standard and raise it in new places.

While the aged standard bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women, and educate them as Elijah educated Elisha.

David offered to God a tribute of gratitude for the divine teaching and guidance he had received. "O God, thou hast taught me from my youth," he declared. Those who in the history of the message have borne the burden and heat of the day, are to remember that the same Lord who taught them from their youth, inviting them, "Take my yoke upon you, and learn of me," and giving them the light of truth, is just as willing

to teach young men and women today as he was to teach them.

It is wisdom for those who have borne heavy loads to come apart and rest awhile. These faithful workers should be relieved of every taxing burden. The work they can do as educators should be appreciated. The Lord himself will co-operate with them in their efforts to teach others. They should leave the wrestling to those who are younger; the future work must be done by strong young men. The work is under the control of the Author and Finisher of our faith. He can and will give fitness to men of opportunity. He will raise up those who can fight his battles. He never leaves his work to chance. This work is a great and solemn one, and it is to go forward.

It is not God's will that the fathers in his cause should use up their remaining vitality in bearing heavy loads. Let the young men shoulder every responsibility they can, and fight manfully the good fight of faith. The Lord knows better whom to select to do his work than do the wisest men, however interested they may be. It is God who implants his Spirit in the hearts of young men, leading them to fight for him against great odds. Thus he inspired Paul of Tarsus, who fought with all his intrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants will have today to meet the same difficulties that Paul met. This experience some have had who are now raising the banner of truth. It is such men who can stand in defense of the truth. If they continue to be learners, God can use them to vindicate his law.

Let not the aged workers think that they must carry all the responsibilities, all the loads. New fields of labor are constantly opening before us. Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ day by day, who seek the Lord as Daniel did. Three times a day Daniel offered his petitions to God. He knew that One mighty in counsel was the source of wisdom and power. The truth as it is in Jesus--the sword of the Spirit, which cuts both ways--was his weapon of warfare. In word, in spirit, in principle, the men who have made God their trust are an example to the youth connected with them. These faithful servants of God are to link up with young men, drawing them with the cords of love because they are themselves drawn to them by the cords of Christ's love.

March 27, 1900

"He That Loveth Not His Brother Abideth in Death"

The Lord has a message for all who are in positions of holy trust. He desires them to do honor to him by cherishing tenderness and sanctified love, by showing confidence in their brethren. In the ministration of the gospel of Jesus Christ the Lord uses diverse gifts; and he has not given any man authority to hold in low esteem the various instrumentalities and gifts of the gospel. He has not given any man the privilege of looking upon the Lord's work through his appointed agencies as inferior, or the privilege of carrying things in his own way because he thinks that way superior. This is dangerous for himself and for all who are connected with him.

"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."

All these gifts are to be blended in the work of building a spiritual structure on the foundation of the apostles and prophets. Jesus Christ himself is the chief corner stone, "in whom all the building fitly framed together groweth unto an holy temple in the Lord." "Fitly framed together." Study these words, and seek to understand all they comprehend. "Fitly framed together," each acting his respective part. Thus we grow "unto an holy temple in the Lord." Have a care how you build. Take heed to the admonitions of the Lord. We are to work to one end, "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."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Whence comes our power to work? "We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." "God, who is rich in mercy, for his great

love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

These words need to be closely studied. To those in charge of his institutions God says, You must change in heart and character. You must show that you have yoked up with Christ, to learn of him his meekness and lowliness; that you have opened the heart to the Saviour's love, so that this love may flow forth in pure, rich currents of tenderness, courtesy, and kindly deeds. If the heart is not speedily unlocked, that Christ, the light and life of men, may take possession; if there is not a reformation in the soul, a determination to obey the injunctions Christ gave his disciples, you will lose the attributes he came to give.

There is need of far more childlike sympathy. Addressing his disciples as "little children," Christ said to them, "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 manifestation of love "shall all men know that ye are my disciples." This love God now demands his disciples to show for one another. He is greatly dishonored because his professed followers are drawing in selfish lines, closing their hearts to the softening, subduing influence of Christ's Spirit, as if to show love for one another were a species of weakness. Instead of exerting the pure, holy, uplifting influence that dwelt in Christ, many are manifesting Satan's attributes.

My brethren, how long will you be satisfied to imperil your souls by remaining unconverted, unsanctified, unholy? How long are you going to stay as you are? You may have some excellent qualifications; but if you padlock the door of the heart against Christlike love for your brethren, you do not possess the attributes that will give you an entrance into the kingdom of God.

To the church at Ephesus John wrote, by the inspiration of the Holy Spirit: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy

candlestick out of his place, except thou repent."

Why will brethren cherish selfishness and covetousness? Why will they allow the root of bitterness to spring up in their hearts? Would it not be well to take heed to the words of the True Witness, and find out what it is that makes the hearts of brethren as hard as steel toward one another? Shall we not ascertain for ourselves whether we are destitute of love for one another? The Lord is measuring the temple and the worshipers thereof. Will you not heed his warning? He declares, "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."

Read the whole of the third chapter of Revelation, and seek to understand the work to be done. Those whom Christ warns have some excellent qualifications; but these are neutralized by self-love, and self-deception, self-justification for gross neglect to help their brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions that show that the love of Christ is not an abiding principle in the soul. The Holy Spirit has come with convicting power to God's people; but though some stir has been made, the work of true conversion has not been perfected. Self has not yet been crucified; and until it is, hardness of heart, lack of love for one another, will be seen. You will hold to your own opinion, you will not bend from your self-exaltation to study the necessities that you should relieve. Men's hearts become like flint when they seek to grasp all for themselves, refusing to relieve the necessities of those who are doing a severe and trying work.

God calls upon you to put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus. He 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; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame

of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Position does not make character. To all who are in positions of trust Christ says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is an application of the great lesson of love which Christ gave the lawyer who came to him with the question, "What shall I do to inherit eternal life?" This lawyer had heard the words that just previously to this Christ had spoken to his disciples. The Saviour had been giving those who kept on his track to criticise, cavil, or condemn, unmistakable evidence that he was the Sent of God. He had healed the sick, and worked other miracles; but still the people did not believe in him, and he denounced them for their resistance of light and knowledge.

The seventy disciples, whom Christ had sent "into every city and place, whither he himself would come," had returned with joy, saying, "Lord, even the devils are subject unto us through thy name." Christ answered them with the words, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

The lawyer had been deeply convicted by these words; and he came to Christ with the question, "What shall I do to inherit eternal life?" Christ answered, "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." "Thou hast answered right," Christ said; "this do, and thou shalt live."

Willing to justify himself, the lawyer asked, "And who is my neighbor?" In answer Christ told him of a man who had been robbed, and then left by the roadside, wounded and 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." Those who should have helped him did not. They looked upon their suffering fellow creature, and then passed by on the other side. Thus it is today. How many of those whose hearts should be tender and compassionate refuse to admit Christ into their hearts, and therefore fail to speak kindly and tenderly to those who are in trouble. Their brother may be very much in need of encouragement, but they have none to give. They have lost the dear Saviour, if they ever had him. They are strangers to his tenderness and love. A stern, cold, forbidding, steel-like spirit controls them; and works of mercy and love are barred out. All such should remember that they do not belong to Christ's family. He does not acknowledge them as his brethren. Selfishness, self-love, is the controlling element in their lives. They do not represent the Saviour. The image of God is not stamped on the soul.

The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within; when the sunshine of heaven fills the heart, and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness.

Hear the testimony of the apostle John: "These things write we unto you, that your joy may be full. 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."

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.... We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother

abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Take the question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every family, in every institution, in every church. "Let us not love in word, neither in tongue; but in deed and in truth." "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.... Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.... 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." "If we love one another, God dwelleth in us, and his love is perfected in us."

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,--a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing.

Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care.

The law of Christ's kingdom is in every respect to be carried out in this world.

The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work. False philosophy alone is proud, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power nor disposition to uplift the degraded. But Christ binds men to himself, to God, and to one another. True, sanctified philosophy makes all human elements one in Christ. It builds no walls of separation between man and his fellow men. Pure and undefiled religion makes the children of God one family, united with Christ in God. Connected as branches of the parent vine, they bear fruit to God's glory.

April 3, 1900

The Death of Sister S. M. I. Henry

We have been made very sad by tidings of the death of our much-beloved Sister S. M. I. Henry. It was our hope that our sister might be able till His coming to continue the work which the Lord had raised her up and miraculously restored her to do in his cause.

Sister Henry's whole soul was enlisted in the work of reform, and her influence was a savor of life unto life. Her personal labors we shall greatly miss. She has borne her testimony unfalteringly, yet judiciously. When convicted of the truth, her soul was glad, and without seeking to make excuse she came thankfully to the gospel feast. She rejoiced in the privilege of receiving precious truth, which makes the soul wise unto salvation, and in gratitude to God for his rich favors she felt herself under obligation to impart to others. As she had freely received, she freely gave. Faithfully did she testify to the truth. And she did this, not merely as a duty, as the work appointed her, but as a great privilege. It was her joy to make His ways known upon the earth, and his saving health among all whom her influence could reach. She was a true missionary, a gospel worker, and in heaven's record her name is written as a laborer together with God. How many souls will be saved through her precious service in drawing with Christ we can not know. The seed she has sown will continue to reproduce itself, and will show a glorious yield in the day of harvest.

Our beloved sister is among those included in the vision of John, those of whom he bears testimony, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We are permitted still to labor in sowing the seed. In the field of the world both good and evil seed are still being sown, and good and evil shall strive against each other until the great harvest. How full of meaning are those words of Inspiration, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." So also these other words, "God, who commanded the light to shine out of darkness, hath shined

in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Day by day we see the opposing workers. In the same field, at the same time, is the work of sowing done, one sowing the seed of evil, the other of good. Those who reject the word of truth are scattering seeds of error. They are working to confuse and darken the understanding, and fasten souls in the snare of Satan. Others, receiving the seed from the great Sower, are revealing Jesus Christ, and are preparing the way for our Lord's second coming.

Let us who have still the privilege of sowing be diligent and faithful. Let us at all times be found co-operating with Christ in sowing the good seed for the saving of many souls unto life eternal.

May we individually be found among that number whom John beheld, and of whom he exclaimed, with joyous triumph, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

April 10, 1900

Pure and undefiled Religion

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Christ was a man of sorrows, and acquainted with grief. His human life was one long travail in behalf of the inheritance he was to purchase at such infinite cost. He was touched with the feeling of our infirmities. And in consideration of the value he places upon those who are the purchase of his blood, he adopts them as his children, making them the objects of his tender care; and in order that they may have their temporal and spiritual necessities supplied, he commits them to his church, saying, Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. This is to be our watchword; and if we carry it faithfully into our lives, we shall hear the benediction, "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord."

Speaking through his prophet of the work to be done by Christ in the world, God says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." And Christ himself declared: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

This is to be the work of every servant of Christ; and his professed followers would do well to ask themselves, Have I the mind of Christ? Have I, with humble heart, sought to help and bless the souls that are oppressed, those who are tempted and tried by poverty and affliction? or have I heard the voice of my fellow men asking for pity, for consideration, and for mercy, and spurned their earnest cry? Have I made it harder for

them to place their faith and confidence in a prayer-hearing God? Have I by harsh, un pitying words crushed the wounded spirit, and in hardness of heart quenched the last spark of hope in the soul? In the sight of God the richest treasure is a humble, contrite heart. The name of the Lord is magnified when the heart becomes tender, sensitive to another's woe, and pitiful of his suffering. When the Holy Spirit works upon our hearts and minds, we shall not shun duty and responsibility, and, like the priest and Levite, pass by on the other side, leaving the wounded, helpless soul to its misery. Angels of God stand ready to work with us as we minister to souls.

It is possible for a man to think himself a Christian, and yet have entirely incorrect ideas of Christianity. He may regard himself as a follower of Christ, and think he is doing an essential work, and yet do that work with such a spirit and in such a way as to stir up the worst passions of the human heart. There are many intelligent men who mean to be Christians, but who deceive themselves. Their religion is not after the order of Christ, but is a shadow of some other man's mind, and does great harm to the cause of truth when brought into connection with the work. If these persons would study the works of Christ, they would see that in their lives are revealed the attributes of Satan, rather than the beauty of the meek and lowly Jesus.

There are many who believe the truth, but their faith is not that faith which works by love and purifies the soul. At times they may speak the truth as it is in Jesus. They may be kind, and may deal with equity. They may have right ideas, and at times come to correct decisions in regard to the work. They may have ability to teach others, to educate the young, or to deal with the erring; but self is strong in them, and if in their work something arises which cuts across their plans, they place all the strength of their being on the enemy's side. They become unkind and unfeeling. They make unholy decisions, and act in a way to hurt souls nigh and afar off. They lie against the truth, while claiming to believe. Bitterness is cherished against the souls who are the purchase of the Son of God; and when, through misconception, their own spirit is brought into exercise, their unchristlike disposition manifests itself against those who are innocent. These men misrepresent Christ. By the heavenly universe as well as by men, it is seen that they have not renewed, sanctified hearts, but are coarse in disposition, unsympathetic, unkind, uncourteous, unchristlike.

God has represented this work in his word, saying, "Ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them

abroad." This has been the course pursued by many professing Christians. They have driven souls onto Satan's battle ground, to be tempted, to falter, and to fall. For a time the work may not show the result of such a course of action; for God works to preserve the honor of his cause. But when messages of warning and mercy are repeatedly rejected, these defects will become apparent; alienation will be aroused, distrust awakened. Those who have connected themselves with these men will find that they are losing personal piety and faith in Christ, that their characters are becoming molded after a wrong pattern. Temptations will be many and strong to be unmerciful, unsympathetic, untouched by the feeling of others' infirmities. Instead of learning in the school of Christ, they are being educated in wrong ways by teachers whose defects of character will close against them the gates of heaven.

When the judgment shall sit, and the books shall be opened, these men will be called to account for the blood of souls that is upon their garments. In that day God will ask them, "Who hath required this at your hand?"

No man is to be trusted with high responsibilities who does not take himself in hand daily, and through the grace given set his heart in order. Often those who do the greatest harm are those who accept positions of trust, but who have not inquired at every step, Is this the way of the Lord? The one who allows his heart to become hardened by Satan's temptations, who permits his natural disposition to gain the victory, fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit. The professed children of God who refuse the guidance of their Heavenly Father, and disregard God's message and messengers, will mourn too late the blessings they have lost. With anguish of soul they will call to mind the opportunities and privileges that were within their reach, but which they failed to improve, and which are lost to them forever.

Men are slow to learn the lesson that the spirit manifested by Jehu will never bind hearts together. It is not safe for us to bind up our interests with a Jehu religion; for this will result in bringing sadness of heart upon God's true workers. God has not given to any of his servants the work of punishing those who will not heed his warnings and reproofs. When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike.

Mark how tender and pitiful the Lord is in his dealings with his creatures. While we were yet sinners, Christ died for us, and he stands ready to receive every wanderer who will return. The ear of the Lord is open to the cry of every one who is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a good desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working in the human heart.

Our Heavenly Father appreciates his erring child, and encourages him to return. The Father's arm is placed about his repenting son; the Father's garments cover his rags; the ring is placed upon his finger as a token of his royalty. And yet how many there are, themselves needing salvation as much as he, who look upon the struggling soul not only with indifference, but with contempt. Like the Pharisee they say, "God, I thank thee, that I am not as other men are, ... or even as this publican." How hard and ungracious are the thoughts cherished toward the straying sheep! How can God look with pleasure upon men and women who, claiming to be co-workers with Christ, regard the prodigal with contempt; who, while the soul is making its first struggles against the flood of temptation, stand by, like the elder brother in the parable, stubborn, self-willed, complaining? Will he not judge for these things? If those in positions of trust had realized what God expects of them in rescuing the human race, many lambs that have been killed by neglect would now be safe in the fold of God. If one half the time and strength that is now devoted to sermonizing were spent in seeking to win back the straying ones, there would be rejoicing in the heavenly courts. These sermons lived would have a telling influence in winning souls to Christ.

We need to make great changes. We need to hold to pure principles in reverence for Christ and respect for the purchase of his blood. There must be a continual growth in those attributes that tend to perfection of character. When divine grace has opened our hearts, we shall impart to others of the grace we have received. And the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus.

April 17, 1900

"For a Perpetual Covenant"

A powerful foe, who puts on a very inviting appearance, is ever soliciting men and women for their companionship. He presents to them glowing advantages, which he tells them will be theirs if they will follow his advice. As the enemy tempted Eve, so he tempts human beings today, promising that in disobedience they will find liberty and freedom, which will make them as gods. Thus thousands upon thousands are drawn into the broad road that leads to destruction.

Satan has endeavored to change God's law by instituting a spurious sabbath, and he uses every device to induce men and women to unite with him in his apostasy; and under his leadership the Christian world has chosen another mark than that of God. I will copy a few lines from an article I have read, called "The Changed Signpost:" "Some years ago, when the world was more boisterous than it is at present [a questionable assertion], it was thought a good joke to turn round a signpost erected at a junction where two roads met. Of course the perplexity and misery which that often caused was great. Once a signpost was erected by God for those who journeyed through this world. The road to happiness was as clearly defined as was the road to the city of refuge under the Jewish dispensation. One finger of the signpost pointed out loving obedience to the Creator as the road to felicity; while the other indicated disobedience, or sin, as the path to misery. In an evil hour for our race, the great enemy turned the signpost round; so that ever since that time, multitudes have mistaken the true road to happiness."

The Lord has stated expressly that life and truth are to be found in the path of obedience. Obedience is the waymark all must follow. God has declared that the seventh day is the Sabbath of the Lord. He has exalted this day as a memorial of his work of creation, plainly stating that it is to be a sign between him and his people throughout their generations. Thrice is this repeated in the thirty-first chapter of Exodus, and the speaker is Jesus Christ. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you:

everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

In these words the Lord has clearly defined the road to the city of God; but the great apostate has changed the signpost, setting up a false one--a spurious sabbath. He says: "I will work at cross purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that can not be a sign between God and his people. I will lead the people who accept this day, to place upon it the sanctify that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive this spurious sabbath as genuine. Through the non-observance of the Sabbath God instituted, I will bring his law into contempt. The words, 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my dominion."

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge; and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe.

The enemy of all good has turned the signpost round, so that it points to the path of disobedience as the path of happiness. He has insulted Jehovah by refusing to obey a

"Thus saith the Lord." He has thought to change times and laws; but has he done this? The words in the thirty-first chapter of Exodus answer this question. With his own finger the Lord wrote the commandments on the tables of stone. "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." The Creator has plainly stated that after creating the world, he rested on the seventh day, sanctifying and blessing this day as a memorial of creation, and giving it to his people as a rest day. "that ye may know," he says, "that I am the Lord that doth sanctify you." Thus he desires to test their loyalty. Shall we set aside the divine command given in such positive language, and follow the path of the transgressor? Who will venture to change the signpost, so that it shall point the wrong way, vindicating the man of sin? It is a terrible thing to place a human institution where the Lord's great memorial should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has sanctified and blessed, declaring it to be his holy day, and put in its place a common working day; to try to compel men to respect and reverence this day.

The Lord's word is truth. It is so plain that we can not mistake its meaning. It is not evidence that people need; for this they have. But they do not desire to walk in the way of the Lord's commandments. The world is walking contrary to the divine will; but God has a people on this earth, and between him and them the Sabbath is a sign, whereby they know that he is the Lord that sanctifies them. Upon them his mark is placed. "They that shall be of thee shall build the old waste places: ... 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."

It is obedience to the word of the living God that brings men into close relationship with Christ. Today he is saying, as he said to the Jewish people, Oh that "thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace"! And soon will be heard the irrevocable sentence, "But now they are hid from thine eyes." He said, again, as he wept over the devoted city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often

would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It was not that the Jewish people could not receive Christ; they would not. Thus it will be with many in our day.

What does the Lord require of us?--The observance of his Sabbath, "as a perpetual covenant." God wishes every family to bear this sign. Thus we may show that we are loyal and true to his commandments. Look at our world, full of disrespect for God, in open rebellion against him who in a moment could destroy every soul that breathes the breath of life. What has made the world so full of violence?--A disregard of God's law. This was what filled the earth with rebellion and corruption in the days before the flood. See the regard shown today for the spurious sabbath. And those who make laws to guard this false rest day make laws also which legalize the liquor traffic, a curse that is brutalizing the beings made in the image of God, by taking away their reason. Knowing full well the sure result, man takes the wages of his fellow man, giving him in return poison that destroys his reason, and sends him from the saloon full of false ideas. He has sold his reason for liquor, and is led into all kinds of violence. Satan presents before his mind things that, though unreal, seem real to him. He is filled with a determination to kill the one who, he supposes, stands in his way. Terrible crime, and sometimes murder, is the result. Yet notwithstanding its fearful effects, the liquor curse is protected by law.

Why do not those who make laws abolish this debasing traffic?--Because they do not bear God's sign. They do not keep his commandments. Therefore they tolerate that which is making the world a second Sodom. As it was in the days of Noah, when the wickedness of men was so great that God swept from the face of the earth every living thing save that which found refuge in the ark, so also shall it be when the Son of man is revealed. Man's theories are exalted, honored, and placed where God and his law should be. But God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. When every case is decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of infinite Justice to receive sentence,--a life measuring with the life of God for obedience, and death for transgression.

April 24, 1900

Christian Perfection

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

If all could appreciate this great blessing, what an advantage it would be to them! We can obtain like precious faith with Peter and those who were his companions, only through one source,--the righteousness of Christ, who as a sin-bearer stood at the head of humanity, overcoming in our behalf, that we might overcome in his strength. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

If man could appreciate this great blessing, what an advantage it would be to him! He is given the privilege of being a laborer together with God in the saving of his soul. Receiving and believing is his part of the contract. He is to receive Christ as his personal Saviour, and is to continue to believe in him. This means abiding in Christ, showing in him, at all times and under all circumstances, a faith that is a representation of his character--a faith that works by love, and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised. Thus we receive a continuous supply of grace.

Each person must obtain an experience for himself. No one can depend for salvation on the experience or practice of any other man. We must each become acquainted with Christ in order properly to represent him to the world. "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." None of us need excuse our hasty temper, our misshapen characters, our selfishness, envy, jealousy, or any impurity of soul, body, or spirit. God has called us to glory and virtue. We are to obey the call.

"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." How can we escape the power of one who was once an exalted

angel in the heavenly courts? He was a being full of beauty and personal charm, blessed with a powerful intellect. Because of his exaltation he thought himself equal with God. He rebelled against his Creator, and by his rebellion he led astray some of the heavenly angels. With these he was cast out of heaven, and then he set up a kingdom of his own, determined that he would allure the world to his apostate banner. How can we discern his false theories and resist his temptations?--Only through the individual experience gained by receiving a knowledge of Jesus Christ our Lord. Without divine aid we could not possibly escape the temptations and snares that Satan has prepared to deceive human minds.

In his prayer to the Father, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We must learn of Christ. We must know what he is to those he has ransomed. We must realize that through belief in him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. Christ is the sin-bearer; John pointed the people to him, saying, "Behold the Lamb of God, which taketh away the sin of the world." And Paul declared. "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Christ says to us, "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." We are ever to learn of Christ. Yoked up with him in perfect restraint, we are to be learners during our whole lifetime. Then we are indeed "laborers together with God." We can be acceptable teachers only as we learn Christ's meekness and lowliness. Constantly we must learn more and more regarding these attributes. As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine

Teacher, daily partaking of his nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. The Saviour declares, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." In him there is inexhaustible fullness. As we follow on to know the Lord, we shall lead souls to the living word. With us they will know that his going forth is prepared as the morning.

Why, then, do we not have more of the Holy Spirit?--Because we do not abide in Christ; because we do not eat his flesh and drink his blood. All who eat the heavenly bread will have eternal life. God has given us every facility, every grace. He has provided the riches of heaven's treasure, and it is our privilege to draw continually from this capital. But we do not avail ourselves of this privilege. Vanity, evil-thinking, and evil-speaking keep us powerless and inefficient. Self is cherished, petted, exalted; and therefore we can not work out our own salvation in harmony with God's will.

The service of Christ demands prompt obedience. We are to walk as he walked, following closely in his footsteps, manifesting his meekness and lowliness. "Can two walk together, except they be agreed?" "He that saith he abideth in him, ought himself also so to walk even as he walked." The service of Christ is pure and elevated. The path he traveled is not one of self-pleasing, self-gratification. He speaks to his children, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The price of heaven is submission to Christ. The way to heaven is obedience to the command, Deny thyself, take up thy cross, and follow me. As Jesus journeyed, so we must journey. The path he followed, we must follow; for that path leads to the mansions he is preparing for us.

May 1, 1900

Christian Perfection

"And beside this," the apostle continues, "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." As man works on the plan of addition, adding grace to grace, God works on the plan of multiplication. Peter declares, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

"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 a profession of faith without corresponding works is nothing. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." This is a description of a professed Christian who lives a life of sin. He grieves the Lord Jesus, and puts him to open shame because he manifests a character after the similitude of Satan. He retains the same objectionable traits of character that he had before he claimed to have received Christ. Indulging his corrupt tendencies, he forgets to be a doer of the Word. He does not eat the flesh nor drink the blood of the Son of God. He does not practice Christ's words nor do his works.

Then comes the conclusion: "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." This is the life-insurance policy that every one may have. "Wherefore," the apostle says, "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."

For a man to be effectually saved, the truth of the Word must be inwrought in the soul. It is a power that works inwardly to bless the soul of the receiver, and outwardly to

bless the souls of others. Take the Word just as it reads, and be a doer of it. The Holy Spirit works with the consecrated soul who searches the Scriptures.

Now, just now, is our great opportunity to study the word of life. The hearts of many in this world are hungering for the bread of life and thirsting for the water of salvation. They desire to know the Scriptures; they desire to know what the word of God says to them. The Holy Spirit is impressing their hearts, drawing them to the bread of life. They see everything around them changing. They come to hear the Word just as it reads. They desire to build upon a firm foundation; and therefore Christians are counseled to be always ready to give a reason of the hope that is in them, with meekness and fear.

A clear, faithful testimony must be borne by every shepherd of the flock of God. The state of the heart is to be our first concern. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Mere speech is nothing. Preaching the Word, and then working contrary to that Word, makes it of none effect. Lip knowledge, forms and ceremonies, are of little value if Christ does not abide in the soul. We are to watch for souls as they that must give an account. We are to sanctify the Lord God in our hearts. Then we shall be men and women of faith and prayer and power. There is a great work to be done. The heart must be faithfully sentineled, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own homemade fog, all the time charging upon some one else the result of its own unchristian course of action.

The living Word must dwell in us richly, else we can never sanctify the Lord God in our hearts. We must live by the Word, and take self in hand, closely examining ourselves to see whether we love God, or are bound up in our own conceit. Every heart that is not subdued by grace is treacherous, and will lead to ruin.

What privileges are ours if we will only believe and walk humbly before God, ever seeking to learn his will concerning us. The graces of the Spirit--love, joy, peace, long-suffering, gentleness, goodness--are the fruits that a life hid with Christ in God will produce. As a people who have had great light, we should be far advanced in spirituality and holiness. "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast

sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." By manifesting Christlike love we present to the world the credentials that God sent his Son to this earth to save the human race. It is our privilege so fully to partake of the divine nature that we may be one with Christ as he is one with the Father. When this is so, Christ can confess us before God and before the heavenly angels.

Christ prayed for his disciples and for us, "As thou has sent me into the world, even so have I also sent them into the world." "Sanctify them through thy truth: thy word is truth." We have need of all the spiritual help that we can obtain in order to do the work to be done in this world. Satan is taking the world captive through the use of tea and coffee, liquor and tobacco. The mind is dulled by the use of narcotics. Can any one make an impression on a man who is drunk? A drunken man is unable to distinguish between right and wrong, because the enemy has control of his brain. He has sold his reason for that which makes him mad. He has no sense of what is right; for the liquor he drinks is so drugged that it makes him insane. Satan spread a net for his feet by tempting him to take the liquor poison, and he knows no more what he is doing than a madman.

The result of liquor-drinking is demonstrated by the awful murders that take place. How often it is found that theft, incendiarism, murder, were committed under the influence of liquor. Yet the liquor curse is legalized, and works untold ruin in the hands of those who love to tamper with that which ruins not only the poor victim, but his whole family.

Intemperance is widespread. How much man's senses are perverted by the use of liquor and tobacco it is impossible to say. Judges, senators, lawyers, the men who frame the laws of the land, are many of them working under the stimulus of liquor. What safety is there in their management? Are the men who command the great ocean steamers, who have the control of railways, strict temperance men? Are their brains free from the influence of intoxicants? If not, the accidents occurring under their management will be charged to them by the God of heaven, whose property men and women are. Liquor-drinkers are under Satan's destroying influence. He presents to them his false ideas, and no confidence can be placed in their judgment.

As the time draws near that is to decide the destiny of every soul, Satan will make strenuous efforts to corrupt the race. But Christ gave his life to save human beings. He pledged his divine word to work in behalf of humanity.

He was Commander of the heavenly host, but he left the royal courts to come to this earth. Laying aside his kingly crown, he stepped from his exalted position, and took upon him our nature, that by his own life he might pay the ransom for every soul.

Yes; Christ gave his life for the life of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave his Son to be the propitiation for the sins of men and women. How many appreciate this sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who are co-operating with Christ by practicing temperance in their lives, by keeping their tables free from all that will intoxicate?

The Lord calls for workers who are partakers of the divine nature, who have escaped the corruption that is in the world through lust. He would have every man to step forth in his God-given manhood, every woman in her God-given womanhood. He desires them to stand forth like faithful sentinels, to keep back the tide of moral woe, to break the fetters that are binding human beings in slavery. God calls upon his ministers to do faithful work in presenting the great curse that man himself is manufacturing. From every pulpit the message should be heard, "Abstain from fleshly lusts, which war against the soul."

May 8, 1900

The Call to the Feast

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

The king sent his messengers first to those who were called his chosen people. But these, wholly intent on securing worldly gain, sent in their refusal, saying, "I pray thee, have me excused." They did not have sufficient respect for the master of the feast to accept his invitation. They are represented in the words, "Them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him." Thinking their own wisdom sufficient, these have much to say, as if they were oracles of wisdom. The Lord declares, "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit."

When the class that were first called refused the invitation, the king sent his messengers into the highways, where were found those who were not so deeply absorbed in the work of buying and selling, planting and building. "The wedding is ready," the king said, "but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants

went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

There are those who come in to enjoy the privileges of the banquet of truth who have not eaten the flesh and drunk the blood of the Son of God. They claim to believe and teach the word to others, but they work the works of unrighteousness. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Those first called, who refused the invitation, represent God's chosen people. The Lord declares, "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me." Had they heeded the call which meant so much to them, they could have united with the messengers in giving the invitation. But with one consent they began to make excuse. Still the blessing of truth must be set before them, to give them an opportunity to heed the message.

The invitation neglected by those who had first been bidden, was sent to another

class. It was given to the Gentile world. And it was first to be proclaimed, "in the highways,"--to those who had an active part in the world's work, to the leaders and teachers among men. Let the Lord's messengers bear this in mind. It comes to the shepherds of the flock, the teachers divinely appointed, as a word to be heeded. Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class has been too much neglected. It is the Lord's will that men to whom he has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties, and scientific insight, men of genius, are to be among the first to hear the gospel call.

There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise.

We need and have needed talent that it was the Lord's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not wrought to connect with the work those who should be connected with it because he has seen that they would not be recognized or appreciated.

There are conscientious men who have not yet seen the light of truth who need to be taught. Those who have labored in the temperance cause, and who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life and call them in such a disrespectful manner that they will not listen.

The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and

then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done.

Lest we should think only of great and gifted men, to the neglect of the poorer classes, those who are in humble circumstances, Christ in the parable of the great supper instructs his messengers to go also to those in the byways and hedges, to the poor and lowly of this earth. Go to those in gross darkness, and as many as you shall find, bid to the feast. This is the work we are to do. Labor is to be put forth for all classes.

The humblest men and women have their appointed work. The most lowly, if they will receive the truth, will be accepted by Christ to do his work. The Lord will do a great work through humble men in reaching humble men. God will accept the talents of the greatest men, but if these refuse to return to him their intrusted gifts, he uses humbler workers. It is God who has given men all the power they possess. Those who refuse to use their gifts in his appointed way will be left to their own finite wisdom, to lose their all. God will accept the patient, loving service of lowly people. Through the skill of a multitude of humble workers he will carry on his work.

From the arrangements made for the building of the tabernacle we see from whence man gets his strength, skill, and education. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel, ... the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber.... And in the hearts of all that are wisehearted I have put wisdom, that they make all that I have commanded thee."

Those in the byways and hedges came in response to the call of the messenger. The servants gathered together as many as they found, both bad and good, and the wedding was furnished with guests. So those who come to the gospel feast are a mixed company. Some are true believers; others have not on the wedding garment. Some will accept the invitation, and apparently take their stand as believers, who have never put on Christ. But the work of separation is not given to any human being. Yet there is laid upon the church the work of carrying out the Bible rule in regard to disorderly members.

Those who came to the feast had no fitness for it in their common dress; and

therefore fitting apparel was provided for them. So before we are ready for the banquet Christ has prepared, we must put on the garment he has provided, the robe of his righteousness.

The man who came in to the feast without the wedding garment, represents those who violate God's law. Christ gave his life to make it possible for God to pardon sin. Violation of the law caused Adam to lose Eden. The disobedient can never enter in through the gates of the holy city. They can never have a right to the tree of life. The Lord has made every provision that no soul need in any way dishonor him. He has provided the wedding garment, and it is essential for each to be clothed in this garment. Those who think they are complete without Christ's righteousness will find in the end that they have lost their souls. Faith is made perfect by works. Those who make no change in character, though claiming the privilege of being called Christians, have not on the wedding garment. They think that in themselves they are good enough, virtuous enough. Without faith in Christ, they rest upon their own merits. True repentance for sin they have never felt. Therefore when Christ comes in to examine the guests, the command goes forth, "Bind him hand and foot, ... and cast him into outer darkness."

"Many are called, but few are chosen." This is a true statement of the final outcome. Man is very dear to the heart of God, and all are invited to this feast. But many come not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received his free gift.

Christ must be all and in all to every soul. Those who try in their own strength to solve the mystery of the creation of man, the mystery of redemption, the mystery of eternity, will be baffled. But those who put on the garment provided for them at an infinite cost, find an abundant entrance to the rich feast of spiritual blessings. By receiving this garment they acknowledge that in bestowing it God confers on them a great favor. And as they receive the righteousness of the Saviour, God places his stamp on them.

Only one can bestow this priceless gift, but all may receive it, and thus become entitled to a place at the feast. The call to this feast is a call to partake of the richest spiritual provision. All who respond to this call will find awaiting them an abundant supply of grace, and the more grace they receive, the more they desire. Those who

partake of this feast may turn to their heavenly Father, saying, Thou has kept the best wine until now.

May 15, 1900

God Loveth a Cheerful Giver

Liberality is one of the directions of the Holy Spirit, and when the professed people of God withhold from the Lord his own in gifts and offerings, they meet with spiritual loss. The Lord can not reward a stinted offering. Says the apostle, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

God has made men his almoners, co-partners with himself in the great work of advancing his kingdom of the earth; but they may pursue the course pursued by the unfaithful servant, and by so doing lose the most precious privileges ever granted to men. For thousands of years God has worked through human agencies, but at his will he can drop out the selfish, the money-loving, and the covetous. He is not dependent upon our means, and he will not be restricted by the human agent. He can carry on his own work though we act no part in it. But who among us would be pleased to have the Lord do this?

It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing, One who reads every thought of the heart, every purpose of the mind.

The apostle Paul had a special work to present before his Corinthian brethren. There was a famine in Jerusalem, and the disciples, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." They presented the need to the churches, expecting to receive a small sum for the relief of the needy saints; and in prayer they presented before the Lord the necessity. But the Macedonian brethren, moved by the Spirit of God, first made an entire consecration of themselves to God, and then gave all that they had. They felt it a privilege thus to give expression to their trust in God. The Macedonian brethren were poor, but they did not have to be

urged to give. They rejoiced that they had opportunity to contribute of their means. Of themselves they came forward and made the offering, in their Christlike simplicity, their integrity and love for their brethren, denying themselves of food and clothing in cases where they had no money. And when the apostles would have restrained them, they importuned them to receive the contribution, and carry it to the afflicted saints.

This self-denial and self-sacrifice far exceeded Paul's expectations, and he was filled with thanksgiving; and taking courage by this example, by epistle he exhorted Titus to stir up the church in Corinth to the same good works. "Moreover, brethren," he wrote to the Corinthians, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

This movement on the part of the Macedonians was inspired of God to arouse in the Corinthian church the spirit of liberality. Paul sought to uproot the plant of selfishness from the hearts of his brethren; for the character can not be complete in Christ when self-love and covetousness are retained. The love of Christ in their hearts would lead them to help their brethren in their necessities. By pointing them to the sacrifice Christ had made in their behalf, he sought to arouse their love. "I speak not by commandment," he said, "but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Here is the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left his riches and honor and glory, and clothed his divinity with humanity, that humanity might take hold of divinity, and become a partaker of the divine nature. He came not to live in the palaces of kings, to live without care or labor and be supplied with all the conveniences which human nature naturally craves. The world never saw its Lord wealthy. In the council of heaven he had

chosen to stand in the ranks of the poor and the oppressed, to take his place with the humble worker, and learn the trade of his earthly parent. He came to the world to be a reconstructor of character, and he brought into all his work the perfection which he desired to bring into the character he was transforming by his divine power. Nor did he shun the social life of his countrymen. That all might become acquainted with God manifest in the flesh, he mingled with every class of society, and was called the friend of sinners. In himself Christ possessed an absolute right to all things, but he gave himself to a life of poverty that man might be rich in heavenly treasure. Commander in the heavenly courts, he took the lowest place on earth. Rich, yet for our sake he became poor. Though he was in the form of God, he "thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

How great was the gift of God to man, and how like our God to make it! With a liberality that can never be exceeded he gave, that he might save the rebellious sons of men and bring them to see his purpose and discern his love. Will you, by your gifts and offerings, show that you think nothing too good for Him who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life"? The man who truly loves God will not offer to him lip service merely. He will bring to the treasury his gifts and offerings, that laborers may be sent forth to sow the precious seed.

For a little time the Lord allows man to be his steward, that he may test his character. In that time man decides his eternal destiny. If he works in opposition to the will of God, he can not belong to the royal family. The silver and the gold, which were not his, but the Lord's, he has misapplied. The day of probation granted him he has abused, and he receives the reward of the unfaithful servant.

Evidence of the work of grace in the heart is given when we do good to all men as we have opportunity. The proof of our love is given in a Christlike spirit, a willingness to impart the good things God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality. We reveal that we have passed from death unto life when we act as faithful stewards of God's grace. God has given us his goods; he has given us his pledged word that if we are faithful in our stewardship, we shall lay up in heaven treasures that are imperishable.

Men and women need to understand that the means they are handling are not their own. "Ye are not your own," the apostle says, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To withhold our offerings will not be for our own interest or for the glory of God. The Lord will use all who will give themselves to be used. But he requires heart service. "My son," he says, "give me thine heart." When the heart is given to God, our talents, our energy, our possessions, all we have and are, will be devoted to his service.

May 22, 1900

The Camp-Meeting in Victoria

The camp-meeting for the Central Australian Conference was this year held at Geelong, Victoria. This city is about fifty miles southwest from Melbourne, on the same bay, and can be reached from Melbourne by either boat or cars. It ranks third in Victoria for population, and is a prosperous and beautiful town.

For several years there have been a few Sabbath-keepers in Geelong, and they have occasionally been visited by our ministers. About two years ago, in company with Elder A. T. Robinson and others, I spent a few days here, and held meetings with the little company of believers. We also had two public meetings in a large hired hall; but no extended effort has been made in presenting the truth in this place.

Our camp-meeting opened Thursday evening, March 8. The ground is a five-acre paddock, centrally situated, and well sheltered. There were about fifty tents in the encampment, besides the large pavilion, one hundred and four by fifty feet. This was seated to accommodate about fifteen hundred persons, and it was well filled at the opening service.

The meetings have been conducted by Elders Daniells, Farnsworth, and Starr. From one thousand to fifteen hundred persons have been in attendance at the evening services. The word of the Lord has been presented with power, and the people have listened with intense interest.

I have spoken once each Sabbath and Sunday, and have attended some of the morning meetings. At these I have dwelt especially upon faith, the necessity of our taking God at his word, and the duty of cultivating cheerfulness and gratitude. Our voices should be oftener heard in praise and thanksgiving to God. His praise should continually be in our hearts and upon our lips.

This will be a benefit to ourselves. It is the very best way to resist the temptation to indulge in idle, frivolous conversation. We are represented as bearing the insignia of heaven, and by our offerings of prayer and praise we are to show that we are guided and

controlled by the Holy Spirit.

Why do we keep so silent in regard to the goodness of the Lord? Why is there so little praise and thanksgiving? How heaven must look upon our ungrateful silence, so like the sullenness of peevish children! All heaven is interested in our salvation. The Lord God himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." This is the testimony the Lord desires us to bear to the world.

Such a testimony will have an influence upon others. As we seek to turn men from their errors, we must show them that we have something better. If more joy were revealed in our religious experience, a much more favorable impression would be made. Unbelievers would see the consistency of our faith. If we praised God's name as we should, the flame of love would be kindled in many hearts.

On the Sabbath, March 10, few outsiders came to the camp-ground. But there were present over a hundred of the workers from the Echo publishing house at North Fitzroy, and a goodly number of our brethren and sisters from the suburbs of Melbourne, from Ballarat, and from Adelaide in South Australia. We had excellent meetings. A meeting for the youth and another for the children were held in some of the larger tents. These were continued every day during the week.

On Sunday a large number attended the six o'clock morning meeting. I united with the people in prayer for the outpouring of the Holy Spirit. I then dwelt upon the necessity of believing that we do receive the blessings for which we ask. "Ask, and it shall be given you," is the promise. Our part is to rest on the word with unwavering faith, believing that God will do according to his promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with him. The redemption he has purchased for us is complete. The offering he made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy.

It is the Saviour's delight to see his followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under him.

Christ glorified his Father by the fruit he bore, and the lives of his true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to his disciples, "have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

On Sunday morning a Sabbath-school convention was held. I spoke in the afternoon on the subject of temperance, taking the first chapter of Daniel as my text. All listened attentively, seeming surprised to hear temperance presented from the Bible. After dwelling on the integrity and firmness of the Hebrew captives, I asked the choir to sing, "Dare to be a Daniel, Dare to stand alone! Dare to have a purpose firm! Dare to make it known!" The inspiring notes of this song rang out from the singers on the stand, who were joined by the congregation. I then resumed my talk, and I know that before I had finished, many present had a better understanding of the meaning of Christian temperance. The Lord gave me freedom and his blessing, and a most solemn impression was made upon many minds.

In our work, more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the Third Angel's Message. Especially does the temperance reform demand our attention and support. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us.

On Tuesday I was attacked with influenza, and was unable to attend meeting again until the next Sabbath. This was a holiday, and there was a large attendance from the city. I was still suffering from the influenza, but the Lord gave me his sustaining grace, and my voice was clear and strong as I spoke from the first chapter of Second Peter. On Sunday afternoon the audience was very large. I spoke from Isaiah 58, explaining every verse, but dwelling especially upon the words, "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."

Sunday evening the tent was crowded, and hundreds were standing outside. Elder Farnsworth gave a most powerful discourse on the subject of the Sabbath and Sunday. Then he asked for an expression from those to whom the claims of the Sabbath had been made clear. A large number rose to their feet. When the meeting closed, the people gathered in little groups to discuss what they had heard. Our ministers were in the midst of these gatherings, and talked with the people. Some were expressing their astonishment at the truths presented, some with trembling hands were trying to find the Scripture proof for Sunday-keeping. Others declared that the things which the minister had read were not in their Bibles. They felt that the people who had turned the world upside down had come to Geelong. Many seemed to realize their need of Bible instruction. Never before had the gospel of truth come to their ears as they had heard it at this meeting.

The meeting this last Sunday evening surpassed anything we have before witnessed. In some respects it resembled the meetings held in 1843 and 1844.

In the work at our camp-meetings we should give prominence to the truths of the Third Angel's Message. We are in danger of giving this message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. While the professed Christian world claim to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teachings.

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may continue to hold the four winds, that they may not blow to injure or destroy, until the last warning has been given

to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The Third Angel's Message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.

Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.

From the first of our meeting in Geelong, we have been treated in the most kind and courteous manner by the people of the city. Among the crowds that have come to the camp-ground no disrespect has been shown. Even among the children and youth there has seemed to be no disposition to create disturbance. Our audiences have not been made up of men and women of the baser sort. They have been persons of intelligence. And they have not come in order to gratify curiosity. Very few have been seen strolling about the grounds, observing the homes of the campers. The people made their way directly to the tent. All were quiet, and appeared reverential. There seemed to be as great solemnity as if we were within the walls of a church. The people listened as if for their lives. We have never attended a meeting where there was better order or a greater interest than there has been here.

After the evening meetings the people would linger for half an hour, and often longer, talking together of the things they had heard. Some of our workers would engage in conversation with them, and answer the questions and objections that arose in their minds. Our ministers make it a point, as far as possible, to meet the people at the close of the evening service. They take their hands in a friendly grasp, expressing pleasure at meeting them, and the hope that they will come again. Thus is woven a thread in the tie that binds heart to heart. The social hand-clasp brings a warmth to the heart, and a sense of relationship. "All ye are brethren."

To these advances the people are ready to respond. They promise to come again, saying, "We have never heard such sermons: and all the teaching is from the Bible." Many hearts are stirred, and they are asking, "What must I do to be saved?" "How can I come into harmony with God?"

It was proposed to continue our meeting on the camp-ground over the third

Sabbath and Sunday. But there was an appearance of rain, and knowing that the equinoctial storm would soon be due, we decided to transfer our services to a large hall in the city. This hall is the one in which Elder Robinson and I spoke when we were here two years ago. It is well seated, and will accommodate a larger number than the tent. The regular rent is one pound per night, but it has been secured for our meetings as long as we desire it, for half this sum. And we have the hall, free, for Sabbath and Sunday afternoons. We thank the Lord for the use of this large hall in which to continue the work so favorably begun.

Our camp-meeting closed free from debt. Economy has been exercised in all the arrangements, and by earnest effort, sufficient means has been raised to meet expenditures; so there will be no debt from this source to burden the hearts of the workers for the coming year. And a hundred pounds has been pledged for the new Sydney Sanitarium. This is a good donation to come from the little company of believers assembled at this meeting. They have done what they could.

The precious blessing of God has attended our meeting from the beginning to the close. Every meeting has been a victory. We have had evidence that the Lord Jesus and his army of angels were with us. Their presence has been in our tent, and they have encompassed us round about. The peace of heaven has invaded our encampment. The softening, subduing influence of the Holy Spirit has been upon human hearts, and not an inharmonious note has been heard.

Had we needed greater evidence as to the ministry required for giving the last message of mercy to the world, we have had it at this meeting. Thousands of all classes of people have had the word of God opened to them. But for the camp-meeting many of these might never have been reached. Such a solemn awakening has never before been witnessed in this place. Of a truth it could be said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

May 29, 1900

Christ's Ambassadors

As Christ represented the Father to the world, so Christ's followers are to represent the Son. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ charges his disciples to shine as lights in the world, reflecting the light of God as they see it in the face of Jesus Christ. Again he compares his people to the salt. "Ye are the salt of the earth," he says; "but if the salt have lost his savor, wherewith shall it be salted?" Unless our daily lives reveal the saving properties of Christ, how can the world have a representation of the truth as it is in Jesus? That religion which has not power to enlighten and save perishing souls, is good for nothing but to be cast out and trodden under foot of men.

In his life work and his plans for reaching the people, Christ teaches us how we shall represent him. "Seek ye first the kingdom of God, and his righteousness," he says. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching."

God is the author of our faith, and when we each act our individual part, he perfects the work, glorifying his name in the finishing of it. God sees all the possibilities there are in men to work out his divine end; and those who are called to be laborers together with him, he will instruct to work according to his plans. As co-workers with Christ they will labor for the poor, the outcast, and the depraved. They will not fail nor be discouraged, for, imbued with the Spirit of Christ, they will see hope for the most hopeless. They will work in God's lines, realizing that man must be sought for and labored for in order to be made Christlike.

God never designed that one man's mind or judgment should be a controlling

power. Whenever he has had a special work to be done, he has always had men ready to meet the demand. In every age when the divine voice has asked, Who will go for us? the response has come, "Here am I; send me." In ancient times the Lord had connected with his work men of varied talents. Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel,--all were needed. Elijah with his stern traits of character, God used at his appointed time, to execute judgment upon Jezebel.

God will not give his Spirit to those who make no use of the heavenly gift. But those who are drawn out of and away from themselves, seeking to enlighten, encourage, and bless others, will have increased ability and energy to expend. The more light they give, the more they receive. There is nothing isolated or selfish in the religion of Jesus Christ. Every true Christian will feel that he has something to do for the salvation of souls. The ambassadors for Christ, who assume the responsibility of watching for souls, must be closely connected with God. They will feel that they are not their own, but the Lord's, and that God has a right to use all their powers for the honor and glory of his name.

The time is hastening on when those who stand in defense of the truth will know by experience what it means to be partakers in Christ's sufferings. The great oppressor sees that he has but a short time in which to work, that soon he will lose his hold upon man and his power be taken from him, and he is working with all deceivableness of unrighteousness in them that perish. Superstition and error are trampling upon truth, justice, and equity. Every power that is antagonistic to truth is strengthening. There is a work to be done in the earth, and God calls upon us individually to act a part in unfurling the banner of truth. There is great need of real missionaries and of the real missionary spirit. Many of us are far behind the providences of God. Because we do not see so much accomplished as we hope, we become discouraged. This is not as God wills. He desires us to work earnestly, engaging all the tact and wisdom he has endowed us with, and leave the results with him. We must realize that we are co-workers with Christ, and we each must have the faith which will take hold upon omnipotent power, a faith that can not be repulsed or baffled by the obstacles that Satan may oppose.

Paul was a living example of what every true Christian should be. He lived for God's glory. His words come sounding down the line to our time: "For me to live is

Christ." "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." He who was once a persecutor of Christ in the person of his saints now holds up before the world the cross of Christ. Paul's heart burned with a love for souls, and he gave all his energies for the conversion of men. There never lived a more self-denying, earnest, persevering worker. His life was Christ; he worked the works of Christ. All the blessings he received were prized as so many advantages to be used in blessing others.

Christ calls every man and woman to put on the armor of his righteousness and begin to work. I am at your right hand to help you, he declares. Tell all your trials and perplexities to your God. He will never betray your confidence. There is nothing so precious to Christ as his purchased possession, his church, the workers who go forth to scatter the seeds of truth. And none but Christ can measure the solicitude of his servants as they seek to save that which is lost. He imparts his Spirit as the self-sacrificing worker, with earnest, untiring efforts, labors to win souls from sin to righteousness. He is represented as bending earthward, listening to the cry of every needy soul. He is approving or condemning the actions of human beings, and he sends help to every soul who asks in faith. Then do not let your thoughts dwell on self. Think of Jesus. He is in his holy place, not in a state of solitude, but surrounded by ten thousand times ten thousand of heavenly angels who wait to do his bidding. And he bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided.

Souls are starving for the bread of life, and unless God's chosen ones are faithful to their trust, these souls will perish. At the judgment bar of God we shall be called to account for every word we might have spoken but did not. Our lips need to be touched with a live coal from off the altar, that when the call comes, "Whom shall I send, and who will go for us?" we may answer, "Here am I, Lord; send me." Chosen of God, and sealed with the blood of consecration, we are to stand pointing souls to the Lamb of God that taketh away the sin of the world. Then our words will no longer be cheap and meaningless; for Christ will speak through us.

When Christ's ambassadors present the gospel in its simplicity, and the hearers respond to the word presented, nothing is more gratifying to the heart of Infinite Love than for these souls to come to him confessing their sins and giving expression to their faith; he delights to impart to them his righteousness. And angels rejoice when they see

hearts opened to receive the communication of light and pardon and love. When thanksgiving arises from human hearts, heavenly beings take up the song of praise. The prophet Zephaniah represents the joy of Christ over the salvation of a lost soul: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

And will not the soul redeemed render his tribute of love and homage? Yes, verily. With the psalmist he will sing, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

"Laborers together with God." How few understand the full meaning of the words! We can not work by ourselves. God works, and we work. Let us study the words of Inspiration. "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." "Ye are God's husbandry, ye are God's building." The great Architect wants to form us into a holy temple for himself. Only those who are partakers of the divine nature can understand this. Those who walk even as Christ walked, who are patient, gentle, kind, meek, and lowly in heart, those who yoke up with Christ and lift his burdens, who yearn for souls as he yearned for them--these will enter into the joy of their Lord. They will see with Christ the travail of his soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.

June 5, 1900

Co-Workers With Christ

When the disciples were disputing as to which should be greatest in the kingdom of heaven, Christ called a little child to him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! ... Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father."

The human agent is a savor of life unto life, or he is a savor of death unto death. He either draws with Christ, or he draws away from Christ. Co-workers with Christ will manifest no harshness, no self-sufficiency. These elements must be purified from the soul, and the gentleness of Christ take possession. Never should unkindness be shown to any soul, for by the grace of God that soul may become an heir of God, a joint heir with Christ. Bruise not the hearts of Christ's purchased ones; for in so doing you bruise the heart of Christ.

A soul hurt is often a soul destroyed. Let those who have light and privileges remember that their very position of trust makes them responsible for souls. They will have to meet again around the great white throne the souls whom they have driven from Christ, bruised and wounded to death.

"Wherefore lift up the hands which hang down, and the feeble knees," the apostle writes; "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." That is, Let not your coldness, your unkindness, turn souls from the path that leads to

Christ. There are souls who need your words of encouragement, and these can not be helped by your unfeeling decisions, and words and looks of contempt.

Christ calls men to unity, to bind themselves together in the bands of Christian fellowship. Those who have named the name of Christ he calls to cease their criticism, and bind up with one another and with God. If God's people will work intelligently and harmoniously, he will work with them and through them. But if they spend time and energy in a strife for the supremacy, God will leave them in their weakness; for he will not work with unconsecrated elements. The word of God demands that we be one with Christ, as he is one with the Father, that, Christ says, "ye may be the children of your Father which is in heaven."

The Redeemer did not shun man as man is inclined to shun his fellow men. When God condemned the guilty sinner because he was deserving of condemnation, the Majesty of heaven came near in all the fullness of the God-head. He looked upon the world in its fallen, corrupted state, and his heart of love was burdened because of the woe of his human creatures. He looked for the central power of all evil, and he beheld the great apostate, the fallen angel who had been expelled from the heavenly courts, and who had assumed the power and throne of God upon the earth. The Son of God read all the purpose of Satan to eclipse God from the view of man. And he knew that by paying the ransom he could end the reign of the enemy, and vindicate the justice of God. Therefore he clothed his divinity with humanity. He stooped to this fallen world that he might restore in man the divine image.

As his prophetic eye saw the results of his sacrifice, Christ exclaimed, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." In the place where Satan has his seat, there will I set my cross. I will stand at the head of humanity. Through my merits man shall stand on vantage ground. I will be the great center to draw all men to God. As under the rule of Satan evil influences have conspired for the ruin of man, so under my rule the influence of my servants shall form a power to restore. The legions of hell will combine with the prince of darkness to oppose the laws of the kingdom of Christ; but to every man I will give his work, and with his work I will give power to win souls to God. Every human being who will receive and believe in me I will use in winning back the world to God.

The redemption of man means unity with Jesus Christ. The Saviour pledged

himself to recover the principles of human dependence upon a plan that could save and reform man. He would make man a laborer together with God. By the sacrifice of himself he would enable every human being to be one with his fellow men and with God. All the elements of the human character he would make sanctified instruments to carry out the Lord's great plan to rescue souls from the snares of the enemy that they might behold the Lamb of God, which taketh away the sin of the world.

This plan unites the believers to God as one man. One rule of life is the principle of action. A chain of mutual dependence, made fast to the throne of God, passes round every blood-bought soul. "O the depth of the riches both of the wisdom and knowledge of God!" In the divine economy God has made provision that man may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Reformative influences destroy the desire to do evil; the holy agencies of heaven sanctify the soul and choose the human agent to do service for God. It is the work of God to expel evil from the soul by connecting humanity with divinity. All difference and disunion are destroyed by a union with the great Center. God's people are made one with Christ, and the Father loves them as he loves his own Son.

Man stands in need of just such a firm, abiding life-principle, a principle which will connect him with God, and through God with his fellow man. And God stands in need of just such workers,--men and women who are pure in spirit, compassionate, humble, men and women who are one with Christ as he is one with the Father. Christ prayed to the Father: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, ... that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When God's people work together harmoniously and intelligently, Christ's request to the Father for them will be fulfilled.

June 12, 1900

Caiaphas

With Caiaphas the Jewish high priesthood ended. The service had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. They were tyrannical and deceptive, full of selfish, ambitious schemes. Such ministrations could make nothing perfect; for it was itself utterly corrupt. The grace of God had naught to do with it.

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. Proud and overbearing, he proved his unworthiness ever to have worn the garments of the high priest. He had no authority from heaven for occupying the position. He had not one ray of light from God to show him what the work of the priest was, or for what the office was instituted.

So perverted had the priesthood become that when Christ declared himself the Son of God, Caiaphas, in pretended horror, rent his robe, and accused the Holy One of Israel of blasphemy.

Many today who claim to be Christians are in danger of rending their garments, making an outward show of repentance, when their hearts are not softened nor subdued. This is why so many continue to make failures in the Christian life. An outward appearance of sorrow is shown for wrong, but their repentance is not that which needs not to be repented of. May God grant to his church true contrition for sin. Oh that we might feel the necessity of revealing true sorrow for wrong-doing!

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehoods. But truth came to the help of Christ. Pilate declared, "I find in him no fault at all." Thus it was shown that the witness borne against the Saviour was false that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that those who delivered Jesus to death should hear the testimony of his innocence. "I find no fault in him," Pilate declared. And Judas, throwing at the feet of the priests the money he had received for betraying Christ, cried out, "I have sinned, in that I have betrayed the innocent blood."

Previously to Christ's trial, when the Sanhedrin had been called together to lay plans for waylaying Christ and putting him to death, some of the members pleaded with the others to check their passion and hatred. They wished to save Christ from death. In reply Caiaphas said: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

These words were uttered by one who knew not their significance. He had lost the sense of the sacredness of the sacrifices and offerings. But his words meant more than he or those connected with him knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was condemning one who had been prefigured in every sacrifice made, but one whose death would end the need of types and shadows. Unknowingly he was declaring that Christ was about to fulfill that for which the system of sacrifices and offerings had been instituted.

"This," adds the evangelist, "spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after his own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God; and as a result, he became his brother's murderer.

Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will cooperate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and

Herod. In putting Christ to death, the priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history. The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God.

Christ, the foundation of the whole Jewish economy, stood before the Jewish rulers, to be condemned by his own nation. With his divinity clothed with humanity, he stood to be judged by the beings he had made. His garment of human flesh was to be torn from him. He could have flashed the light of his glory upon his enemies, but he bore patiently their humiliating abuse.

Our Redeemer humbled himself, fully identifying his interests with the interests of humanity. Look at him girding himself and washing the feet of the disciples. Mark how tenderly he performs his act of ministry, to give them a lesson in true service. He who was one with God, who thought it not robbery to be equal with God, humbled himself, and took upon him the form of a servant. Constantly he ministered to the needy, the sorrowful, the distressed. But in the hour of his need, who was tender and compassionate to him? During his trial, what friend had he who dared to say as much as the heathen judge said, "I find no fault in him"? Christ's divinity was so completely veiled that it was difficult for even his disciples to believe in him; and when he died on the cross, they felt that their hope had perished.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us," ... full of grace and truth." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

How different was the true High Priest from the false and corrupted Caiaphas.

Christ stood before the false high priest, pure and undefiled, without a taint of sin.

Christ mourned for the transgression of every human being. He bore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend his robe, but his soul was rent. His garment of human flesh was rent as he hung on the cross, the sin-bearer of the race. By his suffering and death a new and living way was opened. There is no longer a wall of partition between Jew and Gentile. "By one offering he hath perfected forever them that are sanctified." This enabled him to proclaim on the cross, with a clear and triumphant voice, "It is finished." "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Christ entered in once into the holy place, having obtained eternal redemption for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He has qualified himself to be not only man's representative, but his advocate, so that every soul, if he will, may say, I have a Friend at court, a High Priest who is touched with the feeling of my infirmities.

June 19, 1900

Kept in Trial

"I say unto you my friends," Christ said, "Be not afraid of them that kill the body, and after that have no more that they can do."

The priests and rulers did all that lay in their power against the only begotten Son of God, and against all who acknowledged him; for they were imbued with the spirit of him who is a liar and a murderer. But though Satan thus vented his spite against the children of God and their great Head, he could not control the conscience nor tarnish the soul. He may cause all the suffering possible to the body, but he can not change the character of the man who conscientiously serves God.

Today men may persecute even unto death in an effort to make their fellow men worship an idol sabbath, which has been brought into existence by the man of sin, who thinks to change times and laws. But to torture and put to death is all they can do. Satan makes a continual effort to ruin the souls that God is seeking to save. By his masterly inventions and crooked deceptions he seeks to confuse men's minds in regard to the way, the truth, and the life. Under his direction men have inflicted untold pain and misery on their fellow men. But they have never been able to harm the soul.

There is a power that can destroy both soul and body. "I will forewarn you whom ye shall fear," Christ said. "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." The Ruler of the universe bears long with the perversity of men; but he keeps a record of their works, and in proportion as they have caused pain to others, they will themselves be punished. John writes, "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who

judgeth her."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No earthly ruler could show himself so jealous of his honor, so interested in his subjects, so kind and tender to those who put their trust in him, as does the King eternal, immortal, invisible, the Ruler high above all rule. He has strictly prohibited all sin, and has strictly enjoined practical obedience. It is Satan who fills man's heart with a desire to do evil. Those who follow him, the busy, incessant worker of evil, are not content with imperiling their own souls. They present every inducement that they think will lead others to imperil their souls. If they can not rule, they seek to ruin. A spirit of exasperation, of revenge and hatred, works in the children of disobedience, as it worked in the first great rebel. He imbues his followers with every species of malignity against those who can not be induced to join his ranks. Gaping prisons are open before them. They are threatened with the chain-gang and the stocks. Thus men treat those who worship God according to the dictates of their own conscience. Have they forgotten that as they judge and punish, so they will be judged and punished?

God has said, "Touch not mine anointed, and do my prophets no harm." Men have borne false witness against God's chosen ones. They have bruised their limbs with fetters, and burned them at the stake. The Lord will avenge his children. In proportion as men have carried out the spirit and purposes of Satan in causing pain to human beings, so will they suffer. Thus will they perish who have done all in their power to compel men to transgress the law that God has commanded all to obey. "I saw heaven opened, and behold a white horse," John writes; "and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Christ says, "Beware of false prophets, which come to you in sheep's clothing, but

inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Let the Lord testify in regard to the fruit he bears. "The Spirit of the Lord God is upon me," he declares; "because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives [not to sentence them to prison and exile, to chain-gangs and stocks], and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This is the work of Christ. What a contrast to the work of Satan!

The Lord has not forgotten his people who live in this age. He says to them, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.... For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Ye shall know them by their fruits." Do those who accuse God's children come under the head of "contrite ones"?--Instead, they show to the world, to angels, and to men, that they have chosen to stand under the banner of the prince of darkness, to swell

the number of those who love and make a lie.

We are living in probationary time. There are today only two sides, only two parties, in the world. Of those whom God sees that he can trust because they are loyal and obedient, he says: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

The Lord makes a covenant with his people. After being tested and tried, those who are loyal to God's commandments are pronounced trustworthy members of the royal family, children of the heavenly King; and of them it is written, "He that overcometh shall inherit all things," "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." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem."

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

"Because thou hast kept the word of my patience." Does this apply to the men who persecute those who conscientiously keep the commandments of God, who refuse

to bow down to an idol sabbath and worship an institution of the papacy? Who is keeping the word of God's patience? This is a question of intense interest,--a question which none of us can afford to ignore; because God has said of those who do keep the word of his patience, "I also will keep thee from the hour of temptation."

The hour of test and trial will surely come; it is even now approaching. Christ declares, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "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." Compare these words with the warning, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb...."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

June 26, 1900

The Perfect Standard

The law of God is the only true standard of moral perfection. In the life of Christ this law was carried into action, and this is our example. Nothing short of this will meet the requirements of God. We may plead our inability to keep the law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put forth determined effort in self-conquest. Christ could say, "I have kept my Father's commandments." And the disciple John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked."

We read the biographies of Christians, and think their experience and attainments entirely beyond our reach. These, we say, are the histories of a few who were specially favored by grace. But these high attainments are for all. Christ died for every soul, and God assures us in his word 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 may be engaged in the common duties of everyday life, but we can make these sacred by simple, earnest faith, and persevering, trusting prayer. God is honored by the steadfast integrity, the holy walk and conversation, of his people, even in the humblest walks of life.

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace.

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus, and believe in him. It makes no difference what

you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the Saviour did not say, Believe, only believe, and you will be saved. "What is written in the law?" he said; "how readest thou?" The lawyer answered: "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." Christ said, "Thou hast answered right: this do, and thou shalt live." Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God.

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls. There are many professedly sanctified ones who are aiding Satan in his work. They talk much of feeling; they speak of their love for God. But God does not recognize their love; for it is a delusion of the enemy. God has given these persons light, but they have refused to accept it. With the father of lies, they will receive the reward of disobedience. It had been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandment delivered unto them. The testimony of John is, "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." "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."

Christ warns his followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this?--No; God does not lie. Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe

upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother.

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes."

John gives us the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words.

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ.

Let us earnestly inquire, What is truth? We can not afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the

actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections.

July 3, 1900

The Treasures of God's Word

"The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

In his lessons Christ sought to reach the understanding through the actual occurrences and events that take place in this world. Instruction of the highest value is given in the parables by which Christ illustrated the spiritual character of his kingdom. The Great Teacher used the things of nature to reflect the wisdom of the Creator. Human life in all its bearings is similar to nature. Nature and human life obey the commands of God. They answer to his majestic, wonder-working power.

And he who created the world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, has given man power to appreciate these wonders of earth and heaven, power to understand the lessons drawn from them by Christ. But human intelligence could never have originated these lessons, and neither can man understand them only as God by his Holy Spirit sanctifies the observation. When the mind is freed from perverting influences, it can receive and understand these lessons.

The field containing the treasure represents the word of God. As the treasure was found in this field, so by earnest searching, treasure is found in the Scriptures. The Bible is God's great lesson book, his great educator. All true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. But few are true Bible students. Few understand that it contains instruction not only in spiritual matters, but in all branches of knowledge.

Human reasoning alone can never explain the science of education. Spiritual eyesight is required to understand what the true higher education is. It is the education gained by searching the Scriptures, but it is strangely neglected. If men had closely, earnestly, continuously studied God's word, making the Bible its own commentator, the key with which to unlock Scripture, they would have been as much astonished at the

golden treasures revealed as was the man who found the treasure in the field. But men have departed from God's great lesson book, and their senses have become confused.

When the word of God is laid aside for books that do not lead to God and to an understanding of the kingdom of heaven, education is a perversion of the name. Unless men have pure mental food, thoroughly winnowed from the so-called higher education, which is mingled with infidel sentiments, they can not know God. Only those who are co-workers with God can know what true education in its simplicity means.

Too often artificial knowledge is forced into the mind, to the perversion of true education. Little confidence can be placed in human reasoning. Were Christ in the world today, the veriest stripling in the schools would prate to him of so-called science. But Christ would answer: "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 can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.... But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

These are precious lessons. The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth.

But the fallen race will not understand. The laws of nature are supposed to control the God of nature. Correct lessons can not impress the minds of those who know not the truth or the word of God. The teachers in our world have borrowed their opinions. Many have forsaken the fountain of living water, the pure snow-water of Lebanon, to drink at the low, turbid streams of the valley.

Christ gave to the world a lesson that should be engraved on mind and soul. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ,

whom thou hast sent." But Satan works on human minds, saying, Do this or that action, and ye shall be as gods. By deceptive reasoning he led Adam and Eve to doubt God's word, and to supply its place with a theory that led to transgression and disobedience. And his sophistry is doing today what it did in Eden. When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him. They had been receiving the sayings of the scribes and Pharisees, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate.

Christ finds the religionists of this time so full of erroneous sentiments that there is no room in their minds for the truth. With the education given, teachers mingle the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result.

How few realize that the Bible is the great instrument of God's government through probationary time! This Word is the direct unveiling of truth, and we need a far greater knowledge of its teachings than we now have. A man may go through all the grades of the schools and colleges of today; he may devote all his powers to acquiring knowledge: but unless he has a knowledge of God, unless he understands and obeys the laws that govern his being, he will destroy himself by wrong habits, by using tea, coffee, and strong drink. Thus he thinks to brace himself up, but instead he loses his power of self-appreciation. He loses self-control. He can not reason acutely and correctly about matters that concern him most closely. He is reckless and irrational in his treatment of his body, and by wrong habits he makes of himself a complete wreck. Happiness he can not have; for his neglect to cultivate pure, healthful principles, that he may be a sound man, places him under the control of habits that ruin his peace. For a time he may be elated by the stimulus of alcohol, but this elation is followed by a corresponding depression, and by sluggish movements of the brain. His years of taxing study are lost, for he has destroyed himself. By indulgence he has destroyed the harmonious action of the different parts of the being. He has misused his physical and mental powers, and the temple of the body is in ruins. By acquiring earthly knowledge he thought to gain a treasure; and he laid his Bible aside, ignorant that it contained a

treasure worth everything else.

Christ came to our world to reveal God. The gospel is his instrument of redemption. John testifies of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us, ... full of grace and truth."

Christ sought to win the minds of those who were absorbed in earthly things, and teach them of heavenly things. Had the teachers of his day been willing to be instructed by the Great Teacher, had they yoked up with Christ, co-operating with him in sowing the world with the pure seeds of truth, the world would have been converted, and prepared for the society of the royal family in the heavenly courts. Had the scribes and Pharisees united their forces with the Saviour, the knowledge of Christ would have restored the moral image of God in man. The Old and New Testaments would have been the lesson book of every school; for men would have realized that therein is found true science.

Christ's parables are far more than a representation of natural objects. In them is the power of true teaching, which brings conviction to mind and heart. This is not the conviction that logical reasoning produces, but a conviction deeper and more lasting.

The Lord Jesus is the model teacher, and he has given to the world the Old and New Testaments as a text-book. He who created our world, the Father and King of the heavenly world, knows just how to instruct the human family. Satan has been playing the game of life for the souls of men and women; but God has no pleasure in the death of the wicked: and when the Lord of life and glory came to this earth, he came to restore the moral image of God in man, and he left an example in his lessons that he desires all teachers to follow. These lessons teach men how to escape from the degradation of sin, that mind and heart may not be filled with cheap imagery by following the common tread of the world. They are a source of divine knowledge, which will qualify the student for the higher grade. If mind and heart are not perverted by false theories, if the light proceeding from him who is the light of the world is not quenched, students will obtain an education that will be accepted by God. The mass of rubbish that has been presented will be cut away from the education given in our schools.

There is no time now to fill the mind with false ideas of what is called higher education. There can be no higher education than that which comes from the Author of truth. The word of God is to be our study. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but men fail to find this treasure because they do not search until it is within their possession. In this Word is found wisdom, unquestionable and inexhaustible wisdom, that did not originate in the finite mind, but in the infinite mind.

When man is willing to be instructed as a little child, when he submits wholly to God, he will find in the Scriptures the science of education. When teachers and students enter Christ's school, to learn from him, they will talk intelligently of higher education, because they will understand that it is that knowledge which enables men to understand the essence of science.

He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all his capabilities must be consecrated to this search. Men of piety and talent catch views of eternal realities, but often they fail to understand, because the things that are seen eclipse the glory of the unseen. By many man's wisdom is thought to be higher than the wisdom of the divine Teacher, and God's lesson book is looked upon as old fashioned, so much so indeed as to be thought tame and stale. But by those who have been vivified by the Holy Spirit it is not so regarded. They see the priceless treasure, and would sell all to buy the field that contains it. In the place of bringing into our schools books containing the suppositions of supposedly great authors, they will say, Tempt me not to disrespect the greatest Author and the greatest Teacher the world has ever known, who gave his life for us, that by his death and resurrection we might have everlasting life. He never makes a mistake. He is the great fountain-head, from whom all wisdom flows.

Those who make the word of God their study, who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will be imbued with the Spirit of Christ; and by beholding, they will become changed into his likeness. They will teach like disciples who have been sitting at the feet of Jesus, who have accustomed themselves to learn of him, that they might know him whom to know aright is life eternal.

No one can search the Old and New Testaments in the Spirit of Christ without

being rewarded. "Come unto me, all ye that labor and are heavy laden," the Saviour says, "and I will give you rest. Take my yoke [of obedience] 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 Great Teacher's invitation is before you. Will you willingly respond to it? You can not draw near, placing yourself as a learner at the feet of Christ, without having your mind enlightened, and your heart quickened with a pure, holy admiration. You will then say, "Blessed is he that cometh in the name of the Lord."

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the word of God. Understanding means obedience to God's commandments. Had men been obedient, they would have understood the plan of God's government. The heavenly world would have opened its chambers of grace and glory for exploration. Human beings would have been altogether different from what they are now, in form, in speech, in song; for by exploring the mines of truth, men would have been ennobled. The mystery of redemption, the incarnation of Christ, his atoning sacrifice, would not be, as they are now, vague in our minds. They would have been not only better understood, but altogether more highly appreciated.

In eternity we shall learn that which, if we had received the enlightenment that it was possible for us to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths that Christ longed to open to his disciples, but which they did not have faith to grasp. Forever and forever, new views of the perfection and glory of Christ will appear.

July 3, 1900

"The Desire of Ages"

Let canvassers handle books which bring light and strength to the soul, and let them drink in the spirit of these books. Let them put their whole soul into the work of presenting these books to the people. If they are imbued with the Spirit of God, heavenly angels will give them success in their work, and they will gain a deep, rich experience. God would be pleased to see "The Desire of Ages" in every home. In this book is contained the light he has given on his work. To our canvassers I would say, Go forth with your hearts softened and subdued by reading of the life of Christ. Drink deeply of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish.

Those who will read attentively the words which the human agent has tried to present clearly to enlighten the minds of others, will receive God's blessing. He will be with every one who seeks to understand the truth that he may set it before others in clear lines. Make no delay. God has spoken plainly and clearly, giving instruction to be given to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus.

July 10, 1900

The Lord's Vineyard

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it; and built a tower, and let it out to husbandmen, and went into a far country."

A description of this vineyard is given in Isaiah: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein."

This figure represents the advantages and opportunities given to Israel. To them as his church God committed his oracles. Through Moses they received divine precepts and commandments. Guides and ministers were appointed them. God gave them riches and prosperity. They had every temporal and every spiritual advantage. They were hedged about by the law of ten commandments. This was what distinguished Israel from every other nation on the face of the earth.

The church is God's peculiar treasure, precious in his sight, and dear to his heart of infinite love. Christ gave the parable of the vineyard to set before his hearers the wonderful history of his church. The householder made every provision that the vineyard should receive the best of attention. Nothing was left undone that could be done to make the vineyard an honor to the one who owned it.

"Moreover, brethren," Paul writes, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

When the children of Israel were in bondage to the Egyptians, God revealed himself as a God above all human authority, all human greatness. The signs and

miracles he wrought in behalf of his people show his power over nature, and over the greatest among those who worshiped nature, who ignored the power that made nature. God went through the proud land of Egypt just as he will go through the earth in the last days. With fire and tempest and death the great I AM redeemed his people, to make them glorious as his special representatives. He took them out of the land of bondage. He bore them as upon eagles' wings, and brought them unto himself, that they might dwell under the shadow of the Most High.

Christ was the invisible leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, he led and guided them. In their behalf he constantly manifested the riches of his love and patience.

Moses was appointed by God to be the visible leader of the people. He received a special education for this work; and though he had little confidence in himself, he had confidence in God. But often the people whom he was leading lost faith in God. At one time, when Moses was in the mount communing with God, they went to Aaron, saying, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron had been left as the guardian of the church; and had he been faithful to his duty, had he held the people to their allegiance, this terrible record of idolatry need never have been written. But he yielded to the clamor of the people. He betrayed sacred trust; and had not Moses interposed in his behalf, death would have been his penalty.

When Moses came down from the mount and saw what the people were doing, he said to Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, ... we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf."

Once more the Lord showed his forbearance in dealing with his erring people. Opportunity was given for them to save themselves from the punishment that had been ordered. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

In calling for this division of the people, Moses exposed himself to the wrath of those who would not repent, the boldest and most obstinate, who might have fallen upon him in an attempt to take his life. But God was there to sustain his servant; he placed around him a bulwark of unseen angels.

"And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." It may seem to us that this punishment was severe. But God pronounced it an act of consecration to put to death all who justified their idolatry. It was not the choice of the children of Levi to do this fearful work; God had said that the unrepenting should be slain.

After the command of the Lord was obeyed, Moses said to the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--" Here Moses paused, as if not knowing what to say. He knew that the request he had presented was a great one. "And if not," he continued, "blot me, I pray thee, out of thy book which thou hast written." Moses was speaking to Jesus Christ, who had given himself as a propitiation for the sins of the world. As he pleaded before his Lord, the depth of his love for his people was revealed. God saw it all, and he was honored by his servant's love and compassion. "Whosoever hath sinned against me, him will I blot out of my book," he said. "Therefore now go, and lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee."

The children of Israel were indeed given great privileges. They witnessed a most wonderful manifestation of God's power when they passed through the Red Sea. And day by day they journeyed under the pillar of cloud, the symbol of the divine presence. Why did they not value the privilege of being taught by the living God? Christ was their instructor. He was their guardian, their shield, their defense. He desired them to render perfect obedience to his commands. This would be a hedge about them, keeping them from destroying themselves by sinful practices. With wonderful patience, Christ strove to educate the people to believe in him as the author and finisher of their faith. He

intrusted to them the everlasting principles of truth, justice, and purity.

God desired his people to obey him because they realized that obedience would make them men and women of understanding. He drew the willing and obedient to him with cords of love. He desired his people to go forth conquering and to conquer. It was their privilege to reveal in their lives the character of their leader. The souls of men and women are of infinite value in God's sight, not because, as many declare, they have natural immortality, but because it is possible for them through faith in Christ to gain immortality. Christ only has immortality. Belief in him is to the repentant soul the germ of a new life.

With such a leader, with such manifestations of his greatness and power, the children of Israel should have been inspired with faith and courage to go forward. But they failed to carry out God's purpose. "With many of them God was not well pleased: for they were overthrown in the wilderness." Only two of those who crossed the Red Sea lived to go over into the promised land.

"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." In the place of offering praise and thanksgiving to God, acknowledging his blessings, calling the attention of those associated with them to him, they drew minds away from him by their wrong course of action.

"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."

We need to beware lest we suffer the same fate as did ancient Israel. The history of their disobedience and downfall has been recorded for our instruction, that we may avoid doing as they did. It has been written "for our admonition, upon whom the ends of the world are come." If we pass by these cautions and warnings, developing the same traits of character developed by the Israelites, what excuse can we plead?

July 17, 1900

The Lord's Vineyard

During the Jewish economy, at appointed times God sent prophets and messengers to receive his portion from the husbandmen. These messengers saw that everything was being appropriated to a wrong use, and the Spirit of God inspired them to warn the people of their unfaithfulness. But though the people were convicted in regard to their unrighteous course, they would not yield, but became more stubborn. Entreaties and arguments were of no avail. They hated reproof.

"When the time of the fruit drew near," Christ said, in giving the parable of the vineyard, "he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise."

Paul records the treatment received by God's messengers. "Women received their dead raised to life again," he declares; "and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth."

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted.

A crisis had arrived in the government of God. The earth was filled with

transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction.

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "I will send my beloved Son," he said. "It may be they will reverence him." Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself, laying aside his kingly crown and royal robe. He became poor, that we through his poverty might be made rich. One with God, he alone was capable of accomplishing the work of redemption, and he consented to an actual union with man. In his sinlessness, he would bear every transgression.

The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with his own sinless nature, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has made it possible for us to partake of his nature. By making himself an offering for sin, he opened a way whereby human beings might be made one with him. He placed himself in man's position, becoming capable of suffering. The whole of his earthly life was a preparation for the altar.

Christ points us to the key of all his suffering and humiliation,--the love of God. We read in the parable, "Last of all he sent unto them his son, saying, They will reverence my son." Again and again the Jewish nation had apostatized. Christ came to see what he could do for his vineyard that he had not done. With his divinity clothed with humanity, he stood before the people, presenting to them their true condition.

How was the Son of God received?--When the husbandmen saw him, they said, within themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Christ came to his own, but his own received him not. They rewarded him evil for good, and hatred for love. His soul was filled with grief as he saw the backsliding of Israel. As he looked at the devoted city, and thought of the punishment to come upon it, he exclaimed, with weeping, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Christ was "despised and rejected of men; a man of sorrows, and acquainted with grief." By wicked hands he was taken and crucified. Speaking of his death, the psalmist writes: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

After giving the parable of the vineyard, Christ put to his hearers the question, "When the Lord therefore of the vineyard cometh, what will he do unto those wicked husbandmen?" Among Christ's hearers were the very men then planning how they could take his life. But so engrossed had they become in the narrative, that they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." They did not realize that by their denunciation of the husbandmen they had pronounced their own sentence. But Jesus now fastened the guilt where it belonged.

"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" he asked. "Therefore say I unto you, The

kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

As Christ made the application of his words, the Pharisees saw the meaning of the parable. His words struck home to their hearts, and they cried out, in dismay, "God forbid." The Lord permitted them to see and realize their peril. They saw a true picture of their condition. They were given a vivid, momentary view of their course of action and its result. But they closed their eyes against light, and hardened their hearts against conviction. They were determined to carry out their satanic purpose.

"And whosoever shall fall on this stone," Christ continued, "shall be broken: but on whomsoever it shall fall, it will grind him to powder." Those who remain impenitent will understand the meaning of the wrath of the Lamb. The punishment that was to fall upon the Jewish people would be all the more terrible because of the poor return they had made for God's great mercy and love. Not long after this parable was given, the Son of God stood in Pilate's judgment hall, before a human tribunal, and there he was condemned by false witnesses. Though declared innocent by a heathen judge, he was delivered into the hands of the cruelest power that earth can produce,--a mob inspired by Satan.

"What could have been done more to my vineyard, that I have not done in it?" God asks. "Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?" When God called for fruit in its season, the Jewish people were surprised that he expected anything of the kind. They professed to be the most pious people on the earth. They had been employed as guardians and almoners of truth, and they should have used the Lord's goods to bless and benefit the world. But they abused the messengers sent to them; and when God sent his Son, the heir to the inheritance, they lifted him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love; but the wrath of the Lamb, the power they defied, will fall upon them as a rock, grinding them to powder.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." But that which would have been their greatest blessing became their condemnation, because they were disobedient, unthankful, unholy.

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their possessions as their own, but only as intrusted to them. The Lord's portion is to be faithfully returned to him. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

The statutes regarding the Lord's portion were often repeated that the people might not forget them. They were to return to God his rental money. This he claimed as his portion. Their physical and mental powers as well as their money were to be used for him. His vineyard was to be faithfully cultivated, so that a large income could be returned to him in tithes and offerings. A portion was to be set apart for the sustenance of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessity of the church. Means was to be appropriated for the relief of the poor and suffering.

The history of the children of Israel shows us the many privileges they enjoyed. And the richest blessings were in store for them if they kept the Lord's commandments. "Know therefore," God declared, "that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

Shall we profit by the teaching of the parable of the vineyard? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on

high."

Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God.

"I had planted thee a noble vine," God declares, "wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" The lesson is for us. Paul declares, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." This message comes to all who share the privileges once given to ancient Israel. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

July 24, 1900

God's Estimate of Service

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

In this parable Christ compares the kingdom of heaven to a man in search of workmen. Those in search of work took their position in the market place, and at different hours during the day the husbandman went there and engaged men. The steward was directed to call them together in the evening, that they might receive their wages. Beginning with those hired last, he paid them all the same sum. This offended

those who had begun work early in the day. Had they not worked for twelve hours? they reasoned; and was it not right that they should receive more than those who had worked for only a few hours in the cooler part of the day? "These last have wrought but one hour," they said, "and thou hast made them equal unto us, which have borne the burden and heat of the day."

"Friend," the householder said to one of them, "I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

On another occasion Christ said, "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

By these parables Christ would teach us a lesson of humble service. He who reads the hearts of all men knew that in the spiritual life of his followers traits of character would appear that would lead them to indulge in proud boasting and in disparaging others, as if they understood the value of soul-service. Those indulging these attributes would regard their work as of much value, while looking upon the work of their fellow laborers as inferior.

The law of nature is that we reap as we sow. But Christ was here laying down the principles of the law of his kingdom. He did not consult the opinions of others regarding him, but steadily worked out his own purpose according to his own standard. The way in which, in the parable, the owner of the vineyard dealt with his workers, represents God's dealing with the human family. God declares, "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." Christ came to this earth to represent God, and he was not bound about by the actions of any

other householder. He worked according to the laws of the kingdom that is not of this world. He did not aim to follow any human standard.

The gospel of the kingdom is not confined by any precise regulations. Christ deals with men in a way that develops their moral and spiritual capabilities. He does not reward his servants according to the amount of labor done, or according to the visible results, but according to the spirit brought into the work. To observers this dealing seems unequal, and their sympathy goes out to those who say, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." But the Lord makes no excuse for this supposed unfairness. "Those who came first," he says, "received the amount for which they agreed to work. The last stipulated no terms. They left the matter of payment with me, having faith that I would do what is right and just."

No one should enter Christ's service in the spirit of a hireling. Such ones work for the remuneration they receive. They think their work is of greater value than the work of those who come in later; and they try to make terms with God, saying that for a stated reward they will do a stated amount of work. Thus did those in the parable who were first called. There are many professed believers who possess a large measure of the hireling spirit. They work for the wages they hope to receive.

Those who came at the eleventh hour were so thankful for an opportunity to work that they left the matter of payment with their employer. They were glad to work at any price. Their hearts were full of thanksgiving, full of love for the one who had accepted them, and they showed their faith in him by asking no questions in regard to reward. When at the close of the day the householder began with them, and paid them for a full day's work, they were greatly surprised. This was unlike any treatment they had ever received. They knew that they had not earned the money given them. The kindness expressed in the countenance of their employer went to their hearts, and filled them with gratitude. They never forgot the goodness of the householder, or the gracious compensation they received.

Thus it is with the poor sinner who knows his unworthiness, who has long neglected to enter the Master's vineyard, but who comes at the eleventh hour. His time of service seems short, and his wages large. He expects very little, and will be satisfied with little, if only Christ will accept him in his service.

Those who make a definite demand receive their wages--nothing more. Does not this teach us that faith is needed in the service of Christ? The humble and confiding, who are willing to accept any sum, however meager, God surprises with a large reward because they bring thankfulness and joy into their work. David declares, "With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down."

Those who think more of their wages than of the privilege of being honored as servants of the Lord, who take up their work in a self-gratulatory spirit, do not bring self-denial and self-sacrifice into their work. Christ warns those in his service not to bargain for a stipulated sum, as if their Master would not deal truly with them. The last men hired believed the word of the householder, "Whatsoever is right I will give you." They knew that they would receive all that they deserved, and they were placed first because they brought faith into their work. If those who had labored during the whole day had brought a loving, trusting spirit into their work, they would have continued to be first. The Lord Jesus estimates the work done by the spirit in which it is done. At a late hour he will accept penitent sinners who come to him in humble faith, and are obedient to his commandments.

July 31, 1900

God's Estimate of Service

Christ gave the parable of the householder that murmurers might not receive sympathy on account of their supposed grievances. Grumblers will always find something to grumble at. Their hearts need to be purified. If the hearts of those first called had been purified, they would have seen only liberality in the action of the householder. Those who are in the service of Christ must have faith in him. The men and women who watch for something in their brethren and sisters of which they can make capital demonstrate before the heavenly universe that to them the goodness of God is an occasion of murmuring.

The disposition to find fault and complain too often finds place among professed Christians. They may be first in enduring hardship, privation, and trial, but the spirit they indulge is unchristlike, and renders them untrustworthy. They think they are entitled to a large reward because of the work they do. Thus it was with the Jews. They depended for reward on the long years of service they had given, believing that a certain amount of work must receive a certain remuneration, and that therefore they would be more highly rewarded than those who had done less.

The gift of God is eternal life on condition of entire obedience. But we should not think selfishly of the reward we are to receive. Of ourselves we have nothing. Our time, our talents, our capabilities, are all intrusted to us by the Lord, to be used in his service, and thus returned to him.

God has given to every man his work. In temporal and spiritual things we are to work for him. Never are we to boast of our endowments. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The apostle Paul reached the point where faith in God's word had become assurance. He wrote to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to

me only, but unto all them also that love his appearing." This is the battle cry of one who had been faithful with his Lord's goods, and who was waiting to receive the benediction, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord."

In the book of Malachi God specifies the reward to be given to those who are faithful. All nations will see the power of God exercised in behalf of those whom he can safely bless as his chosen ones. "I will rebuke the devourer for your sakes," he declares, "and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field.... And all nations shall call you blessed: for ye shall be a delightsome land."

There is another class, who complain of God. "Your words have been stout against me," he says. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These weigh God's actions in human scales. Their words are stout against him, as they strive to vindicate themselves. By their words and actions they dishonor God, and create an atmosphere of evil about their souls.

In strong contrast to the murmurers are the ones of whom God says, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The Lord has a people on the earth, and his working with them reveals the supernatural results that are seen when the human will is under the control of the will of God. Of them he says, "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."

"Many be called, but few chosen." The Lord's invitation continues from early morning till the last hour of the day. But many who accept his invitation possess only the theory of the truth. They have not that faith which works by love and purifies the

soul. They think they are entitled to large wages because of their service. They claim to have served God all their lives, as did the Jews; but they reveal a spirit that is querulous and faultfinding. Thus they show that there is no connection between God and their souls. The indulgence of this spirit of exaltation makes those who might have been first last. They will be placed last because self has not been hid with Christ in God. We are not to esteem our work as worthy of large recognition. God will reward us in accordance with the spirit that has characterized our work.

This parable does not excuse those who, after hearing the truth, assent to it, saying, "That is all true," and then fail to comply with it. These refuse to walk in the light, because by so doing they would displease their friends or disturb their own satisfied condition of self-righteousness. The parable does not teach that the Lord will vindicate those who, because they wish their own time and their own way, refuse the first call to work. When the householder went to the market and found men unhired, he said, "Why stand ye here all the day idle?" And the reply was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy. God will not be trifled with.

The Lord requires that sacred fire be used in his service. We are to bear the message of the divine householder to our fellow men. This will impress hearts. In whatever part of the Lord's vineyard men and women are working, they need closely to examine their own hearts.

If they are inclined to exalt themselves and disparage others, their hearts need to be changed, till they shall no longer place their own estimate upon their own work and the work of others.

We need a spirit of love and of true dependence upon God. When we have implicit faith in him who is truth, we shall realize that worry and anxiety are unnecessary.

Whatever work we do, we are to do it for Christ. There are many kinds of temporal work to be done for God. An unbeliever would do this work mechanically, for the wages he receives. He does not know the joy of co-operation with the master worker. There is no spirituality in the work of him who serves self. Common motives,

common aspirations, common inspirations, a desire to be thought clever by men, rule in his life. Such a one may receive praise from men, but not from God. Those who are truly united with Christ do not work for the wages they receive. Laborers together with God, they do not strive to exalt self.

In the last great day decisions will be made that will be a surprise to many. Human judgment will have no place in the decisions then made. Christ can and will judge every case; for all judgment has been committed to him by the Father. He will estimate service by that which is invisible to men. The most secret things lie open to his all-seeing eye. When the Judge of all men shall make his investigation, many of those whom human estimation has placed first will be placed last, and those who have been put in the lowest place by men will be taken out of the ranks and made first.

August 7, 1900

At Simon's House

"And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him." "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Mary had long kept this ointment; there seemed to be no fitting opportunity to use it. But Jesus had forgiven her sins, and she was filled with love and gratitude to him. The peace of God was upon her, her heart was full of joy; and she greatly desired to do something for her Saviour. She resolved to anoint him with her ointment. She thought the ointment her own, to use as she pleased, and so it was in one sense. But had it not first been Christ's, it could not have been hers.

Seeking to avoid observation, Mary anointed Christ's head and feet with the precious ointment, and wiped his feet with her long, flowing hair. But as she broke the box, the odor of the ointment filled the room, and published her act to all present. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?" Judas looked upon Mary's act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach on Christ for suffering such waste. "Why was not this ointment sold," and the proceeds given to the poor? he said. Craftily he made suggestions that would be likely to awaken disaffection in the minds of those present, causing others to murmur also. Writing of this, Mark says, "There were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor?" Oh, that they had

known that even though the most valuable treasures that science or art could produce had been bestowed on Jesus, it would not have been waste!

Judas was one of the twelve; but he had not been striving to overcome his natural traits of character in accordance with the light that was constantly shining upon him. He had a high opinion of his executive ability, and looked upon himself as superior in financial management to his fellow disciples. Constantly he strove to exalt himself, and by his business ability he had gained the confidence of the eleven. But he had a narrow, avaricious spirit. For the slight services that he performed for Christ he paid himself from the money in the bag. He took from the store committed to his care, thus narrowing down their resources to a meager pittance. He was eager to put into the bag all he could obtain; and when something that he did not think essential was bought, he would say, Why is this waste? Why was not the cost of it put into the bag that I carry for the poor?

General principles touching his case had been laid down by the Great Teacher, but Judas had not profited by these instructions. Instead, his selfishness had strengthened. This had tainted and corrupted the whole man. When Mary made her offering to the Saviour, Judas talked about the poor, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He who was about to sell his Master for thirty pieces of silver had no heart for the poor. He who stole from the treasure in the bag was capable only of cruel, mean actions. He carried blasphemy in his heart. Had Mary's ointment been sold, and the proceeds fallen into Judas' possession, not one particle improved would have been the condition of the poor.

Mary heard the words of criticism, and felt the lowering glances directed toward her. Her heart trembled within her. She feared that her sister would reproach her for extravagance. The Master, too, might think her improvident. Without apology or excuse, she was about to shrink away, but the voice of her Lord was heard: "Let her alone; why trouble ye her?" He saw that she was embarrassed and distressed. He knew that in the act of service just performed, she had expressed her gratitude for the forgiveness of her sins; and he brought relief to her mind. Lifting his voice above the murmur of criticism, he said, "She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

"She hath done what she could," Christ continued; "she is come beforehand to anoint my body to the burying." Jesus knew that when Mary and those accompanying her should go to the sepulcher to anoint him, they would not find a dead Saviour, whose body needed their loving ministrations, but a living Christ.

Mary could not answer her accusers. She could not explain why she had anointed Christ on this occasion. But the Holy Spirit had planned for her. Inspiration has no reasons to give. An unseen presence, it speaks to the mind and soul, and moves the hand to action. Thus many actions are performed by the power of the Holy Spirit.

Christ told Mary the meaning of her act, the full significance of which she had not understood. He gave her more than he received. "In that she hath poured this ointment on my body," he said, "she did it for my burial." Mary did not then think of connecting death with her gift of love. But Christ was to die; his body was to be broken. He was to rise from the tomb, and the fragrance of his life was to fill the earth. "Verily I say unto you," he declared, "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her."

Mary's act was in marked contrast with what Judas was about to do. He was soon to betray his Lord into the hands of cruel and blood thirsty men. What a sharp lesson Christ might have given him who had dropped the seed of criticism and evil-thinking into the minds of the disciples! How justly the criticiser might have been criticised! He who reads the motives of every heart, who understands every action, who weighs the spirit that prompts to action, might have opened before those at the feast dark chapters in the experience of Judas. The hollow pretense on which the traitor based his words might have been laid bare; for he did not sympathize with the poor, nor make efforts to relieve them. But had Christ unmasked Judas, this would have been used as a reason for the betrayal; and though charged with being a thief, Judas would have gained sympathy, even among the disciples.

The love that Mary expressed for Christ made apparent the selfishness of Judas. By commending the action that Judas had so severely condemned, Christ rebuked Judas. This should have brought him to his senses. He should have been led to investigate his motives, and to confess that his judgment of Mary's action had been wrong. But his past experience had not been one of repentance and confession. His narrow, selfish ideas had often been rebuked by Christ in a general way. In his teachings

Christ had presented the danger of selfishness and avarice. But Judas had not benefited by the instruction given. He did not take Christ's words into his heart, engraving them on his character. Of him it could be said: "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."

Judas was given opportunities and privileges which, had they been improved, would have constituted him a man having that faith which works by love and purifies the soul. He would have been cleansed from selfishness and covetousness. Light was given him, but he refused to act on this light. His character was not changed for the better; his heart was not purified. The opportunities given him were not appreciated. He did not appropriate the truth, and put it into practice in the service of God. His mind was open to receive the temptations of the prince of darkness, and he fell into the snare prepared for him. He wanted his own way; and as the Lord does not force any man to do him service, he was permitted to entertain the temptations of the enemy. Instead of resisting Satan, he admitted him, and therefore he was controlled by a spirit that led him to criticise the words and works of Christ.

The Saviour's love for his followers can not be measured; and Judas could not but see the lovable traits of his Master's character, his sympathy and compassion, because they were in such marked contrast with his own. But the words spoken by Christ as he rebuked him for criticising Mary's action rankled in his heart. He was not humbled, but provoked, by the reproof. He said to himself, "I will be revenged for this reproof." By betraying Christ, he thought to obtain a large sum of money. He went directly from the supper to the chief priests, and agreed to deliver Christ into their hands. The priests were greatly rejoiced, "and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

The history of Judas is given as a representation of the history of some who will be in the church till the close of this earth's history. There are more than one Judas among the professed followers of Christ. They are to be found in every country, in every church. Persons that are not Christians are brought into church relationship. They may appear to serve Christ; but because of this, it does not follow that they have the love of Christ in their hearts. There are those who have the name of being in the service of Christ, but who are inspired by the same spirit as was Judas.

Not always is a man a Christian because he professes to be a disciple of Christ. Though a disciple, Judas never understood Christ. He refused the light given him. He who sets his feet in a wrong path is very apt to misunderstand. He is blind; he can not see. He misinterprets what he hears, giving it a meaning that is altogether wrong. The Holy Spirit must guide the imagination, or words will be so placed that they will do harm. Wise words, words that the Lord has spoken, words tender and kind and true, will be given a meaning that God never meant them to have.

There are today those who have acted as did Judas. Every opportunity has been given them to hear the word of truth, and to be sanctified through it; but they refuse to eat the bread of life. They have been given light, but they have refused to walk in it, and the light has become darkness to them. That which they once loved and upheld, they now hate and tear down. Filled with rage, they treat as poison what once was light and joy to them.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and who say, Who seeth us? and who knoweth us?"

August 14, 1900

The Sin of Presumption

In his dealings with the human race, God bears long with the impenitent. He uses his appointed agencies to call men to allegiance, and offers them his full pardon if they will repent. But because God is long-suffering, men presume on his mercy. "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." The patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of his long-suffering may be reached, and then he will surely punish. And when he does take up the case of the presumptuous sinner, he will not cease till he has made a full end.

Very few realize the sinfulness of sin; they flatter themselves that God is too good to punish the offender. But the cases of Miriam, Aaron, David, and many others show that it is not a safe thing to sin against God in deed, in word, or even in thought. God is a being of infinite love and compassion, but he also declares himself to be a "consuming fire, even a jealous God."

By sad experience Miriam and Aaron learned that God will not regard with favor those who presume upon his goodness, especially those whom he places in positions of responsibility. The Lord deals with this sin as a grievous matter; for he is always grieved when presumptuous souls dare to speak against his appointed agencies in order to gratify their own unsanctified impulses. Aaron and Miriam thought that Moses had made a mistake in taking for his wife an Ethiopian woman, and they were betrayed into feelings of envy and jealousy. They entertained against him feelings that were wholly uncalled for. Moses was carrying a heavy burden of responsibility, and the Lord had appointed Miriam and Aaron to help him. But instead of doing this, they made his burdens more grievous to bear. "Hath the Lord indeed spoken only by Moses?" they said. "Hath he not spoken also by us?"

"And the Lord heard it." God was present when the offenders thought him far away, and he answered Aaron and Miriam as if they had arrayed themselves against him. "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous."

Then, with all deference, Aaron spoke to his brother, saying, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.... And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." And the Lord heard him. The same Saviour who hundreds of years later said to the leper, "I will, be thou clean," removed the stroke. But Miriam had been the instigator in this evil work. Her sin was grievous in the sight of God, and he commanded that she be kept out of the camp seven days. God had demonstrated the truth by his Spirit before Aaron and Miriam. He had given them reasoning powers, and had implanted in their hearts the element of faith; but because their wishes had been crossed, they took the side of the enemy. And God signally punished them for their murmurings and complainings.

The case of Uzziah the king reveals how God will punish the sin of presumption. The inspired record states of this king: "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem.... And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.... But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah

the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God."

Uzziah was filled with wrath, that he, the king, should be dictated to by the priests, and while "he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord.... And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death."

The Lord has ordained men to certain positions in his church, and he would not have them step out of the places to which he has appointed them. When the Lord gives them a measure of success, they are not to become lifted up, and think themselves qualified to do a work for which they are not fitted, and to which God has not called them.

In Noah's day God saw his holy law broken and trampled underfoot by a race of evil-doers. He bore patiently with their rebellion; but in the place of being softened by the patience of God, his goodness and long-suffering, the inhabitants of the old world were encouraged to still further resistance. At last the patience of God was exhausted, and he declared that he would punish men for their iniquity. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth.... And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

When the earth was repopled, men again lost the fear of God out of their hearts. Satan worked to array them against God. Thus he was seeking to gain full possession of the earth. He misinterpreted the character of God, and charged him with the very attributes that he himself possessed, while he concealed his own character from them. He professed to be their best friend, one who was working so that God's arbitrary power should not bring them into abject slavery. Through fallen man he renewed his hostilities to God, and triumphed in the very face of Heaven.

Through successive generations iniquity has increased, until we are nearing the time when God shall say, The cup of their iniquity is full. In David's day the contempt placed upon the law of God led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: "Therefore I love thy commandments above gold; yea, above fine gold." In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, "It is time for thee, Lord, to work: for they have made void thy law." The boundary line will soon be reached. The crisis will soon come, and then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth.

August 21, 1900

Words of Counsel to Young Ministers

Writing to Timothy, his son in the gospel, and to every young man who engages in the work of the ministry, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.... Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." And to Titus he writes: "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 can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Young men, you have a faith of which you need not be ashamed; and you have solemn, serious work before you, in laboring for souls as they that must give an account. You need a knowledge of God, deeper, fuller, clearer, than you have ever had. You need to press forward, every day receiving grace and power from the Source of all power. You have a high and holy calling; and if you would have souls for your hire, you must take firm hold upon God. Let it be seen that you are intensely in earnest. "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. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

As laborers together with God, we need to know what is required of us. Let none sit down at their ease and say, Christ has done all that is necessary. Surely it were better that Christ's sacrifice had never been made, than that it should be made to minister to sin. It is this kind of religion that makes the cross of Christ of no effect. Throw your

energies into the contemplation of eternal interests. Work out your own salvation with fear and trembling. Respond to the operations of the Holy Spirit. Your soul will be lifted into a purer, holier atmosphere as you consider the important question, What shall I do to be saved?

"I have written unto you, young men," John writes, "because ye are strong." What makes them strong?--Eating the flesh and drinking the blood of the Son of God. Thus they grow up into Christ, their living head. "And the word of God abideth in you, and ye have overcome the wicked one." This battle is to be fought over and over again. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting diligence. Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, his word your daily bread. Your religious experience will then give you strength to brace your mind against the counter-working influence of hereditary and cultivated-tendencies.

This fallen world is in strange hands. Men rule for hire, and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities today, few would have interest enough to follow him. Those who act a part in the government of the world have no part with Christ, who has declared, "Without me ye can do nothing." Can they be successful statesmen who have not learned the ways and methods of the Great Teacher? The men in high positions of trust should be educated in the school of Christ. Do not shun these influential men. Men of talent and influence need to understand the word of God in its purity, that they may labor with a knowledge of what saith the Scriptures. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave these souls to perish. Thus, while you do not neglect to do the work essential for winning souls in the humble walks of life, you may win to Christ those who can fill responsible places in the cause and work of God.

Seek conversion of body, soul, and spirit. Unfold your napkin, and begin to trade with your Lord's goods. In so doing, you will gain other talents. Every soul intrusted with talents is to use them to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is

thine"? To such the Lord will say, "Thou wicked and slothful servant: ... thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

The Lord is still calling those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best serve themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Christ. Thousands who are now of no use in God's cause should be digging up their buried talents, and putting them out to the exchangers. Those who think that they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire: What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided Christian, employing all my powers in laboring for the salvation of the souls who are perishing around me? Saith not the Word, "We are laborers together with God: ye are God's husbandry, ye are God's building"? Shall I not with God's help build a character for time and eternity, and promote godliness in myself and in others through the sanctification of the truth?

Selfishness and unbelief are spoiling many lives. The church is made weak by the inefficiency of those who should wear the yoke of Christ and lift his burdens. Christ has need of persons of genuine experience. Shall he have in his army men each with some spiritual defect, soldiers who must seek the easiest place, lest the rough path hurt their slippered feet? We are on the battlefield, enlisted for service. When the trumpet call is heard, "Advance!" do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, who, clad in all the armor of God, are prepared to do aggressive warfare? Where are the soldiers who are ready to lift the standard, and bear it through the battle, under the Captain's order, unto victory?

Earnest engagements must be entered into; for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to be active, diligent workers. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Do not

refuse to see your responsibilities. Unite in earnest work for God. Go forth to labor, carrying your colors with you.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

August 28, 1900

"Partakers of the Divine Nature"

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

These words present before the Christian the privileges brought within his reach through the sacrifice of the Son of God. The promises are full and broad and deep. They encourage our faith; for has not God pledged his word to combine his divine power with our human efforts, that we may overcome by the blood of the Lamb and the word of our testimony? While Satan is playing the game of life for the souls of men, precious encouragement is given to the one who seeks to do God's will. "Let him take hold of my strength, that he may make peace with me," God says, "and he shall make peace with me."

Man has the assurance that he can become a partaker of the divine nature, even as Christ became a partaker of human nature. In Christ God pledges himself to come under obligation to mankind, if man will comply with the conditions. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." God purposes to yoke up with human instrumentalities. This must be a work of co-operation; for how can two walk together, except they be agreed? Never did an earthly parent pity and love his children as our Heavenly Father pities and yearns for those who strive for the overcomer's reward. Promises of his love and his grace could not be more abundant. And this that we might be "partakers of the divine nature, having escaped the corruption that is in the world through lust."

Personal piety bears its testimony in a wise and unreserved co-operation with divine principles. The apostle Peter writes: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in

the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.... For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

"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: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conscience honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

"The elders which are among you I exhort," Peter continues, "who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

These directions to the elders of the church are to be heeded. If God, the great Master worker, is with his servants, they will reveal this fact in their daily conduct.

Among those who have the oversight of the flock of God are men who bear the stamp of defective characters. They are not walking with Christ. Their piety is not sound and healthful; it is of a cheap order. These need to learn what constitutes true religion. Religion is not a patchwork concern, which makes everything of the Christian's name, and in which self is personified. A man's religion must be founded on the word of God. Practiced in the home life, and exemplified in the church, it will constitute him a laborer together with God.

The efficiency of any church lies in the willingness of its members to learn. Upon the love and harmonious action of church-members depend their power for winning souls to Christ. Therefore cherish love and confidence; for this will give you moral strength. Those who do not make the kingdom of God their first consideration soon lose God out of their experience; for he is the great worker. "Work out your own salvation with fear and trembling," he says, "for it is God which worketh in you both to will and to do of his good pleasure." "Ye are God's husbandry, ye are God's building." Let the transforming energies of the Holy Spirit into the temple of the soul.

In failing to co-operate with God, the church has lost her first love. Very many of God's professed people today do not love God supremely and their neighbors as themselves. The prayer of Christ for unity among his followers is not lived out. The principles that Christ carried into his life and work must be practiced. God has given dignity to men by giving his Son to save them. Christ allied himself to humanity that he might make it possible for humanity to ally itself with divine power, that man might love his fellow man with the love wherewith Christ has loved him. Christ calls upon men to exercise the same spirit of forgiveness, the same tender spirit of sympathy and love, which he has revealed for us. This is a debt that every man enlightened by the Spirit of God and converted through the truth owes to every other man with whom he comes in contact, be he friend or foe, acquaintance or stranger.

Jesus is inviting all who will co-operate with him. A great work is to be done, and God calls the willing ones to come out from among those who will not take their stand by the side of Christ. Who will co-operate with the Captain of our salvation? A practical religion is the life and power of the church. The only way for the church to increase in efficiency is for the members to grow up to the full stature of men and women in Christ Jesus. Then will their light shine in clear, bright rays to those who have not a knowledge of the truth. Then work, yes, work with all your powers, for the perishing souls around

you. And as you work, pray. God is always at your right hand, proffering you his omnipotent power. Lift up the standard higher and still higher. Let your glad cry be, "Behold the Lamb of God, which taketh away the sin of the world." The Captain of the Lord's host has gone before you. Then press on after your leader. Strike the foe like men who have learned of Christ. Handle his weapon, "It is written." Thus you can work with Christ, and even your thoughts will be brought into captivity to his will.

As we work in Christ's lines, God will break down the partition walls. He will widen before us the circle of our influence. Leading us to the mount of Beatitudes, he will strengthen our vision by presenting before us truths of the greatest importance. All territorial lines, all man-made distinctions, disappear before his teaching. Our vision takes in sinful, suffering humanity in the regions beyond. God wishes us to learn deeper lessons. He desires to lead us to greater heights, to educate us to love and obey him. He wishes to place us where we can use the talents he has given us. He is giving us opportunities to impart grace, that he may refill us with increased grace. It is by working in Christ's lines that we become laborers together with God. Do not fail nor be discouraged in the work. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." God's promise is immutable. The unfailing God has encouraged us to ask, assuring us that he will establish his word. Hope and faith will increase as the agent of God works with all the talents that God has provided.

When our intrusted capabilities are allowed to lie unimproved, God's vineyard is deprived of the labor it should have. We are to obey the command, "As ye would that men should do to you, do ye also to them likewise." This is a duty, broad and deep, to be brought into our practical lives, one which, under God's divine working, will be a convincing power to the world. Go, laborers, go and work in humble ways to bring souls to the truth. The Lord will open the way before you. In the great day of reckoning, the slothful servant will be dealt with according to the work he might have done by putting his talents to use. Your one talent improved will gain another talent, and those two talents will gain other two. In a faithful discharge of your duty, you will acquire increased ability, tact, knowledge, and experience.

Had there been nothing in the world to work at cross-purposes with us, our patience, forbearance, gentleness, meekness, and long-suffering would not have been called into action. The more these graces are exercised, the more they will be increased and strengthened. The more we deal our temporal bread to the hungry, the oftener we

clothe the naked, visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the blessing of God.

Every believer who takes the yoke of Christ pledges himself--soul, body, and spirit--to do God's work in self-denial and self-sacrifice. He is a partaker of Christ's joys and of his sufferings. He is imbued with his courage. The obedience that God required of Adam in Eden will be the obedience he will render to all the commandments of God. From the first hour of his belief in Christ as his personal Saviour, all his influence will be under contribution to God. He is Christ's purchased possession, and his physical, mental, and moral powers are to be constantly increasing in adaptability for the work of God.

Those standing under Christ's banners are to be united in the work. They are to be of one mind, of one judgment. As there is to be one Shepherd of the sheep, so there is to be one flock. Union with Christ brings man back to his allegiance to his Creator. It implants in his mind a love for God and for his holy law. The person who is one with Christ prays, and watches unto prayer, that he may have transcribed in his heart and reflected in his life the righteousness of God. "The Word was made flesh, and dwelt among us, ... full of grace and truth... And of his fullness have all we received, and grace for grace." Upon this all-perfect pattern he fixes his eye; and with open face, beholding as in a glass the glory of the Lord, he is changed into the same image from glory to glory, "even as by the Spirit of the Lord."

September 4, 1900

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 vain-glory, 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 to covet 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 men: 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 lifegiving 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 can not 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

if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at 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 Christlike?

"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, can not 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 penalty 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.

September 11, 1900

"Deny Thyself, and Take Up the Cross"

In the nineteenth chapter of Matthew is recorded the case of the rich young ruler. This young man's tastes and desires were not offensive, but favorable to the growth of spirituality. As he saw Jesus blessing the little children, he was convinced that this must be a good man. He was sure that he could live in perfect harmony with him. Hastening to the Saviour, he knelt before him, and said, "Good Master, what good thing shall I do, that I may have eternal life?" "Why callest thou me good?" Christ asked. "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 commit adultery, 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 things have I kept from my youth up: what lack I yet?" He had been flattered for his amiable traits of character. He was willing to do good things, and he flattered himself that by his integrity in dealing with his fellow men he was fulfilling the law. The perfection of character he thought he possessed, ranked him in the same state spiritually as was Paul when, touching the letter of the law, he thought himself blameless. But no human standard can save a soul from death. God's standard must be seen, acknowledged, and followed.

"If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Jesus needed the co-operation of just such men, whom God had intrusted with his goods. It is God's plan that those to whom he has given money or houses or lands shall act as his faithful almoners, relieving the sufferings of their fellow beings, and in this way winning them to the Saviour.

By helping the Saviour to help the needy, suffering ones around him, the young ruler would indeed have been laying up treasure in heaven. The test had come to him. What would be the result? When he heard Christ's words, "he went away sorrowful, for he had great possessions."

Jesus tested the young ruler by a true standard,--the law of righteousness,--which requires man to love his neighbor as himself; and the ruler proved himself to be destitute of love for either God or man. He thought himself perfect, but he was weighed in the balances of the sanctuary, and found wanting. He was alienated from God; for he regarded that which God had given him in trust as of far more value than heavenly treasure. He went away sorrowful, because he could not selfishly retain his possessions and at the same time have the pleasure of following Christ.

"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. And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" They expected the young ruler to do as Matthew had done, and because of his refusal they were sorrowful and dejected. Jesus said, "With men this is impossible; but with God all things are possible."

Today the Holy Spirit works upon some who are not as self-confident as this young ruler. There are men and women who are truly converted, as was Paul. He says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.... For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." If the rich young ruler had seen by the light of the commandment that he was sinful; if, like Paul, he had honored God by obeying the commandments in spirit and in truth, his sinful nature would have been slain by the law, and he would have laid hold of eternal life.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A great work needs to be done in our churches. The members are not prepared for the coming of the Lord. God's law needs to be written in mind and heart. Many, like the rich young ruler, when tested and tried, will refuse to deny self, to take up the cross and follow Christ. When the test comes to a man, and he refuses to obey, he shows that he is unregenerate in heart, whatever may be the outward propriety of his conduct, or whatever belief he may claim to have in the truth. He needs to have the law brought home to his conscience, that he may see the exceeding sinfulness of sin. He must die to

self. Until self is crucified, he can not know what spiritual holiness is.

The question was asked by 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?" Man sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, God is forgotten, and he reaps loss to all eternity. His money and lands can not pay a ransom for his soul. Better, far better, to have shattered hopes and the world's denunciation with the approval of God, than to sit with princes and forfeit heaven. "Ye can not serve God and mammon," Christ declares.

The young ruler represents many in our world today. God has intrusted his goods to them, that they may advance his kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly across their cherished plans, and they refuse to obey. God's messages come to his people, but they have not been, and are not yet, willing to receive them. He is testing them as he was testing the young ruler when he 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: and come and follow me." God calls upon his people to turn from the earthly to the heavenly, to yield up to him his own. Nothing that they have is theirs; they themselves are not their own; for God's word declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

There is no caste with God. Those who believe that there are certain principles to which the poor must adhere, and from which the rich are exempt, are under a fatal delusion. There is not one standard for the poor, and another for the rich. God does not call upon one to do all the self-sacrificing, while the other lives according to his own ideas and plans. It behoves us at this time to live as if in sight of eternal realities, to lose sight of self, to tear out of the heart every fiber of selfishness. If rich men keep the commandments of God, they will do the work that needs to be done for those whom Christ purchased with his blood. In this way only can they follow Christ. In order to save suffering humanity from perishing in sin, he left the royal courts and came to the earth. Laying aside his kingly crown and royal robe, he resigned his high command in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. When God intrusts man with riches, it is that he may adorn the doctrine of Christ our Saviour by using his earthly treasure in advancing the kingdom of God in our

world. He is to represent Christ, and therefore is not to live to please and glorify himself, to receive honor because he is rich.

When the heart is cleansed from sin, Christ is placed on the throne that self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of the countenance. The work of sanctification is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after Christ is created in righteousness and true holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." God is a rich provider. He is a fountain of inexpressible love; and he desires all his servants to remember that, as his faithful servants, they are to use his bountiful provisions to relieve the necessities of suffering human beings whom he has bought with the blood of his only begotten Son.

September 18, 1900

"Abide in Me"

By the parable of the true vine, Christ explained to his followers the relation that must exist between him and his people. "I am the true vine," he said, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit... Abide in me, and I in you. As the branch can not 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 a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Christ used the figure of the vine that, as we look upon it, we may call to remembrance his precious lessons. Rightly interpreted, nature is the mirror of divinity. Christ pointed to the vine and its branches, saying, I give you this lesson that you may understand my relationship to you, and your relationship to me. There was not the least excuse for his hearers to misunderstand his words. The figure he used was as a mirror held up before them.

His lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with him. The branches are not tied to the vine; they are not joined to it by any mechanical process of artificial fastening. They are united to the vine, so as to become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with him in principle and action. They are united to him, and the life they live is the life of the Son of God. They derive their life from him who is life.

Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ's heart, the will must be submerged in his will, the mind must become one with his mind, the thoughts must be brought into captivity to him. A man may be baptized, and his name be placed on the church roll, and yet his heart be unchanged. Hereditary and cultivated tendencies may

still work evil in his character.

The regenerated man has a vital connection with Christ. As the branch derives its sustenance from the parent stock, and, because of this, bears much fruit, so the true believer, united with Christ, reveals in his life the fruits of the Spirit. The branch becomes one with the vine; storm can not carry it away; frost can not destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ.

There are many who get above the simplicity of Christ, supposing that they must do some great thing in order to work the works of God. Things of a temporal nature absorb their attention, and they have little time or thought for eternal realities. Wearied with cares that draw their minds from spiritual things, they constantly ask themselves the question, How can I find time to study and practice the word of God? Christ is acquainted with the difficulties that try every soul, and he says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.... He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Our first and highest duty is to know that we are abiding in Christ. He must do the work; but we are to seek to know what saith the Lord, yielding our lives to his guidance. When we have the spirit of an abiding Christ, everything will take on a changed aspect. The Saviour alone can give us the rest and peace we need; and every invitation he gives us to seek the Lord, is a call to abide in him. It is an invitation not merely to come to him, but to remain in him.

Christ's object in presenting before his disciples this parable was to show them how necessary it was for them to have the moral excellence revealed in his character. He longed to create in them a desire for the Holy Spirit. He reproached them for their dullness of comprehension; for many of the truths he sought to teach were lost to them because of their lack of spiritual intuition. After his resurrection he said to them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to

suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The Bible now seemed a new book to the disciples, containing definite instruction. They saw that the events which had taken place in the suffering and death of their beloved Master were a fulfillment of prophecy.

"Now ye are clean through the word which I have spoken unto you," Christ said. In receiving and obeying his word, the disciples were cleansed and purified. Praying for them to his Father, he 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 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."

In no other way can Christ's disciples be cleansed but by obedience to the truth. The apostle Paul writes: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," he declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever...."

"Many therefore of his disciples, when they had heard this, said, This is an 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. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Thus Christ presents the false union with himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. They do not bear fruit to the glory of God. "Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the Beloved.

Christ's connection with his believing people is illustrated by this parable as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let all

contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will submerged in Christ's will? Is the fullness and richness of the Living Vine--his goodness, his mercy, his compassion and love--seen in my life and character?

September 25, 1900

Selfexaltation

Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions.

The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked.

There are those who sincerely desire to see God, and who, in true penitence, seek the Lord, that they may find him, and by his power reach the high and holy ideal set before them. With unfeigned lips they pray, "Wilt thou not revive us again: that thy people may rejoice in thee?" "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine." "O Lord, revive thy work in the midst of the years, and in the midst of the years make known; in wrath remember mercy."

But there are also those who go on frowardly in their own way. The Lord says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Let those who name the name of God search their hearts to see whether they be in the faith. Let them search the Word carefully, reviewing the experience of God's ancient people.

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the

name of that place Bochim: and they sacrificed there unto the Lord."

The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as they confessed their sins and offered sacrifice, and God forgave them.

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard in reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people departed from God. Their worship was mingled with erroneous principles and ambitious pride.

"And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.... And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not."

Man is prone to forget God, though claiming to serve him. The people of Nazareth thought they loved Christ, but when he showed them that they were no more the favorites of heaven than were the Gentiles, they dragged him from the synagogue, and tried to throw him from the crown of the hill. The multitudes who were fed by Christ thought they loved him, until he told them that they cared more for the bread that perishes than for the bread of eternal life. The rich young ruler thought he loved the Saviour. He had listened to the gracious words that fell from his lips, and had seen his wonderful works. But when the Saviour said, "Sell that thou hast, and give to the poor,

and thou shalt have treasure in heaven: and come and follow me," he went away sorrowful, clinging to his idol. He loved his riches more than he loved Christ. Simon the Pharisee thought he loved Jesus, until he found that the Saviour did not esteem him as highly as he did a poor, sorrowful, repentant woman.

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption. To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace."

Christ says, "Blessed are they that do his commandments." The heavenly benediction is pronounced upon those who keep the law. "They shall have right to the tree of life," the Saviour declares, "and shall enter in through the gates into the city."

We must decide for ourselves whether or not these words will be spoken to us. A right decision will be revealed by action in harmony with the law of God. But we can not possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law. He draws us to himself because he has been lifted upon the cross of Calvary.

The degree of our love for God depends upon the clearness and fullness of our conviction of sin. "By the law is the knowledge of sin." The more we see of the perils to which we have been exposed by sin, the more grateful we shall be for deliverance.

Finite man, though supposing himself to be wise, can not see God until he becomes a fool in his own estimation. God is infinitely wise and just and good. His plan for the redemption of the human race is not comprehended by the wisest of this earth. Men grasp at one item of science, and in their foolishness, thinking themselves wise, they exalt science above the God of science. But all true science proceeds from God.

Men exalt themselves among men, and speak of what they know of higher education. If they only knew more, they would wish to sink out of sight. They may think and reason to the utmost of their ability; but were the veil lifted, they would see infinity beyond. They know hardly anything of the mysteries of God, who holds supervision over the universe. It will take all eternity to unfold his plans. Let those who think themselves competent to weigh and measure the counsels of divine wisdom be assured that they know not even the A B C of what is comprehended in higher education. When they gain even a glimpse of the true and living God, they will show a becoming humility. The sight will suggest the command, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

God has worlds upon worlds that are obedient to his law. These worlds are conducted with reference to the glory of the Creator. As the inhabitants of these worlds see the great price that has been paid to ransom man, they are filled with amazement. With intense interest they watch the controversy between Christ and Satan; and as this controversy progresses, and the glory of God shines brighter and brighter, they give praise to God. And yet, because finite men can discern a little of God's marvelous power, they take the glory that belongs to the Creator. Oh, that the veil could be removed, and they could see beyond their wisdom! Every mouth would cease its boasting. Men would see the greatness of the plans of God, and their knowledge would seem to them unspeakably inferior. They would never again think themselves qualified to sit in judgment on God's plans, or to arraign him before their tribunal that they might pass sentence on his works.

October 2, 1900

Lessons from the Christ-Life

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey....

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, 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.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, 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.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 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."

Thus Christ by definite instruction prepared his disciples for their work. He is our Master, as he was theirs, and this instruction we are to follow. We are to work earnestly

and vigilantly to prepare the way for the second coming of the Lord. There is much to be done in preparation for that solemn event. Waiting, watching, praying, and working,--this is what we are to do as servants of God. Personal consecration is necessary, and we can not have this unless heart-holiness is cultivated and cherished.

God requires us to be faithful in his service. Let there be no spiritual declension. The apostle exhorts us to be "not slothful in business; fervent in spirit; serving the Lord." All are to strive to increase their capabilities, that they may continually do better work for the Master. He has provided every facility, so that his servants can labor intelligently.

When invited to a dinner or a feast, Christ accepted the invitation. He was accused by the religious leaders of eating with publicans, and they cast at him the imputation that he was like them. The respect shown to Christ at the feasts he attended was in marked contrast to the manner in which the scribes and Pharisees were treated, and this made them envious. When at a feast, Christ controlled the conversation, and gave many precious lessons. Those present listened to him; for had he not healed their sick, comforted their sorrowing, and taken their children in his arms? Publicans and sinners were drawn to him; and when he spoke, their attention was riveted on him.

Christ taught his disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say. His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word he uttered was a savor of life unto life. He spoke with clearness and simplicity. His words were as apples of gold in pictures of silver.

Christ gave lessons adapted to the needs of his hearers. It was at a feast that he gave the parable of the great supper.

"It came to pass," the record says, "as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.... And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down

in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

In his parables Christ held up the mirror of his Father's mind. Every insult shown by man to his fellow man only made him more conscious of their need of his divine sympathy. He realized the harm Satan was trying to do through the power of position and wealth. In his human nature he felt the need of the ministration of heavenly angels. He felt the need of his Father's help, as no other human being has ever felt it. He was himself winning, as a powerful warrior, a victory in behalf of the world that he had created; and under the most trying circumstances his faith did not fail. He placed himself in his Father's hands, and every insult he endured enabled him better to understand man's great need. As our substitute and surety, he felt every pang of anguish that we can ever feel. He himself suffered, being tempted.

"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. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."

Christ's humanity made him very tender toward humanity. The lessons he gave his disciples were in perfect harmony with his announcement of his life work. We read that after being tempted in the wilderness, Christ returned to Galilee, "and he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and

recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In everything Christ sought first the kingdom of God and his righteousness; and that which he did he commands his followers to do. This example he gave to the human race that they might in his strength render to God the obedience he requires, and in the end present themselves perfect before his throne. He was one with the Father. His life was a fulfilling of the law, a continual obedience to God's commands.

October 9, 1900

A Neglected Work

Every Christian family should illustrate to the world the power and excellence of Christian influence. God designs that every family on earth shall be a symbol of the family in heaven, and parents should realize their accountability to keep their homes free from every taint of moral evil. Fathers and mothers should teach the infant, the child, and the youth, of the love of Jesus. Let the first baby lisps be of Christ. The father, the priest of the family, if he is connected with God, will feel a divine charge to set himself apart to the grand and elevating work of saving the souls of his children.

But the work of parents, which means so much, is greatly neglected. Awake, parents, from your spiritual slumber, and understand that the very first teaching the child receives is to be given to him by you. You are to teach your little ones to know Christ. This work you must do before Satan sows his seeds in their hearts. Christ calls the children, and they are to be led to him, educated in habits of industry, neatness, and order. This is the discipline Christ desires them to receive.

Parents, your children's future success depends on the home discipline they receive during their early years. If you have allowed Satan to discipline and control them, if you have not taken up and fulfilled your God given responsibilities, if you have neglected to seek the Lord for wisdom to enable you to co-operate with him in the work of training your children, if you have not taught them what it means to do the will of God, their lives will testify to your neglect.

The lessons given during the first years of life determine the future of the child. In husbandry, plants need constant and diligent care at the very first, that they may grow symmetrically. So it is with children. From the earliest moments of their life the children are learners. They are built up by what they see and hear, and parents are sowing the seed that will yield a harvest, either for weal or for woe. If pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. But if parents are Christians in name only, and are not doers of the word, they place on their children their own superscription, and not the superscription of God. Children long for something to impress the mind. For Christ's sake, parents, give

their hungering, thirsting souls something upon which to feed.

Children are naturally active, and if parents do not furnish them with employment, Satan will invent something to keep them busy in an evil work. Therefore train your children to useful work. But do not feel it your duty to make their lives unpleasant. The unpleasantness will come fast enough. Bring all the pleasure possible into your exercises as teacher and educator of your children. Encourage them to make a companion of you. Sinful impulses, sinful inclinations, and objectionable habits you will surely find in your children; but if you encourage them to seek your society, you can give a right mold to their tastes and feelings, and banish discontent, repining, and rebellion. Overcome their pride by giving them an example of meekness and lowliness of heart.

A woe rests upon parents who have not trained their children to be God-fearing, but have allowed them to grow to manhood and womanhood undisciplined and uncontrolled. During their own childhood they were allowed to manifest passion and willfulness and to act from impulse, and they bring this same spirit into their own homes. They are defective in temper, and passionate in government. Even in their acceptance of Christ they have not overcome the passions that were allowed to rule in their childish hearts. They carry the results of their early training through their entire religious life. It is a most difficult thing to remove the impress thus made upon the plant of the Lord; for as the twig is bent, the tree is inclined. If such parents accept the truth, they have a hard battle to fight. They may be transformed in character, but the whole of their religious experience is affected by the lax discipline exercised over them in their early lives. And their children have to suffer because of their defective training; for they stamp their faults upon them to the third and fourth generation.

This is a serious question, and one that should be carefully and prayerfully studied by those who have children, that they may know how to educate their little ones to be Christians. How many parents there are who are too careless and selfish to try to overcome the rude traits in their own characters lest they be perpetuated in the characters of their children. Such parents need to think solemnly of the training they are giving the younger members of the Lord's family.

The neglect of parents to train their children makes the work of the teacher doubly hard. The children bear the stamp of the unruly, unamiable traits revealed by

their parents. Neglected at home, they regard the discipline of the school as oppressive and severe. Such children, if not carefully guarded, will leaven other children by their undisciplined, deformed characters. They practice deception by misrepresenting their school matters to their parents. They complain of their teachers and the rules, and parents believe their testimony before the testimony of Christian teachers who are seeking to do their duty in the fear of God. Thus the work of the teacher is made much more taxing than it should be, because parents have not the truth stamped upon their hearts. The good that children might receive in school to counteract their defective home training, is undermined by the sympathy which their parents show for them in their wrong-doing.

Shall parents who believe the word of God continue their crooked management, and confirm in their children their evil propensities? Fathers and mothers professing the truth for this time might better come to their senses, and no longer be partakers in this evil, no longer carry out Satan's devices by accepting the false testimony of their unconverted children. It is enough for teachers to have the children's influence to contend with, without having the parents' influence also.

This great work is a work that can be done only by the Holy Spirit. And the Spirit can not do this unless parents welcome Christ into their hearts as an abiding guest. The Holy Spirit must be honored in the temple of the soul, where he delights to dwell.

October 16, 1900

God the Dependence of His People

Those who bear the message of mercy to perishing souls must themselves be under the discipline of God. The Lord is waiting to qualify men to carry his word to those that are afar off and to those that are nigh. He speaks to his people, warning them not to corrupt their simplicity and their trust in the Lord by sinking their individuality in any living person. The Lord will teach all who will seek him for wisdom, whatever their calling or profession. "Obey them that have the rule over you," he says, "and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Those who give evidence that they are chosen of God will fulfill these specifications. The soul that is imbued with the Spirit of Christ becomes one with Christ in his deep, unresting love for perishing souls. Christ is formed within, the hope of glory, and he works through the human instrument.

Human beings desire too much power. They desire to control, and the Lord God, the mighty worker, is left out of their work. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I AM, who, in his own way, is planning how the work shall be done. The Lord says to the unfaithful stewards, Stand out of the way, and let the Lord's voice be heard. He waits not for the human voice to be heard before he works by his might and power. The message of the third angel will be proclaimed, and those who do not advance with it in knowledge and consecration will be left behind. God is the instructor of his servants, and he speaks through whom he will.

At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders! The Holy Spirit will descend, and take up his abode in the heart of the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that God hears and answers prayer. We have a great High Priest, who is passed into the heavens, Jesus, the Son of God. His promise to

the children of men is, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." His dwelling-place is in every locality where men are seeking with honest hearts to do his work. "The glory which thou gavest me I have given them," Christ prayed; "that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The world's Redeemer worked in dependence upon the Father. "I came down from heaven," he said, "not to do mine own will, but the will of him that sent me." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." "My meat is to do the will of him that sent me, and to finish his work."

The eternal Father is waiting for us to take our eyes off finite man, and place our dependence on him. Then look not to man for your light and strength. Put not your trust in the arm of flesh. All your love and praise and exaltation are to be given to him who loved you and gave himself for you. Strive to be one with Christ as he was one with the Father; but in no case exalt man, not even the ablest speaker that ever lived. Lift up Jesus. Talk of him, extol his name, and by so doing your own hearts will be warmed and encouraged and strengthened. As the believer studies the word and beholds Christ, he will become more and more like Christ. Searching the Scriptures, he will learn of Christ, whom to know aright is life eternal.

The office work of the minister is not to attract people to himself. Christ declares, "Without me ye can do nothing." Then to whom do all your words of praise belong? Not to man. He may have talent and ability, but these are only lent him by God. He is not to take the place of the great power of God, for at best he is only God's instrumentality; God does his work through him. John the Baptist declared of himself that he was not that Light, but that he came to bear witness of the Light. To that Light he was ever pointing. His voice proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Let the minister of Christ direct every word of praise away from self; put self out of sight, and never feel that his work is well done until the mind's eye can see only Jesus, the crucified One.

Self-esteem and self-love are eating out the vitals of true godliness in the church.

Many whose names are on the church books are not truly converted. They do not realize the necessity of having a personal connection with Christ. The heart that has not fallen on the Rock, Christ Jesus, is proud of its wholeness. Men desire a dignified religion; they would walk in a path wide enough to take in their own attributes. Their self-love, their love of praise, excludes the precious Saviour from the heart; for God can not accept any heart that is not wholly his.

How many there are who are ignorant of what it means to be a child of God, an heir of heaven! They have a sneer on their countenances, and in their hearts, for the simplicity of true godliness. They suppose that they have advanced beyond such weakness. To such the preaching of the cross is foolishness. They have no experience in it. It is unintelligible to them. They are wise in their own conceits, and know not that they are "wretched, and miserable, and poor, and blind, and naked." The True Witness says to them, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." To those who think that they have so great knowledge that they do not need to learn anything, God says, "I will bring to naught the understanding of the prudent." Those who are full of self-conceit, and think themselves wise should read the words of Inspiration through the apostle Paul: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.... Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

The Lord's ways are not man's ways. Our minds are often attracted to the great deeds of men; but who is it that gives to any man the capability to do? Is it not the divine Teacher? And should not all praise and honor flow back to him? Just as long as

the praise of man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise of man you become the agent of Satan to destroy. Let heaven register the praises of men. It is not safe for you to do it.

The words of the psalmist, "O God, thou hast taught me from my youth," may be true of every soul. God delights to teach those who will learn of him. The entrance of his word gives light and understanding to the simple. To all who will open their minds to comprehend the precious truths of his word, God will give knowledge that will make them wise unto salvation. We are to strike a keynote that will vibrate to every soul, and bring joy to the heavenly intelligences. Presenting the cross of Calvary, we are to cry, "Behold the Lamb of God, which taketh away the sin of the world." When we shall cease to trust in man, and shall make God our efficiency, we shall see the earth filled with the glory of the Lord as the waters cover the sea.

October 23, 1900

The Yoke of Restraint and Obedience

"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."

Christ's yoke is a yoke of restraint and obedience. We owe full and complete obedience to our Lord; for we are his by creation and by redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We are to bear the yoke of Christ that we may be placed in complete union with him. "Take my yoke upon you," he says. Obey my requirements. But these requirements may be in direct opposition to the will and purposes of the human agent. What then is to be done?--Hear what God says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The yoke and the cross are symbols representing the same thing,--the giving up of the will to God. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. Lifting the cross cuts away self from the soul, and places man where he learns how to bear Christ's burdens. We can not follow Christ without wearing his yoke, without lifting the cross and bearing it after him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ's footsteps.

The Lord does not encourage the wisest, the most cherished plans of human beings if he sees that they are not for the health of the spirituality of his cause. Sometimes the Lord's purposes come in direct opposition to plans in which the human agent can not see a flaw. Then it is that the right hand must be sacrificed and the right eye taken out. Purposes that seem in every way desirable may have to be given up. The Lord sees that for the spiritual health of the human agent and for the future well-being of his cause all self-confidence must be cut away. Human wisdom and self-sufficiency must be broken down.

Men frame for their own necks yokes that seem light and pleasant to wear, but

they prove galling in the extreme. Christ sees this, and he says, Take my yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take my yoke upon you, and learn of me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and my burden is light. The Lord never makes a false estimate concerning his heritage. He measures the men with whom he is working. When they submit to his yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them to will and to do of his good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul.

God brings men into trying places, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man thinks is for his spiritual and temporal interests may be altogether at variance with the experience he must have in order to be a follower of Christ. His idea of his own value may be far out of the way.

Tests are placed all along the way from earth to heaven. It is because of this that the road to heaven is called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclinations, their desire to have their own way, their pride and ambition, were crossed. When, by the Lord's permission, sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the work of the Holy Spirit. Christ's command, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," is the touchstone that discovers the quality of the experience. When a man's inclinations or ambitious hopes are crossed, he reveals the spirit that governs him.

Christ declares that the only course for men and women to pursue for their present and eternal good is to comply with his invitation. He invites all to wear his yoke and learn his meekness and lowliness. He knows that it is positively necessary for them to do this. But no human being can wear the yoke of submission and obedience who

does not learn daily in the school of Christ. Whatever may be a person's supposed amiability, however qualified for usefulness he may appear to be, however righteous he may be apparently, he can not work for God unless he learns of Christ. Qualifications for true service can never be acquired apart from Christ. No one, whatever his supposed abilities, can bear the test of trial unless he is a student in the school of Christ.

Our Saviour purchased the human race by humiliation of the very severest kind. He, the Majesty of heaven, disrobed himself of his glory, and clothed his divinity with humanity, that he might pass through what humanity must pass through. He submitted to mockery, abuse, scorn, and to a cruel, shameful death to make it possible for man to be saved. He points us to the only path that will lead to the strait gate, opening into the narrow way, beyond which lie broad and pleasant pastures. He has marked out every step of the way; and that no one may make a mistake, he tells us just what to do. "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." This is the only way in which sinners can be saved. Knowing that no one can obey this command in his own strength, Christ tells us not to be worried nor afraid, but to remember what he can do if we come to him, trusting in his strength. He says, If you yoke up with me, your Redeemer, I will be your strength, your efficiency.

The blessings connected with Christ's invitation can be realized and enjoyed by those only who wear Christ's yoke. Accepting this invitation, you withdraw your sympathy, your affections, from the world, and place them where you can enjoy the blessing of close fellowship and communion with God. By coming to Christ, you bind up your interests with his.

The Lord has determined that every soul who obeys his word shall have his joy, his peace, his continual keeping power. Such men and women are brought near him always, not only when they kneel before him in prayer, but when they take up the duties of life. He has prepared for them an abiding place with himself, where the life is purified from all grossness, all unloveliness. By this unbroken communion with him, they are made co-laborers with him in their life-work.

Christ says, "Without me ye can do nothing." As we advance step by step in the path of obedience, we shall know how true is the promise that they who follow on to know the Lord shall know that his going forth is prepared as the morning. Clearer light

is ready to shine upon all who follow him who is the light of the world. Every one who takes upon him the yoke of Christ, with full determination to obey the word of God, will have a healthy, symmetrical experience. He will enjoy the blessings that come to him as a result of the hiding of his life with Christ in God. In business life he will work out the principles laid down in Christ's sermon on the mount. He will renounce the bag of deceitful weights, and will despise the fraud of tricks in trade. He will earn money, not to hoard it, but to put it in circulation. He has an abiding sense that he is a part of the heavenly firm, and that it is his duty to trade upon the talents given him by God. He realizes that he is adopted into the family of God, and that he must act toward all as Christ acted when he was upon this earth.

What a diligent, constant work is the work of the true Christian. Ever he wears the yoke of Christ. Evil surmisings are not allowed to take root in his heart. He has genuine modesty, and does not talk of his qualifications and accomplishments. Self-admiration is not a part of his experience. There is much to learn in regard to what comprises true Christian character. It certainly is not self-inflation. The true Christian keeps his eyes fixed on Him who searches the heart and tries the reins, who requires truth in the inward parts. His constant prayer is, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Compliments are not to be given to sinful, erring men. The glory and majesty of God should ever fill our souls with a holy awe, humbling us in the dust before him. His condescension, his wide, deep compassion, his tenderness and love, are given us to strengthen our confidence, and remove that fear which tendeth unto bondage. The Lord wants us to give him all there is of us, in a steady, evenly balanced Christian life, a life that illustrates the principles of his law.

Let us not endure the thought of being religious dwarfs. Let us press on, receiving the counsel of Jesus Christ, having that faith which works by love and purifies the soul. We must ever be growing unto the full stature of men and women in Christ Jesus, till we are complete in him. Christ will come and abide with every soul who will say from the heart, Come in. He loves every one who has a desire to follow him. He knows that it is the impatience and fretfulness of the human heart, and the pride that loves not humility, that keeps the soul from good. He invites us, Come unto me. Take my yoke upon you. I require you to do nothing that I have not done before you. All I ask you to do is to follow my example. Walk in the path I have marked out. Place your feet in my footsteps.

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." "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: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

October 30, 1900

"Pray Without Ceasing"

Prayer is the breath of the soul, the channel of all blessings. As, with a realization of the needs of humanity, with a feeling of self-loathing, the repentant soul offers its prayer, God sees its struggles, watches its conflicts, and marks its sincerity. He has his finger upon its pulse, and he takes note of every throb. Not a feeling thrills it, not an emotion agitates it, not a sorrow shades it, not a sin stains it, not a thought or purpose moves it, of which he is not cognizant. That soul was purchased at an infinite cost, and is loved with a devotion that is unalterable.

Prayer to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul. By prayer the sick have been encouraged to believe that God will look with compassion upon them. A ray of light penetrates to the hopeless soul, and becomes a savor of life unto life. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"--we shall know what this means when we hear the reports of the martyrs who died for their faith,--"turned to flight the armies of the aliens."

We shall hear about these victories when the Captain of our salvation, the glorious King of heaven, opens the record before those of whom John writes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Christ our Saviour was tempted in all points like as we are, yet he was without sin. He took human nature, being made in fashion as a man, and his necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be

relieved. It was by prayer to his Father that he was braced for duty and for trial. Day by day he followed his round of duty, seeking to save souls. His heart went out in tender sympathy for the weary and heavy laden. And he spent whole nights in prayer in behalf of the tempted ones.

Christ has given his disciples assurance that special seasons for devotion are necessary. Prayer went before and sanctified every act of his ministry. He communed with his Father till the close of his life; and when he hung upon the cross, there arose from his lips the bitter cry, "My God, my God why hast thou forsaken me?" Then, in a voice which has reached to the very ends of the earth, he exclaimed, "Father, into thy hands I commend my spirit." Strength for the performance of daily duties is derived from worshiping God in the beauty of holiness. The night seasons of prayer which the Saviour spent in the mountain or in the desert were essential to prepare him for the trials he must meet in the days to follow. He felt the need of the refreshing and invigorating of soul and body, that he might meet the temptations of Satan; and those who are striving to live his life will feel this same need.

The Christian is given the invitation to carry his burdens to God in prayer, and to fasten himself closely to Christ by the cords of living faith. The Lord authorizes us to pray, declaring that he will hear the prayers of those who trust in his infinite power. He will be honored by those who draw nigh to him, who faithfully do his service. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The arm of Omnipotence is outstretched to guide us and lead us onward and still onward. Go forward, the Lord says; I understand the case, and I will send you help. Continue to pray. Have faith in me. It is for my name's glory that you ask, and you shall receive. I will be honored before those who are watching critically for your failure. They shall see the truth triumph gloriously. "All things, whatsoever ye ask in prayer, believing, ye shall receive."

The believer in Christ is consecrated to high and holy purpose. Before the service of the royal priesthood the glory of the Aaronic priesthood is eclipsed. Called according to God's purpose, set apart by grace divine, invested with Christ's righteousness, imbued with the Holy Spirit, offering up the sacrifices of a broken and contrite heart, the true believer is indeed a representative of the Redeemer. Upon such a worshiper, God looks with delight. He will let his light shine into the chambers of the mind and into the soul-temple if men, when they lack wisdom, will go to their closets in prayer, and ask

wisdom from him who gives to all men liberally and upbraids not. The promise is, "It shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." Christ has pledged himself to be our substitute and surety, and he neglects no one. There is an inexhaustible fund of perfect obedience accruing from his obedience. In heaven his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged himself to intercede in our behalf, and the Father always hears his Son. Pray then; pray without ceasing; an answer is sure to come.

But let me speak in warning: "If any man regard iniquity in his heart, the Lord will not hear him."

Show a firm, undeviating trust in God. Be ever true to principle. Waver not; speak decidedly that which you know to be truth, and leave the consequences with God. Bear in mind that God tests the genuineness of your desire. Believe the word of God, and never cease to press your petitions to his throne with sanctified, holy boldness. "Men ought always to pray, and not to faint." By precept and example keep the standard uplifted. Your testimony, in its genuineness and reality, God will make powerful in the power of the life to come. The word of the Lord will be in your mouth as truth and righteousness.

Let all remember that the mysteries of God's kingdom can not be learned by reasoning. True faith, true prayer--how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was to the publican nothing but shame. Thus it must be with all who seek God. Faith and prayer are the two arms which the needy suppliant lays upon the neck of infinite Love.

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the

will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.... What shall we then say to these things? If God be for us, who can be against us? 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? ... I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Why do you not cease from sin? You may overcome if you will co-operate with God. Christ's promise is sure. He pledges himself to fill the office of personal Intercessor, saying, "I will pray the Father." He who could not see human beings exposed to eternal ruin without pouring out his soul unto death in their behalf, will look with pity and compassion upon every one who realizes that he can not save himself. He will look upon no trembling suppliant without raising him up. He who through his own atonement provided for man an infinite fund of moral power will not fail to employ this power in their behalf. We may take life's controversies and troubles to his feet; for he loves us. His every word and look invite our confidence. He will shape and mold our characters according to his will, and every day we shall be found asking, "Lord, what wilt thou have me to do?"

Let us commit the needs of the soul to him who has loved us, and given his precious life that he might make it possible for us to learn of him. While lifting the cross, he says to us, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christ alone can make us capable of responding when he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." This means that every day self must be denied. Christ can give us the noble resolve, the will to suffer, and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than conqueror.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" These gifts are freely given to us by God. Oh, how weak is our faith, that we do not avail ourselves of the rich, glorious promises of God! It is his nature to bestow his gifts upon us. All-wise and all-powerful, he will give liberally to all who ask in faith. He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to him by endearing language, that we may have courage and confidence. We

are won to him by the disclosure of the tender sympathy that flows from his heart of love. No human parent could plead as earnestly with an erring child as God pleads with us.

All things are possible to those that believe. No one coming to the Lord in sincerity of heart will be disappointed. How wonderful it is that we can pray effectually, that unworthy, erring mortals possess the power of offering their requests to God! What higher power can man require than this,--to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart's desire in our closets. Then we go forth to walk with God as did Enoch.

We speak with Jesus Christ as we walk by the way, and he says, "I am at thy right hand." We may walk in daily companionship with Christ. When we breathe out our desire, it may be inaudible to any human ear, but that word can not die away into silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "ask, and it shall be given you."

October 30, 1900

The Schools of the Ancient Hebrews

The institutions of human society find their best models in the word of God. For those of instruction, in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people.

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law.

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips, the loving hearts of father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence and of the future life were impressed on the young mind. It became acquainted with the true, the good, the beautiful.

By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating that reached beyond things seen and transitory, to the unseen and eternal.

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart.

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his mother Eunice, and his grandmother Lois, the truths of Holy Writ.

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him.

By Samuel the schools of the prophets were established, to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. These schools proved a great blessing to Israel, promoting that righteousness which exalts a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. The instructors were men who were not only versed in divine truth, but who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety.

In Samuel's day there were two of these schools,--one at Ramah, the home of the prophet; and the other at Kirjath-jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal.

The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not thought strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not thought anything degrading

that Paul and Aquila earned a livelihood by their labor as tent-makers.

The chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of all that system--the Lamb of God that was to take away the sins of the world.

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure house of God things new and old.

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God, but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Even from theological schools many students are graduated with less real knowledge of God and of religious truth than when they entered. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment.

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study apart from that deeper investigation

which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome?

"Education," remarks a writer, "is becoming a system of seduction." There is a deplorable lack of proper restraint and judicious discipline. The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. The minds of the young are easily excited, and drink in insubordination like water.

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools have been robbed of the blessing of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment are not impressed upon the minds of the young.

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness, horrible to contemplate. Many of our public schools are hotbeds of vice.

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,--soul, body, and spirit,--and to the glory of God through Christ.

November 6, 1900

The Temple of God

"Know ye not," Paul asks, "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." Man is God's workmanship, his masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write his law. Every nerve and muscle, every mental and physical endowment, is to be kept pure.

God designs that the body shall be a temple for his Spirit. How solemn then is the responsibility resting on every soul. If we defile our bodies, we are doing harm not only to ourselves, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that defiles; for they have been bought with a price. He who defiles himself by false doctrines or by any unholy practice, is helping to defile the church; for his influence is corrupting.

How many there are, blessed with reason and intelligence, talents which should be used to the glory of God, who willfully degrade soul and body. Their lives are a continual round of excitement. Cricket and football matches and horse-racing absorb the attention. The liquor curse, with its world of woe, is defiling the temple of God; but it brings a revenue into the public treasury: therefore it is legalized. By the use of liquor and tobacco men are debasing the life given them for high and holy purposes. Their practices are represented by wood, hay, and stubble. Their God-given powers are perverted, their senses degraded, to minister to the desires of the carnal mind.

The drunkard sells himself for a cup of poison. Satan takes control of his reason, his affections, his conscience. Such a man is destroying the temple of God. Tea-drinking helps to do this work. Yet how many there are who place destroying agencies on their tables.

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who

continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them. They allow their powers to wither and decay.

God desires all who believe in him to feel the necessity of improvement. Every intrusted faculty is to be improved. Not one is to be neglected. As God's husbandry and building, man is under his supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, knowing that, like tobacco, it degrades the whole being.

Christ gave his own life that men and women might be lifted above the cheap, common, perishable things of this world, to the life which measures with the life of God. But Satan has thrown his shadow athwart the pathway of thousands. He desires to darken the spiritual horizon by eclipsing the light shining from the throne of God. He is pleased when man uses his God-given powers in games and amusements, in selfish nothingness.

With his own life Christ has bought man, and given him a probation in which to work out his own salvation. God asks his children to live a pure, holy life. He has given his Son that we may reach this standard. He has made every provision necessary to enable man to live, not for animal satisfaction, like the beasts that perish, but for God and heaven. God is not satisfied when human beings live merely a selfish life. Christ died that the moral image of God might be restored in humanity, that men and women might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to use no power of our being for selfish gratification; for all our powers belong to him, and are to be used to his glory. He who does nothing to glorify God might better never have been born. Those who live merely an animal life are by precept and example teaching others to leave eternity out of their reckoning.

The violation of a moral obligation which man owes to himself means robbery of God. Thus we work contrary to our highest interests, and utterly fail of representing God. The physical penalty of disregarding the laws of nature will appear in the form of sickness, ruined constitutions, and even death itself. But a settlement is also to be made

by and by with God. He keeps an account of every work, whether it is good or evil, and in the day of judgment every man will receive according to his work. Every transgression of the laws of physical life is a transgression of the laws of God; and punishment must and will follow every such transgression.

The human house, God's building, requires close, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that the heavenly universe and the apostate race may see that men and women are temples of the living God.

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire being. He desires men and women to become all that he has made it possible for them to be. It is not enough for certain parts of the human machinery to be used. All parts must be brought into action, or the service is deficient.

A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Christ placed the burden of the answer upon the questioner by asking him, "What is written in the law? how readest thou?" Before the whole multitude the lawyer replied, "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 Christ said, "Thou hast answered right: this do, and thou shalt live." The whole being--heart, soul, mind, and strength--is to be used in God's service. What is there left that is not devoted to God?

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect he has given them. He expects them to use every reasoning power for him. They are to give the conscience the place of supremacy that has been assigned to it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this painstaking effort man is qualified to co-operate with the great Master Workman in saving souls unto life eternal. This is why God intrusted us with talents,--that we might have life, eternal life, in the kingdom of heaven.

Is God pleased to see any of the organs or faculties he has given man neglected,

misused, or deprived of the health and efficiency it is possible for them to have? Then cultivate the gift of faith. Be brave, and overcome every practice which mars the soul-temple. We are wholly dependent on God, and our faith is strengthened by believing, though we can not see God's purpose in his dealing with us, or the consequence of this dealing. Faith points forward and upward to things to come, laying hold of the only power that can make us complete in him. "Let him take hold of my strength, that he may make peace with me," God declares; "and he shall make peace with me."

November 13, 1900

Walk in the Light

"Now is my soul troubled," Christ declared, "and what shall I say?" The Saviour came to this world as a man, his divinity allied to humanity. He found its inhabitants under the jurisdiction of Satan, who claimed to be the god of this world. He saw those for whom he had given his life intent upon self-glorification. He saw those who should have followed their convictions of right seeking to evade the truth, which he presented to them in plain, distinct lines.

Satan rebelled against God in the heavenly courts. As no one could live in heaven in opposition to God, he was expelled. So great were his powers of deception that he carried with him a large number of the heavenly beings. With these sympathizers he came to this earth, determined to carry on the war against God. And when Christ came, he found the apostate working with the children of men, trying in every way to deceive them, that they should not obey the truth.

This filled Christ's heart with sorrow. "What could have been done more to my vineyard, that I have not done in it?" he asked. "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" He saw that those for whom he had labored were filled with hatred against the truth of God. For them he had stepped down from his position as Commander of the heavenly host, laying aside his royal robe and kingly crown, and clothing his divinity with humanity. Yet they despised and rejected him. They lived lives of disobedience, refusing to hear and obey the word of God. It was in view of all this that Christ said, "Now is my soul troubled; and what shall I say [more than I have said]?" He saw the trial before him. He saw the humiliation he was to endure at the hands of the impenitent, blinded Jews. He saw that those for whom he had done so much were soon to crucify him. "For my love they are my adversaries," he declared.

Jesus was indeed heaven's greatest gift to our world. But the treasures of truth he brought were rejected because to receive them involved a cross. The Light of heaven, he came to this world to shine amid the darkness of sin. But the people chose darkness rather than light, and the way of disobedience rather than the path of obedience. They

would not heed the invitations, the warnings, and the cautions sent them. They abused their privileges and mercies.

The climax was almost reached. The time for the Jews to take sides for or against Christ had come. The hour of grace was fast passing. The wrath of God was fast filling the cup of his indignation.

Christ saw the retribution that was to come upon the Jews as a result of their course of action,--their rebellion against God, and their hatred of the Roman power, which they were compelled to obey. Had the Jews been loyal to God, the armies of heaven would have shielded them from their adversaries. They brought their ruin upon themselves. Christ saw them mustering their forces for the defense of Jerusalem. But God was not their helper. The invisible host of heaven was not fighting in their behalf. Christ saw the beautiful temple, in which the Jews had taken such pride, consumed by fire till it was only a heap of smoldering ashes. He saw the nation scattered. He saw its rich men despoiled of the wealth gained by fraud and disobedience. He saw the people dispersed through foreign countries, the acknowledged citizens of none, a people without any sure abiding place. He listened to the wail of anguish that rose as their children's children were hunted from place to place, always refused protection or relief. This brought such grief to his heart that he exclaimed, with tears, "Now is my soul troubled." With quivering lips he breathed the prayer, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

"Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." Christ and his disciples, with the Greeks who had received the truth, heard the words spoken from heaven, and Jesus said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." It was Christ's death on the cross that struck Satan's death knell.

"And I, if I be lifted up from the earth, will draw all men unto me." Wonderfully significant words! Henceforth there would be no partition wall between Jew and Gentile. The gospel would be preached to all nations. Will all hear the message of salvation?--They will; for Christ has said it. And if they obey his gracious words, they will be claimed by God in the day when he makes up his jewels. "I will spare them," he

says, "as a man spareth his own son that serveth him." All are drawn. Not one is left without conviction. Christ gives everyone evidence. But not all accept the evidence. Many show plainly that it is not evidence they want, but an excuse for disregarding a plain "Thus saith the Lord." Instead of fearing and trembling before God, rejoicing that they have the privilege of listening to warnings and reproof, some inwardly wish that light had never come to them, to bring them to the test of decision.

"Yet a little while is the light with you," Christ continued. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Whence came their hardness of heart?--Through transgression. The parable of the unfaithful husbandmen shows plainly that the Jews carried out their ambitious desires till the love and fear of God departed from them.

No one is to understand from this scripture that God arbitrarily blinded the eyes and hardened the hearts of the Jews. It was Christ's work to soften hard hearts. But if men resisted the work of Christ, the sure result would be that their hearts would become hardened.

Christ quoted a prophecy which more than a thousand years before had predicted what God's foreknowledge had seen would be. The prophecies do not shape the characters of the men who fulfill them. Men act out their own free will, either in accordance with a character placed under the molding of God or a character placed under the harsh rule of Satan.

God tested the Jews to see if they would believe on his Son, or listen to the false charges made against him by the Pharisees, charges originating in the mind of Satan, whose effort it is to intercept every ray of divine light.

God gave the Jewish people wonderful light, wonderful evidence of his majesty, his power, his truth. It was not long since Christ had given them a crowning evidence of his divinity. He had raised from the grave a man who had been dead four days. Lazarus came forth from the tomb to testify to the mighty power of Jesus of Nazareth.

No greater evidence than this could have been given. Would not the rulers who had before been convinced in regard to the Saviour's divinity now believe in him and confess him? Was not the miracle he had performed wonderful enough to lead them to do this? It was indeed enough to banish all prejudice even in the most unbelieving. But the hearts of the Jewish leaders were filled with the bitterest opposition, and instead of yielding to their convictions, they were maddened because Christ had done something which they could not possibly refute. In their stubbornness, self-exaltation, and proud boasting, they would not humble themselves to confess that they were in error. "Though he had done so many miracles before them, yet they believed not on him."

The first step in resistance of light leads to the second, and the second to the third, until no light, however strong, no evidence, however plain, has any effect. If a man is humble and teachable, his opposition will melt away, and his heart will be softened. Christ shows him the threshold of heaven, flushed with living glory. But his glory, which softens the contrite heart, only hardens the heart that will not yield to its rays. Truth shining upon a heart determined to resist, only leads to further resistance.

"Nevertheless among the chief rulers also many believed on him." Why did they not then bring joy to his heart by acknowledging him?--"Because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." How pitiful is this statement! The maintenance of their dignity was of greater weight with them than the performance of their duty to exert an influence on the side of truth and righteousness.

The Light of the world, Christ shows us the way to heaven, pointing out the advantage of treading in the path of obedience. John bears witness of him, saying, "In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by him; and without him was not anything made that was made.... And the Word was made flesh, and dwelt among us, ... full of grace and truth." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave

he power to become the sons of God, even to them that believe on his name."

The time of most solemn responsibility for the Jewish nation was when Christ was among them. It was then that the last test was given to them as a nation. Light from the living oracles of God shone upon them. Jesus spoke to them, and did among them works which no man ever had done or could do. But they would not receive him. This generation is passing over the same ground. Today Christ is saying to many, You would none of my counsel. You rejected my invitation to enlist on the Lord's side. You chose to be numbered with transgressors. Of those who reject the truth he is saying, If you are destroyed, you are responsible. You would not come unto me that you might have life.

The tempter offers his flattering bribes to all who will listen to him. He tells men and women that if they obey the Sabbath command, they will lose their position in the world, and in the church. He presents before them many objections to an acceptance of the truth, telling them that their lives will be made unpleasant, that their reputation will suffer. Thus he tempted the Jews in Christ's day, and many who were inclined to follow the Saviour turned away from him for fear of temporal loss.

Christ has given his people messages of warning to give to the world. As these messages are presented, many are convinced of the truth. Then they begin to think of the sacrifice that obedience to the truth will involve. Truth makes its impression upon the heart, and is recommended by the conscience. But men begin to speculate. Why are there so few who believe this truth? they ask. Have any of the ministers or learned men believed it?

Many refuse to obey the truth through fear that they will lose their standing in the world. They allow the inconveniences in the pathway of truth to prevent them from following the Saviour. They do not realize that to reject truth means to lose eternal life.

The heavenly intelligences watch with intense interest the struggle between tempter and tempted. It is a life-and-death question that is being settled. Christ knows this, and before those whose souls are trembling in the balance, he holds up the sure test of obedience or disobedience, saying, "He that loveth his life"--his good name, his reputation, his money, his property, his business--"shall lose it; and he that hateth his life in this world shall keep it unto life eternal." He who hates the life which is lived in transgression of God's law, he who accepts the divine requirements, leaving God to take

care of the consequences, will gain eternal life. "If any man serve me," Christ declares, "let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

November 20, 1900

Offer Unto God Thanksgiving

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High."

We should ever remember that thanksgiving is the fruit of true, willing obedience. The Lord is the object of our worship, and to praise his holy name shows respect for his efficiency. God says, "Whoso offereth praise glorifieth me." "Faith is the substance of things hoped for, the evidence of things not seen." Faith relies upon God as being able and willing to save to the uttermost all who come to him. As we speak of God's power, we show that we appreciate the love that is so constantly shown us, that we are grateful for the mercies and favors bestowed on us, and that the whole soul is awakened to a realization of God's glory.

The absence of praise and thanksgiving pleases the enemy of God. The line of demarcation between those who utter the holy name of God in blasphemy, and those who praise him with heart and with voice, is clear and distinct. He who is truly converted will glorify God as he beholds the wonderful things of his creation, the brightness of the sun, moon, and stars, the changing beauty of the heavens. To him all nature will declare God's mighty power. He will be led to give glory to his holy name.

Isaiah tells us what God is doing for us. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.... I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith

the Lord, and thy Redeemer, the Holy One of Israel.... When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: "I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

What greater encouragement and assurance than this could the Lord give his loyal, commandment-keeping people? Have we not every reason for changing our attitude toward God? Is it not our duty to show the world that we appreciate the love of Christ? As we produce the fruit of thanksgiving, we bear living evidence that by connection with Christ we are placed on vantage ground. God is the fountain of life and power. He can make the wilderness a fruitful field for those who keep his commandments; for it is for the glory of his name to do this. Thus he witnesses to Christianity. He has done for his chosen people that which should inspire every heart with praise and thanksgiving; and it grieves him that so little praise is offered. He desires to have a stronger expression of praise from his people, showing that they know they have reason for manifesting joy and gladness.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.... He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.... And of his fullness have all we received, and grace for grace." As the grace which is in the soul flows out to others, more grace flows in to be given back to God in willing offerings.

The people of God need to be aroused to let their light shine forth. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's people should be an animated people, filled with

joy and gladness because they behold him who is invisible to the eyes of the world.

Our tongues should be used to express the appreciation in our hearts for God's goodness. Thus God requires us to return to him gratitude offerings. But this is not the only way in which we are to praise God. We are to praise him by tangible service, by doing all we can to advance the glory of his name. By improving our intrusted talents, we are to offer God thanksgiving.

We are to glorify God by keeping his commandments. Christ said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more." Feeling no need of me, it is seeking for the perishable things of earth. "But ye see me: because I live, ye shall live also." How plain is the distinction here drawn between the two classes. Worldlings place their whole attention upon the gaining of worldly advantages. The mind is filled with the selfish thought, How can I secure these advantages for myself? How can I obtain more money? This is the god man worships. Men do not stop to think of the riches of which no earthly power can deprive them. They see not Christ, neither know him. They do not realize their great need of a Redeemer. They do not pray. They put Christ out of their lives as much as possible.

"But ye see me: because I live, ye shall live also." Christ is with his children, enlightening their minds and leading them to call upon him. As they do this, he hears their prayers and purifies their hearts. They see him as the Way, the Truth, and the Life. They do not walk in accordance with the ways of the world. They ask God for Christ's sake to help them, and they receive the help they ask for. They are gifted by God with power to see the love and wonderful charms of Christ. They can never feel lonely or comfortless.

"At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Let all mark the answer. "Jesus answered and said

unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Wonderful indeed is this promise. Do we comprehend it? When a man becomes one with Christ, he has the mind of Christ. He is no longer antagonistic to God's law, but lives in obedience to all his commandments. He walks in the footsteps of the Saviour.

But should he walk regretfully, because in his union with Christ he is called upon to practice self-denial and self-sacrifice? Think of what the Prince of heaven did to manifest his love for the Father and for us. He resigned his position as Commander in the heavenly courts, and clothed his divinity with humanity, that humanity might lay hold of humanity, and divinity grasp the throne of the Infinite. This he did to perfect the redemption of the human race. Those who receive him are adopted into the royal family as sons and daughters of God. They are made heirs of God and joint heirs with Jesus Christ, to an immortal inheritance. Have they any cause for regret?

Christ has declared that the cross which makes the line of demarcation between his people and the world so distinct is not a cross of discouragement, but a cross of salvation. Love for the Saviour will lead us to acknowledge this. God has given human beings all that ministers to their happiness, and in return he asks them to lay their gifts and offerings on his altar. Shall we disregard this requirement? Shall we fail of offering God praise and thanksgiving in word and deed?

November 27, 1900

Prepare to Meet the Lord

A crisis has arisen in the government of God on earth. Enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Wherever the truth is proclaimed, it will be opposed in a decided manner.

Everything has been moving on just as the Lord revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God, universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen? No more than was seen in the inhabitants of the Noachian world. The people are just as ardent today in their games, in their horse racing, in their love of amusement, as were the antediluvians, who "knew not until the flood came, and took them all away." They had heaven-sent warnings, but they refused to listen. By their attitude they declared, We want not thy way, O God; we want our own way, our own will. Today the world is mad: an insanity is upon men and women, and is hurrying them on to eternal ruin. Every species of indulgence prevails, and men have become so infatuated with vice that they will not listen to warnings or appeals.

The Lord says to the people of the earth, "Choose you this day whom ye will serve." All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for his appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth his coming;" for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day. Everyone who claims to be a servant of God is called to do his service as if each day might be the last.

The words of Christ have a direct application to this time: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

Let everyone to whom the Lord has given light from his word be sure that he makes a right use of that light. Let him beware that he does not presume to feed the flock of God with food which is not appropriate for the time. "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Talk of the speedy appearing of the Son of man in the clouds of heaven with power and great glory. Put not off that day. God has given no man a right to say, "My Lord delayeth his coming." Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

"If that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants [how?--By suspicious words, by evil-thinking and evil-speaking. It is thus that confidence is changed to doubt and unbelief], ... the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." It is essential that all shall know what atmosphere surrounds their own souls, whether they are in co- partnership with the enemy of righteousness, and unconsciously doing his work, or whether they are yoked up with Christ, doing his work, and seeking to establish souls more firmly in the truth.

Satan would be pleased to have anyone and everyone become his allies in the work of weakening the confidence of brother in brother, and sowing discord among those who profess to believe the truth. Satan can accomplish his purpose most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not co-operate with him in establishing souls in the faith by leading them to heed his words of warning, are doing the work of the enemy of

Christ.

It is a most serious matter to go from house to house, and, under pretense of doing missionary work, scatter the seed of mistrust and suspicion. Such seed speedily germinates, and there is created a distrust of God's servants, who have his message to bear to the people. When God speaks through his servants, the seed sown has developed into a root of bitterness. The word falls upon ears that will not hear, and hearts that will not respond. No earthly or heavenly power can find access to the soul. Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A sister or brother in the church planted the evil seed, but who will restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of faith and hope and confidence in God's workmen, has turned a soul away from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear his voice and to be converted, have leavened other minds with the leaven of evil-surmising and evil-speaking.

This is the day of the Lord's preparation. We have no time now to talk unbelief or to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and he judges, not by assertions which are yea and nay, but by the fruit of one's course of action. "By their fruits ye shall know them." The seed sown will determine the character of the harvest.

So long as the people of God are in this world, they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are yea and nay in regard to the same thing. How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to his knowledge; for he reads the heart. The less we have to do with untruthful elements, the better it will be for the church.

Bear in mind always that the human brotherhood are not sin-bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we can not do this work. We must leave the sinner with God. He has borne long with the false tongue.

He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in him and be still. We may feel that the Lord's work is in jeopardy, through the deceptions of those who deal falsely, but we need not feel thus. We are not to think that the issue of the conflict is in our hands. Our duty is to walk by faith. In his own time God will deal with the deceiver. He will reward every man according to his work.

Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Here is the great burden to be carried by each one. Are my sins forgiven? Has Christ, the burden-bearer, taken away my guilt? Have I a clean heart, purified by the righteousness of Jesus Christ? Woe be to any soul who is not seeking a refuge in Christ. Woe be to all who shall in any way divert the mind from the work, and cause any soul to be less vigilant now.

The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour?

Let all who would co-operate with God unite in proclaiming the present truth, the message of the third angel: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then, as the eyes of John rested upon God's people, he exclaimed: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from

their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the Powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation! How earnestly we should examine ourselves! We should eat the flesh and drink the blood of the Son of God; that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can separate a living Christian from God.

It is discipline of spirit, cleanness of heart and thought, that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for God's work than are those who have capabilities, but do not employ them rightly. Christ is the truth, because he is the fulfillment of ancient prophecies. Men may take pride in their knowledge of worldly things; but if they have not a knowledge of the true God, of Christ, the Way, the Truth, and the Life, they are deplorably ignorant, and their knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming influence upon the human mind, is imperishable. It is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ.

December 4, 1900

The Church of God

The church on earth is God's temple, and it is to assume divine proportions before the world. This building is to be the light of the world. It is to be composed of living stones laid close together, stone fitting to stone, making a solid building. All these stones are not of the same shape or dimension. Some are large, and some are small, but each one has its own place to fill. In the whole building there is not to be one misshapen stone. Each one is perfect. And each stone is a living stone, a stone that emits light. The value of the stones is determined by the light they reflect to the world.

Now is the time for the stones to be taken from the quarry of the world and brought into God's workshop, to be hewed, squared, and polished, that they may shine. This is God's plan, and he desires all who profess to believe the truth to fill their respective places in the great, grand work for this time. He desires each worker to stand forth as did Daniel, every phase of the character under divine ministration, that day by day he may be prepared to fill his place in the temple of God.

It is God's design that his church shall ever advance in purity and knowledge, from light to light, from glory to glory. "Whereunto," asks he who is the first and the last, "shall we liken the kingdom of God? or with what comparison shall we compare it?" He could not employ any of the kingdoms of the world as a similitude. In society he found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power. But in Christ's kingdom every carnal weapon, every instrument of coercion, is to be abolished. This kingdom is to be established to uplift and ennoble fallen humanity. Christ makes his church a beautiful temple for God. "Where two or three are gathered together in my name," he declared, "there am I in the midst of them." His church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to the church on earth, and the members are to find their happiness in the happiness of those whom they help and bless.

Through the ages of moral darkness, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations, to the present time, the pure doctrines of the Bible have been unfolding

within her borders. The church of Christ, enfeebled and defective as she may appear, is the one object on earth on which he bestows in a special sense his love and regard. The church is the theater of his grace, in which he delights to make experiments of mercy on human hearts.

The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to him who has bought her with the precious blood of his only begotten Son. In the past, faithful souls have constituted the church on earth, and God has taken them into covenant relation with himself, uniting the church on earth with the church in heaven. He has sent forth his holy angels to minister to his church, and the gates of hell have not been able to prevail against it.

Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrongdoing, but will expel it from the heart and life.

Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. Christ has bought the church with his blood, and he longs to clothe her with salvation. He has made her the depository of sacred truth, and he wishes her to partake of his glory. But in order that the church may be an educating power in the world, she must co-operate with the church in heaven. Her members must represent Christ. Their hearts must be open to receive every ray of light that God may see fit to impart. As they receive this light, they will be enabled to receive and impart more and more of the rays of the Sun of Righteousness.

There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls his people to their posts of duty. He calls upon them to purge themselves from that which has been revealed as the bane of the churches--an exalting of the men placed in positions of trust. There is earnest work to be done. Upon their knees men are to seek God in faith, and then go forth to speak the word with power sent down from on high. Such men come before the people direct from the audience-chamber of the Most High, and their words and works promote spirituality. When they come in contact with wrong principles, they plant their feet firmly upon the words, "It is

written."

This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Unless they heed the warnings God has given, they will most surely be drawn away from the principles of the truth. They will stand among those who dishonor the faith by giving heed to seducing spirits. They plead for the indulgence of appetite. They take no delight in contemplating the character of the Saviour. The rebuke of Christ is upon them, because in thought and action they are corrupt.

There are those in the church who, unless thoroughly converted, will crucify to themselves the Son of God afresh, and put him to an open shame. I appeal to every church-member to inquire, Am I doing all I can to honor my Redeemer? Truth held in unrighteousness is the greatest curse that can come to our world. But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth living, worth defending. Christ calls upon us to enter the narrow pathway, where every step means a denial of self. He calls upon us to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints. Paul wrote to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Hold fast the form of sound words, ... in faith and love which is in Christ Jesus."

As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. The whole treasure of heaven is at our command in the work of preparing the way of the Lord. By giving us the co-operation of the holy angels, God has made it possible for our work to be a wonderful, yes, a glorious, success. But success will seldom result from scattered effort. The united influence of all the members of the church is required.

The church today needs men who, like Enoch, walk with God, revealing Christ to the world. Church-members need to reach a higher standard. Heavenly messengers are waiting to communicate with those who have sunk self out of sight, whose lives are a fulfilling of the words, "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." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh by many who through self-indulgence allow Satan to gain control over them. The church needs men of devotion to bear to the world the message of salvation, pointing sinners to the Lamb of God,--men who, by their works of righteousness and their pure, true words, can lift their fellow men out of the pit of degradation.

With pity and compassion, with tender yearning and love, the Lord is looking upon his tempted and tried people. For a time the oppressors will be permitted to triumph over those who keep God's holy commandments. All are given the same opportunity that was granted to the first great rebel to reveal the spirit that moves them to action. It is God's purpose that all shall be tested and tried, that he may see whether they are loyal or disloyal to the laws that govern the kingdom of heaven. To the last, God permits Satan to reveal himself as a liar, an accuser, and a murderer. Thus the final triumph of his people is made more marked, more glorious, more full and complete. The words of the prophet will then be fulfilled, "The day of vengeance is in mine heart, and the year of my redeemed is come." The song of the Lord's people will then be: "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above the people."

December 11, 1900

Lessons for Christians

The third chapter of 1 Corinthians contains instruction which all who claim to be following Jesus should study. Contentions in the body of believers are not after the order of God. They result from the manifestation of the attributes of the natural heart. To all who bring in disorder and disunion, the words of Paul are applicable: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Paul here addressed a people whose advancement was not proportionate to their privileges and opportunities. They ought to have been able to bear the hearing of the plain word of God, but they were in the position in which the disciples were when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the word; but they were unsanctified. They had forgotten that they must be purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish carnal attributes.

It was impossible for the apostle to reprove wrong-doing without some who claimed to believe the truth becoming offended. The inspired testimony could do these no good; for they had lost their spiritual discernment. Jealousy, evil surmising, and accusing closed the door to the working of the Holy Spirit. Paul would gladly have dwelt upon higher and more difficult truths, truths which were rich in nourishment, but his instruction would have cut directly across their tendencies to jealousy, and would not have been received. The divine mysteries of godliness, which would have enabled them to grasp the truths necessary for that time, could not be spoken. The apostle must select lessons which, like milk, could be taken without irritating the digestive organs. Truths of the deepest interest could not be spoken, because the hearers would misapply and misappropriate them, presenting them to young converts who needed only the more simple truths of the word.

"Ye are yet carnal," Paul declared, "for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is

Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Their contentions revealed that they had not the mind and Spirit of Christ, that they were walking after the wisdom of their narrow, conceited minds. Their views and feelings were bound about with selfishness. They did not show the liberality, the generosity, the tenderness, which reveals an abiding Christ.

Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilent matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made.

The Lord desires that the soul-temple shall be kept free from all defilement. "Let no man deceive himself. If any man among you seemeth to be wise,"--in his own eyes,--"let him become a fool, that he may be wise." Let him who seeks the highest place learn to think far less of his worldly wisdom, and humble himself, that God may give him the wisdom which is bestowed only when true humility is shown. The world may call him a fool, but God calls him wise; for "the fear of the Lord is the beginning of wisdom." Obedience to God is of far greater value than the esteem of the world.

God's servants are engaged in one common vineyard. "All ye are brethren." Their object should not be to make a show, not to exalt self, but to convert souls, to do a work which will stand the assaults of the enemies of truth and righteousness. Let no man belittle another man's work because it is not in exactly the same line as his own. The souls for whom we labor are not to be converted to the minister, but to Jesus Christ. Let man keep himself in the background; let Christ appear. Talk of Christ. Exalt Christ. Lift Him up, the Man of Calvary.

Paul declares, "I have planted, Apollos watered; but God gave the increase." Paul was the first to preach the gospel at Corinth. He organized the church there. Apollos came after, winning his way to the hearts of the people, and instructing them. But God gave the increase. The success of both came from Him.

God's servants do not all possess the same gifts, but they are all His workmen. Each is to learn of the Great Teacher, and then to communicate what he has learned. All

do not do the same work, but under the sanctifying influence of the Holy Spirit they are all God's instrumentalities. God employs a diversity of gifts in His work of winning souls from Satan's army.

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." God, and not man, is the judge of man's work, and He will apportion to each his just reward. It is not given to any human being to judge between the different servants of God. The Lord alone is the judge and rewarder of every good work.

"He that planteth and he that watereth are one," engaged in the same work,--the salvation of souls. "We are laborers together with God: ye are God's husbandry, ye are God's building." In these words the church is compared to a cultivated field, in which the husbandmen are to labor, caring for the vines of the Lord's planting; and to a building, which is to become a holy temple for the Lord. Christ is the Master Workman. All are to work under His supervision, letting Him work for and through His workmen. He gives them tact and skill, and if they heed His instructions, crowns their labor with success. None are to complain against God, who has appointed to each man his work. He who murmurs and frets, who wants his own way, who desires to mold his fellow laborers to suit his own ideas, needs the divine touch before he is qualified to labor in any line. Unless he is changed, he will surely mar the work.

Remember that we are laborers together with God. God is the all-powerful, effectual mover. His servants are His instruments. They are not to pull apart, everyone laboring in accordance with his own ideas. They are to labor in harmony, fitting together in kindly, courteous, brotherly order, in love for one another. There is to be no unkind criticism, no pulling to pieces of another's work. Together they are to carry the work forward.

There are to be no separate parties in God's work. Every man to whom God has intrusted a message has his specific work, and this is to be done under the great Master Workman. Form no separate parties. In their ministry, God's servants are to be essentially one. Each person has an individuality of his own, which he is not to lose in any other man. Yet he is to work in perfect unity with his brethren. In honor God's workers are to prefer one another. No worker is to set himself up as a criterion, and speak disrespectfully of his fellow worker, treating him as an inferior. Under God each

is to do his appointed work, respected, loved, and encouraged by his fellow workers.

"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." "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." We are to study and obey every caution in the word of God. The Lord desires all to work under His direction. His word is an unerring counselor.

"According to the grace of God which is given unto me," Paul continues, "as a wise master builder, I have laid the foundation, and another buildeth thereon." Others afterward bore their message, and gathered in the souls who believed and were converted. "But let every man take heed how he buildeth thereupon." God's servants are to use the greatest care in regard to the doctrines they teach, the example they set, and the influence they exert on those associated with them. The great apostle appeals to the church and to God to witness to the truth and the sincerity of his profession. "Ye are witnesses, and God also," he says, "how holily and justly and unblameably we behaved ourselves among you."

For other foundation can no man lay than that is laid, which is Jesus Christ." Isaiah declares: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Christ has been crucified for us. He is the propitiation for our sins. He is the atoning sacrifice, the true, immovable foundation. He has gathered the believers in church capacity, that they may labor unitedly, strengthening and building up one another in the faith.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort

it is." It is for our eternal interest to place the right material upon the right foundation. Christ is the great necessity for everyone. It will be to the peril of our souls that we mingle selfishness with the offering laid on the foundation. We are to lay upon it material that will do honor to God. The laborer for God is to do thorough work; his mind is to be pure and clean, free from all the cheapness represented as wood, hay, and stubble. The work of those who bring their offerings to God in humility and love, depending hour by hour on the grace of Christ to sanctify and cleanse from moral impurities, bears the impress of God, who estimates our work, not according to the outward appearance, but according to the heart purity brought into it.

In the work of character building, each person is responsible for the way in which he builds. There are many in our world who teach speculative theories, rather than the simple truths which Christ taught. Everyone will be tested, to see whether his conversion is real. The pure doctrines that are taught in faith, the gold, silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching that is mingled with human philosophy can never satisfy.

It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness, and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever.

December 11, 1900

An Important Letter from Sister E. G. White

Dear, I can not at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain "Thus saith the Lord." When God sees that the work He has given me will not be refused, and rejected, and His instruction misstated and misappropriated, then I shall have a work to do in connection with those who will co-operate with me in the last great work before us.

Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His message to people today as He did in the days of Noah. There is, in this age of the world, a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things that were entirely contrary to the mind and will of God.

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work, without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done.

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this, the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,--cut down their wages. This self-sacrifice will

be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake.

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach.

There are, in the providence of God, particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to tender to Him your offering, to carry out His specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth.

Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily, as unto the Lord.

Let all think soberly; for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live His life in you, perfecting your character. He desires you to work to the utmost of your knowledge and power to carry out the purpose for which He gave you life. Use every capability as His.

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the

kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of the rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things, my spirit rejoices in God.

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, ... and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next.

Hear the voice of God through the apostle Paul: "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." Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever.

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers.

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our Conferences awaken. Then He will tell you what to do next.

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God, before they can decide to move. We must become men and women of God's opportunity. I am indeed glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences.

December 18, 1900

Words to Parents

Many parents fail to realize their God-given responsibility. They do not realize that the best missionary work they can do is to present to the world a well-disciplined, well-trained family. Upon such a family God looks with pleasure.

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, not leaving them to gather up their education as best they can. The youth should not be allowed to learn good and evil indiscriminately, the parents thinking that at some future time the good will predominate and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil which children learn may be eradicated after many years, but who would trust to this? If parents could be aroused to realize their fearful responsibility in the work of educating their children, they would devote more time to prayer and less to needless display. They would pray earnestly for divine aid in the training and education of their children.

The work of dealing with human minds requires careful study. The susceptible, expanding mind of a child longs for knowledge. Parents should keep themselves well informed, that they may give the minds of their children proper food. Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening food. But it is narrowed and debased by feeding upon that which is of the earth earthy.

Parents, you are the ones to decide whether the minds of your children shall be filled with pure, elevating thoughts, or with vicious sentiments. You can not keep their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts.

Unless parents, by earnest, assiduous efforts, plant the seeds of truth in the hearts of their children, the enemy will sow the ground with tares. Good, sound instruction is the only preventive of the evil communications which corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered.

Parents, your minds should be full of the truths of the Bible. Your memory should be stored with its inspiring examples and fascinating incidents, your hearts softened and subdued by its deep spiritual lessons. Then as you teach your children, they will catch the enthusiasm you feel.

Parents stand in the place of God to their children. Their will, when in harmony with the divine will, is to be respected, honored, and obeyed. Let not children feel at liberty to disregard the wishes of their parents. God has spoken decidedly on this point: "Children, obey your parents in the Lord: for this is right." "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." There can be no safe departure from this injunction. The parent's will, when it is in harmony with the will of God, is to be law.

If parents work as they should for their children, they can not study nor imitate the fashions of the world. They can not take time for gossiping or aimless visiting. The mother who lives to please herself places herself in bondage to the enemy of truth and righteousness.

God says, Take this child and train it for me. Form its character in accordance with the divine model. Parents should realize that by God's appointment they are the guardians of their children, whom they are to bring up in the nurture and admonition of the Lord. They should look their responsibilities fairly and squarely in the face. Remember that association with those of lax morals and coarse characters will have a detrimental influence upon your children. Do not leave them to the evil plottings of the enemy. Guard them carefully.

The mother who has children to train and prepare for the heavenly mansions should not place her responsibilities upon some one else in order that she may be a missionary. In her own home she can do the very highest kind of missionary work. Let her enter the school of Christ, that she may learn the lessons every mother needs to learn. Let her study Christ's way of dealing with minds. Let her seek to be a true mother, a queen in the household, guiding, controlling, counseling, putting all her tact and skill into her work. Let her study how to train her children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow men, and prepared to shine in the courts of the Lord. If she does her work well, she will have the privilege of seeing her children serving God through the ceaseless ages of eternity.

There are some children who need more patient discipline and kindly training than others. Their unyielding traits of character were given them as a legacy, and they need much sympathy and love. But by persevering labor these wayward ones may be prepared for the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected.

Parents, if you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. Help them by your love and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character.

This principle should be carried out in the Church as well as in the family. The day of Judgment will show that those who have been faithful in helping the unpromising ones, so generally neglected, have many stars in their crown. Those who seem so defective may have valuable qualities, which need developing by patient love and untiring effort. Such ones often make the most successful missionaries; for they know how to help those who need help. Are the efforts made in behalf of these apparently one-sided ones of no avail?--No; no. When the right chord is touched, the response comes. Only eternity can make known the good accomplished by such efforts. When we see as we are seen, and know as we are known, we shall realize how God regards this work.

When parents become depressed and discouraged, let them not go to human beings for solace and sympathy. Let them rather take all their cares and perplexities to Jesus. By the wrong advice given by human beings, Satan leads men and women to bind upon themselves burdens grievous to be borne. Parents who listen to the advice of those that are not on the side of Christ will make a terrible failure of their work. They will fall an easy prey to the enemy's temptations.

Human help is as a broken reed; but Christ knew that human beings would be inclined to depend on this help. Therefore He lifted up His voice and cried, "Come unto me, ... and I will give you rest." He understands every phase of character, and to those who seek His counsel He will give that wisdom which comes down from above.

December 25, 1900

"How Much Owest Thou?"

This is the holiday season. At this time large sums of money are spent for presents and in needless self-indulgence. Pride, fashion, and luxurious living swallow up immense sums which are worse than thrown away; for this needless use of means encourages prodigal expenditure, and often money is used in ways that injure health and endanger souls.

The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; we are dependent on Him for every earthly favor, even for the breath of life; and now should not the bands of selfishness be broken, and the just claims of God and humanity be acknowledged?

God delivered His people Israel from bondage in Egypt. He brought them into their own land, and gave them a goodly heritage and sure dwelling places. And He asked of them a recognition of His marvelous works. The first-fruits of the earth were to be consecrated to Him, and given back as an offering of gratitude, an acknowledgment of His goodness to them. For they said: "When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me."

Concerning these offerings the Lord said: "And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." They were to remember "the Levite, the stranger, the fatherless, and the widow." This was a standing requirement.

The Lord calls for gifts and offerings, and He claims the tithe also. He says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the

Lord's: it is holy unto the Lord." Strictly, honestly, and faithfully, if possible without any failure, the tithe is to be brought to the treasury of God. With it His faithful messengers are to be sustained, as they go out to communicate the light of His word to those who are in darkness.

"This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice." This is not the voice of man; it is the voice of Christ from the infolding pillar of cloud. Read carefully all of Deuteronomy 26, also chapters 27 and 28; for here are stated plainly the blessings of obedience.

These directions, which the Lord gave to His people, express the principles of the law of the kingdom of God, and they are made specific, so that the minds of the people may not be left in ignorance and uncertainty. These scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. The message has not grown weak because of age. God's claims are just as binding now, just as fresh in their importance, as God's gifts are fresh and continual.

Lest any should forget these important directions, Christ has repeated them with His own voice. He calls His followers to a life of consecration and self-denial. He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." This means what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ.

While parents are making sacrifices for the sake of advancing the cause of God, they should teach their children also to take part in this work. The children may learn to show their love for Christ by denying themselves needless trifles, for the purchase of which much money slips through their fingers. In every family this work should be done. It requires tact and method, but it will be the best education the children can receive. And if all the little children would present their offerings to the Lord, their gifts would be as little rivulets, which, when united and set flowing, would swell into a river.

The Lord looks with pleasure upon the little children who deny themselves that

they may make an offering to Him. He was pleased with the widow who put her two mites into the treasury, because she gave with a willing heart. The Saviour thought her sacrifice in giving all that she had of more value than the large gifts of the rich men, who made no sacrifice in order to give. And He is glad when the little ones are willing to deny self that they may become laborers together with Him who loved them, and took them in His arms and blessed them.

Christ counted it essential to remind His people that obedience to the commandments of God is for their present and future good. Obedience brings a blessing, disobedience a curse. Besides, when the Lord in a special manner favors his people, He exhorts them publicly to acknowledge His goodness. In this way His name will be glorified; for such an acknowledgment is a testimony that His words are faithful and true.

Our offerings are not accepted of God unless they are presented in a spirit of reverence and gratitude. It is the humble, grateful, reverential heart that makes all offerings as a sweet-smelling savor. The children of Israel might have given all their substance; but had it been given in a spirit of self-sufficiency or pharisaism, with the feeling that God was indebted to them, and for this reason had bestowed upon them the favors they had received at His hand, their offerings would have been rejected, utterly contemned of God.

Christ has shown the estimate He places upon the human soul by giving himself up to a life of self-denial and pain and to a cruel death. He is soon coming again, and we have but a short time in which to show that we appreciate the redemption that He, with His own blood, has purchased for us and for others. Many lands that have never heard the truth are yet to hear it, and to become vocal with the praise of God. If the Church of God will now use all her talents of means and influence, the work may be carried forward gloriously in these "regions beyond."

Let all at this time consider the question, "How much owest thou unto my Lord?"

January 1, 1901

Canvassing, a Branch of God's Work

The canvassing work, properly carried on, is missionary work of the highest order, and is as good and as successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but there are many who, though hungry for the bread of life, have not the privilege of hearing the truth from the lips of God's delegated preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher can not go. In this way the attention of many will be called to the important events that are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them do at this time. We can not too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth.

It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune enters the home, and through the truth contained in these books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with self-denying human workers.

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust

in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak, which will bring light and hope and courage to many souls.

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus.

God calls upon us to lift up the standard. As God's standard-bearers, we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the word of the Lord, remembering that those who obey the commandments, and teach others to obey them, will be rewarded by seeing souls converted, and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory.

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time.

The time has come when a large work should be done by the canvassers. The world, is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. Thus the reading-matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world.

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put

forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential not only in the work of awakening minds to a realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books that contain the truth as attends the work of the minister who is educating the people as to what is truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God.

January 8, 1901

Exalted Character of the Canvassing Work

Canvassing for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position should not be once named among us.

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason many have failed in the canvassing work is because they were not Christians; they did not know the spirit of conversion. They had a theory of how the work should be done, but they did not feel their dependence upon God.

Canvassers, remember that in the books which you are handling, you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding, you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the Rock and are broken, you will experience the power of Christ, and others will recognize the power of the truth upon your hearts.

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the

disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the Great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy.

The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness so far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept the invitation, "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."

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth, which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit, which convicts of sin, of righteousness, and of judgment, will be present to impress hearts.

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savor of life unto life.

Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in, the Holy Spirit, He will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you.

Every canvasser has positive and constant need of the angelic ministration; for he

has an important work to do, a work that he can not do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do; those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them. Such help is far above all the advantages that illustrations are supposed to give.

When men realize the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success, will depend on how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded, he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the Spirit of God, he will gain a deep, rich experience, and heavenly angels will give him success in the work.

To our canvassers, to all to whom God has given talents that they might cooperate with Him, I would say, Pray, O pray, for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink freely of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you.

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ, by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth that you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts.

January 15, 1901

Canvassers as Gospel Evangelists

The work of God is to go into all the world, vindicating the claims of Christ, and writing His name on hearts. As laborers together with Him, we must never get above the simplicity of His work; for unless we walk humbly with God, the Holy Spirit can not attend our efforts.

The canvassing work is an important field of labor, and will do much toward carrying the gospel to all the dark corners of the world. The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. Many of our young ministers and those who are fitting for the ministry would, if truly converted, do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they endeavored to impart to others the light given them, they would receive more to impart. By meeting people and presenting to them our publications, they would gain an experience that they could not gain by simply preaching. As they go from house to house, they should converse with those with whom they meet, carrying with them the fragrance of Christ's life. The most precious ministry that can be performed is by ministers working in the canvassing field.

All our ministers should feel free to carry books with them, to dispose of wherever they go. Wherever a minister goes, he can leave a book in the family where he stays, either selling it or giving it to them. Much of this work was done in the early history of the message. Ministers acted as canvassers and colporteurs, using the money they obtained from the sale of books to help in the advancement of the work in places where help was needed. These can speak intelligently regarding this method of work; for they have had an experience.

Let none hold the impression that it belittles a minister of the gospel to canvass; for by doing this work, he is doing the very work as did the apostle Paul, who says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back

nothing that was profitable unto you, and 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." The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house with all humility of mind, and with many tears and temptations.

All who wish an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. As they cherish the thought that Christ is their Companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will become educated in patience, kindness, affability, and helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ, their Companion, will not approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will learn how to represent the divine Companion with whom he is associated. To that unseen, holy One he will show respect and reverence because he is wearing His yoke, and is learning His pure, holy ways. Those who have faith in this divine Attendant will develop. They will be gifted with a power to clothe the message of truth with a sacred beauty.

There are some who are adapted to the work of a colporteur, and who can accomplish more in this line than by preaching. If the Spirit of Christ dwells in their own hearts, they will find opportunity to present His word to others, and to direct minds to the special truths for this time. Men suited to this work undertake it; but some injudicious minister flatters them that their gifts should be employed in the desk, instead of in the work of the colporteur. Thus they are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, to talk and pray with them, are turned away from a work for which they are fitted, to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The canvassers in the field, if consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died.

May the Lord help every one to improve to the utmost the talents committed to his trust. May He help all to study the Bible as they should, that its teachings may have a practical bearing upon their lives. Whatever your work may be, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present golden opportunities, and let your life prove a failure, while you sit idly dreaming of ease and success in a work for which God has never fitted you. Do the work that is nearest you. Do it, even though it may be amid the perils and hardships of the missionary field; and when tempted to complain of hardship and self-sacrifice, look at Christ, and behold the sacrifice that He has made that the light of the gospel might shine into benighted minds.

The preaching of the word is a means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected, and his work appreciated. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work, I would say: As you visit the people, tell them you are a gospel evangelist, and that you love the Lord. Do not seek a home in a hotel, but stay at a private house, and become acquainted with the family. Christ sowed the seeds of truth wherever He was; and as His followers, you can witness for the Master, doing a most precious work in fireside labor. In thus coming close to the people, you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and broken-hearted. You can point the discouraged ones to the word of God, and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized.

Canvassers should be able to give those with whom they stay instruction in regard to the way to treat the suffering. They should be educated in regard to the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering. Now, just now, this work should be going forward in all parts of the country, that many might be blessed by the prayers and instruction of God's servants.

We need to realize the importance of the canvassing work as one great means of

finding out those who are in peril, and bringing them back to Christ. The truth must go forward. The Church militant is not the Church triumphant. Canvassers should never be prohibited from speaking of the love of Christ, from telling their first experience in their service for the Master. They should be perfectly free to speak or to pray with those who are awakened. The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers. Of all the gifts that God has given to man, none is more precious than the gift of speech; if it is sanctified by the Holy Spirit. It is with the tongue that we convince and persuade: with it we offer prayer and praise to God, and with it we convey rich thoughts of the Redeemer's love. Those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books that teach the truth, and thus bring the evidence to enlighten souls. When canvassers discover those who are interestedly searching for truth, they should hold Bible readings with them. These Bible readings are just what the people need. God will use in His service those who thus show a deep interest in perishing souls. Through them He will impart light to those who are ready to receive instruction.

Some have a zeal that is not according to knowledge. Such should not attempt this work; they should not try to converse with those whom they meet; for they would be unable to enlighten them. Because of the lack of wisdom on the part of some, because they have been so much inclined to act the minister and theologian, restrictions have almost had to be enforced upon our canvassers. When the Lord's voice calls, "Whom shall I send, and who will go for us?" the divine Spirit puts it into hearts to respond, "Here am I; send me." But bear in mind that the live coal from the altar must first touch your lips. Then the words you speak will be wise and holy words. Then you will have wisdom to know what to say, and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice, by introducing indiscriminately all the points of our faith. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's word.

The Lord desires you to be soul-winners; therefore, while you should not force doctrinal points upon the people, you should "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." Why fear?--Fear lest your words should savor of self-importance, lest unadvised words be spoken, lest your words and manner should not be after Christ's likeness. Connect firmly with Christ, and present the truth as it is in Him. Hearts can not fail to be touched

by the story of the atonement. As you learn the meekness and lowliness of Christ, you will know what you should say to the people; for the Holy Spirit will tell you what words you ought to speak. Those who realize the necessity of keeping the heart under the control of the Holy Spirit, will be enabled to sow seed that will spring up unto eternal life. This is the work of the gospel evangelist.

January 22, 1901

An Appeal for the Canvassing Work

The importance of the canvassing work is kept ever before me. This work has not of late had the spirit and life infused into it that were once given by the leading agents who made it a specialty. Canvassers have been called from their evangelistic work for the people in townships and cities to engage in other work. This is not as it should be. Our canvassers, if truly converted and consecrated, can gain access to hearts and homes, and place the truth before a large class of people.

We have the word of God to show that the end is near. There is a great work to be done, and there is no time to be lost. A world is to be warned, and as never before men are to be laborers with Christ. The work of warning has been given to us. We are to be channels of light in the world, reflecting to others light from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done to warn the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible.

The presidents of our Conferences, and others in responsible positions, have a duty to do in this matter, that the different branches of the work of God may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this branch of the work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this work, leading them to take up the book work and handle it successfully. Some have the talent, education, and experience that would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done.

Those who have thus gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to become canvassers who will sell those books which the Lord by His Holy Spirit has stirred men

to write. God desires men to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let these inexperienced persons be connected with experienced workers, that they may learn how to carry on the work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation they could have to fit them for other lines of missionary work.

If those who know the truth would practice it, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian Church scattered the saints abroad, sending them out of Jerusalem into many parts of the world. The disciples of Christ did not stay in Jerusalem or in the cities near by, but they went beyond the limits of their own country, into the great thoroughfares of travel, seeking for lost sheep, that they might bring them into the fold. Today the Lord desires to see His work carried forward in many places. We must not confine our labors to one locality.

We must not discourage our brethren, weakening their hands so that the work that God desires to accomplish through them is not done. Too much time should not be occupied in fitting up men to do missionary work. Instruction is necessary; but let all remember that Christ is the Great Teacher, the source of all true wisdom. Let young and old consecrate themselves to God, take up the work, and go forward, doing their work in all humility of mind, under the control of the Holy Spirit. Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability God has given them, seeking counsel of Him, and combining with the work that of the missionary evangelist, their talents will increase by exercise, and they will learn many practical lessons that they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education.

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. The agencies set in operation for its accomplishment need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing this love by helping one another. We must be pitiful and

courteous. We must press together, drawing in even cords. Perfect harmony and unity of spirit must exist among the workers who handle the books that are to flood the world with light. Only those who live the prayer of Christ, working it out practically in their lives, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and success will crown our efforts. In our work we shall receive rich blessings from on high, and shall lay up treasure beside the throne of God.

If we only knew what is before us, we should not be so dilatory in doing the work of the Lord. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. These are given to the flock of God, as their portion of meat in due season, while the poor sheep are starving for the bread of life. Even now there seems to be a burning desire to get up something startling, and bring it in as new light. Thus men are weaving into the web as important truths a tissue of lies. This imaginary food that is being prepared for the flock will cause spiritual consumption, decline, and death.

We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their part to bind up the law and seal it among the disciples.

Some flatter themselves that the Lord will give them another chance, that there will be a second probation. Fatal delusion! Just now, day by day, hour by hour, we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us, and we shall have to give an account of what we have done with His goods. As responsible beings we are working for time and for eternity, making our records in the books of heaven, and preparing our reward or punishment. Our reward will be proportionate to our work. "My reward is with me," Christ declares, "to give to every man according as His work shall be." He will expect results from every one. Let those who are seeking an easy time arise and shine, for their light has come, and the glory of the Lord has risen upon them.

The Lord desires that the light which He has given on the Scriptures shall shine forth in clear, bright rays, and it is the work of our canvassers to put forth a strong, united effort that God's desire may be accomplished. A great and important work is before us. The enemy of souls realizes this, and is using every means within his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers for the canvassing work, those who will put all their energies and enlightenment into the work, helping wherever there is an opportunity. The Master calls for every one to do the work given him according to his several ability. Who will respond to the call? Who will go forth to work in wisdom and grace and the love of Christ for those nigh and those afar off? Who will sacrifice ease and pleasure, to enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to men and women, and calling them to repentance?

God has His workmen in every age. The call of the hour is answered by human agencies. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Let all who work effectually in these lines feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? To every man and woman who will co-operate with divine power, the Lord imparts a fitness for the work. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer, clear and distinct, "Here am I; send me."

January 29, 1901

Words to Parents

Children are very susceptible. Undue severity hardens them, while a lack of discipline is like leaving a field untilled; it is speedily covered with thorns and thistles.

Blind affection is a snare. By it the young are led to look upon evil as a thing to be excused. Parents are in constant danger of indulging natural affection at the expense of obedience to God's law. Many parents to please their children, allow what God forbids.

In allowing children to do as they please, parents may think themselves affectionate, but they are practicing the veriest cruelty. Children are able to reason, and their souls are hurt by inconsiderate kindness, however proper this kindness may be in the eyes of the parents. As the children grow older, their insubordination grows. Their teachers may try to correct them, but too often the parents side with the children, and the evil continues to grow, clothed, if possible, with a still darker covering of deception than before. Other children are led astray by the wrong course of these children, and yet the parents can not see the wrong. The words of their children are listened to before the words of teachers, who mourn over the wrong. There is little hope of children in any age of the world, and especially in this age, whose fathers and mothers help them to testify to a lie.

In the history of Eli the danger signal for parents is lifted. Eli's sons did wickedly, but he restrained them not. His great desire was to avoid unpleasant feelings in the home. He remonstrated, but did not command. His blind affection for his sons led him to shrink from taking any decided action against their wicked course. He proved unworthy of the trust given him, and the Lord passed him by, and gave His message to the child Samuel. "The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be

purged with sacrifice nor offering forever."

Contrast the history of Eli with that of Abraham. Eli neglected to discipline his sons. They made Israel sin, and as a result, terrible calamity came upon the nation. Israel was defeated by the Philistines, and the ark was taken.

Abraham inquired daily, Is this the way of the Lord? He ruled his household by the combined influence of authority and affection; and the Heart-searcher said of him: "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." Abraham cultivated home religion. God knew that he would not betray sacred trusts, that he would not show for his children the blind affection that allows the child to be master of father and mother.

Parents, the happiness of your children depends upon the way in which you discharge your duty toward them. Teach them carefully and prayerfully, here a little and there a little, leading, guiding, and when necessary commanding. Parents whose hearts are given to the Lord will follow His way in directing their household; and blessings will flow from them to their children.

While we are not to indulge blind affection, neither are we to manifest undue severity. Children can not be brought to the Lord by force. They can be led, but not driven. "My sheep hear my voice, and I know them, and they follow me," Christ declares. He did not say, My sheep hear my voice, and are forced into the path of obedience. In the government of children, love must be shown. Never should parents cause their children pain by harshness or unreasonable exactions. Harshness drives souls into Satan's net.

Parents, as surely as you treat your children in a cold, unloving manner, just so surely will the image of God in the soul be defaced. Christians should act like Christ. Cherish and cultivate all that is pure and lovely in the heart of your child. Be kind. Do not oppress and repress your children by laying upon them burdens that are not sanctioned by the word of the Lord. Thus you cause the children to lose confidence in you. Let there be no fretting, no scolding, no unnecessary exactions. Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond by willing obedience to a rule of love. Commend your children whenever you can. Provide the little ones with innocent amusements. As soon as they are old enough, give them

something to do, according to their strength. Encourage them with the thought that they are helping you. Then, in doing these little duties, they will find greater pleasure than in mere amusement. Do not let them pass through childhood in a dull routine. Never wound their hearts by a lack of consideration. Walk constantly in the way of the Lord, following the example set by Christ.

Make the home a Bethel, a holy, consecrated place. Make the lives of your children as happy as possible. Keep the soil of the heart mellow by love and affection, thus preparing it for the seed of truth. Remember that the Lord gives the earth not only clouds and rain, but the beautiful, smiling sunshine, causing the seed to spring up and the blossoms to appear. Remember that children need not only reproof and correction, but encouragement and commendation, the pleasant sunshine of kind words.

We need more sunshiny parents and more sunshiny Christians. We are too much shut up within ourselves. Too often the kindly, encouraging word, the cheery smile, are withheld from our children and from the oppressed and discouraged.

Parents, upon you rests the responsibility of being light-bearers and light-givers. Shine as lights in the home, brightening the path that your children must travel. As you do this, your light will shine to those without.

Before parents can teach their children correctly, they must themselves learn in the school of Christ. Then, in humility and love, let them work for their children, determined not to fail nor be discouraged. They are to have faith that their efforts will not be in vain. Patient, untiring work will win the blessing of God. Divine power will combine with human endeavor, and the hearts of the children will be turned in loving obedience to Christ.

Be careful to show your children that Christ is a loving Saviour. Tell them that He died for children. Never cease to labor in love for their salvation, presenting the truth as it is in Jesus. Make the Christian life an attractive one. Speak of the country in which the followers of Christ are to make their home. As you do this, God will guide your children into all truth, filling them with a desire to fit themselves for the mansions which Christ has gone to prepare for those that love Him.

Parents, are you working with unflagging energy in behalf of your children? The

God of heaven marks your solicitude, your earnest work, your constant watchfulness. He hears your prayers. With patience and tenderness train your children for the Lord. All heaven is interested in your work. Angels of light will unite with you as you strive to lead your children to heaven. God will unite with you, crowning your efforts with success. Christ delights to honor a Christian family; for such a family is a symbol of the family in heaven.

February 5, 1901

A Warning for This Time

"For this cause," Paul wrote, "we also, since the day we heard it, do not cease to pray for you, and to desire that ye might 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." These words present an advancing religious experience.

"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." This is a warning appropriate for this time. Then comes a charge which will often need to be given: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God.

We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all day-dreaming, and He says, Go work today in my vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility. God has given us talents upon which to trade, and He expects us to increase them by faithful use. He has made us His almoners; and He requires that wherever we shall go, usefulness shall mark our path. If the contemplation of eternal realities unfits us for the duties of the present life, the blame lies with ourselves.

We have encouragement in the Scriptures that if we walk humbly before God, we shall receive instruction. But we are warned against undue curiosity. "Shun profane and vain babblings: for they will increase unto more ungodliness," leading into paths of supposition and imagination, with which we have nothing to do. These are vain,

unessential theories of human creation, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Of those who advance these theories, Paul says: "Their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor." The "great house" represents the Church. In the Church will be found the vile as well as the precious. The net cast into the sea gathers both good and bad.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." He is not to accept theories that, if received, would corrupt. He is to purify himself from all unrighteous sentiments, which, if received, would lead away from the sure word of God to unstable human devisings, degradation, and corruption. He is to resist the working of the enemy through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the path of man, but a path that leads to heaven.

The work of purification is an individual work. No one can do this work for another. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner.

The men intrusted with sacred responsibilities as teachers of spiritual things are

representatives of Christ. Having His meekness and lowliness, they day by day witness for Him. They manifest His Spirit in their earnest endeavor to do good, and they receive the unction represented by the holy oil. The impartation of God's Spirit is an overflowing of the holy oil from the divine receptacle into human vessels prepared to receive it. Thus by the power and grace of God, and under His superintending care, the work is carried forward, in the face of mighty foes. This work is not to cease until its completion amid the triumphant shout of victory, "Grace, grace unto it."

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing them 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."

The members of the Church of God need converting. Unless they are converted, they will lead away from Christ, making crooked paths for their own feet, and turning the lame out of the way. There is just as much need of repentance in and among believers who err from the principles of Christ as among those who have not a knowledge of the way of the Lord. Let the question come home to every soul, Am I walking in Christ's footsteps? True religion exerts a powerful influence. True Christians are filled with love for God and man; their earnest desire for the salvation of the souls ready to perish gives them decided victories.

February 12, 1901

Labors in California

Since coming to America, my labors have been constant, and I have felt much of the sustaining power of the Lord. We arrived in Oakland late in the day, Friday, September 21. I was asked to speak on Sabbath afternoon in the Oakland church. The notice had gone out, and the church building was full. The Lord gave me special freedom.

The first part of the next week was devoted to house hunting, but after being conducted from place to place for days, we could find nothing suitable. Then I said, "I am done with house hunting. When the Lord provides a place for me, I will gladly accept it."

Thursday morning we went to St. Helena, and as I met Sister Ings, she said: "Below the hill is a place that is just the place for you. The house is large and comfortable, and well furnished. The surroundings are pleasant. There are orchards and vineyards, and the stable is supplied with horses and carriages. It is so near the sanitarium that you can be a great help to us, and we may be able to assist you in some way."

We examined the place, and found it well suited to our necessities. The sanitarium had purchased the place in order to secure all the water of a large spring belonging to it; and after retaining the spring, also five acres of land for the food factory, and ten acres for other purposes, they wished to sell me the remainder, comprising fifty-five acres of land, with the house, an old cottage that we have converted into office rooms for my helpers, the stables, horses, carriages, farm implements, for a sum less than I received for my home in Cooranbong. I need pay but a few hundred dollars now, and the rest in yearly installments, at a low rate of interest.

I had given up my home in Cooranbong with many regrets, feeling that I should never again find so quiet and comfortable a place. But lo, the Lord had prepared for me a place that was in many ways much better, and obtainable on easy terms. A large part of the proceeds of the Cooranbong place I can now loan to the Sydney Sanitarium, and

other enterprises in need of funds.

Some have asked, "Why does Sister White invest six thousand dollars in a home at this stage in the world's history?" My answer is, Because I have an important work to do, and must have a suitable place in which to do it. Because the interest on this place is much less than the rent would be on the necessary rooms for my residence and offices for my helpers. I could sell portions of the place, but feel that I must keep it in order to meet the future needs of the sanitarium work.

As soon as we reached Crystal Springs, I was solicited to speak in the sanitarium chapel. This I did Thursday and Friday evenings. The audiences were large, and all seemed much interested.

Sabbath morning we went to Napa, where a district camp-meeting was in session, and there I spoke to the people. I was moved by the Spirit of God to bear a most decided testimony. After I had spoken, many came forward for prayer. Much tenderness and weeping were seen in the meeting. Some of the nurses from the sanitarium were much broken in spirit, and earnestly sought the Lord.

On returning to St. Helena, I met my son, James Edson White, whom I had not seen for nine years. He had come to counsel with us while Elder Irwin was here. Through the week our counsels continued, and many important matters were considered.

Since coming here, I have spoken about twelve times at the sanitarium, once at St. Helena, once at Calistoga, and three times at Healdsburg. The Lord has blessed me in a marked manner. I see as I never expected to see that the good hand of the Lord is with me. Oh, it has been so wonderfully apparent in providing this beautiful home in this retired place!

While on the boat, I was visited by the angel of the Lord, and was instructed that it was in the order of God for me to come to America just at this time. This was against my wishes; for I wanted to remain in Australia. I love the people there, and I loved my work. I have not lost my love for Australia, nor my interest in the workers there.

The Lord will help all who take hold with good courage, and humbly do His work

with honesty and fidelity and earnest zeal. The end is near, and I would say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness. We want not human zeal, but a zeal for the success of all our institutions. They are God's instrumentalities. They must be kept free from selfishness. They must be witnesses for the truth of God for this time.

Sabbath, November 10, I visited San Francisco, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungry for the word of the Lord, and I believe they heard to a purpose. As I spoke the word of life in plain, simple language, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live!

After I had finished speaking, Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred persons came forward. Men and women, youth and children, pressed into the front seats. The Lord would be pleased to have a work similar to this done in every church.

Many could not come forward, because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard."

Most earnest efforts should be made to lead both the older and the younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The young men and young women who give themselves to the work of presenting the truth and laboring for the conversion of souls, should first be vitalized by the Holy Spirit; and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges.

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of truth, who have themselves

felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for those church-members who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the Source of all power, will gain an experience that will be of more value to them than gold.

Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He co-operates with God by using in His service all the capabilities and gifts intrusted to him. He spends much time in the study of the Scriptures and in prayer to God, and divine power comes to him, enabling him to understand the sacred art of saving souls.

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God. But how little effort is put forth to educate the youth before they enter God's vineyard. Little genuine zeal is shown in educating and training the inexperienced disciple to seek for souls as he that must give an account.

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace to the humble and contrite. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads that will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his own destiny and the destiny of others.

The Church is in great need of purification. There are sins that are unrepented of and unconfessed. The poison of sin must be cleansed from the Church. Many have been so deceived, their principles so corrupted, that they have no pleasure in the word of God, and it has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds done in the body, nothing will seem to have existence but character and the law of God. Man will be

stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous.

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their fruits ye shall know them." God calls for works. Our future happiness depends on our active faith and our good works.

Christ created human beings, and then, by a life of suffering and humiliation, and a death of agony and shame, He redeemed them from sin. O sinner, the Saviour endured all this for you. He died that you might be led to see the sinfulness of sin, and by coming to Him have eternal life.

February 19, 1901

The Week of Prayer in San Francisco

Friday, December 21, I went to San Francisco, where I was to spend the Week of Prayer. Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Revelation 2:1-5.

The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward are persons who have recently heard the Advent message, and are in the valley of decision. May the Lord strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted, and hear them sing a new song, even praise to our God!

Sunday afternoon I spoke to a large audience, many of whom are not of our faith. My strength was renewed, and I was able, without clinging to the desk, to stand before the people. The Lord's blessing rested upon us, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. The Lord came very near as we sought Him in prayer. I felt greatly strengthened, and after the meeting walked to the place where I was staying, a distance of five blocks.

As I stood before the large congregation in the San Francisco meeting-house, I thought of our experiences twenty-four years ago, when a small company of believers were struggling to secure a house of worship large enough to meet future demands. It had been presented to me that San Francisco would always be an important missionary field. In a dream I saw two beehives, one in Oakland, and the other in San Francisco. In the Oakland hive all was activity, in the San Francisco very little was being done. Again I looked at the hive in San Francisco, and all was activity among the bees. They were hard at work. We understood this to mean that a large work would be done by the

church in San Francisco, although it started slowly. For many years it was thought by some that the San Francisco meeting-house was too large. Now it is well filled on the Sabbath day, and we wish it were larger.

We have every reason to believe that the work carried on in San Francisco by Elder Corliss and his brethren, is the work that needs to be done. San Francisco is a great center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord.

One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our vegetarian restaurant, on Market Street, near the heart of the city. Here we met Brother E. G. Fulton and his wife, who, with a company of willing helpers, are serving about five hundred meals a day. The building is narrow, and will accommodate about fifty persons at once. Everything about the place was clean, wholesome, and attractive. We were pleased to see that right principles are observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, nor anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday. But since the Sabbath closing, a special blessing has manifestly rested upon the work.

We are glad that an effort is being made to provide those who wish to change their diet, with food which is wholesome, nourishing, and palatable. The only thing I regretted on this occasion was the inability of the managers to accommodate many of those who wish to patronize the restaurant. If more of these restaurants could be carried on by our people, what a blessing they would be! By the practical demonstration of the best methods of preparing wholesome, palatable food without flesh-meat, many would learn valuable lessons. They would become acquainted with health principles.

I wish that some of those who have means tied up in banks, could be led to study the situation, and devise means whereby this work of establishing vegetarian restaurants could be enlarged, so that more might be benefited.

Notice was given that I would speak on Christmas afternoon. At the time

appointed we found a large company gathered in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter carefully and prayerfully, and the Lord give you understanding. It is a treasure-house of encouragement to the believer.

I tried to show what Christ is to us, and what we may be to Him as His helping hand. I dwelt upon the folly of turning from Christ to humanity for help, and urged all to accept the rich promises of God, which are so full, so abundant, and so assuring. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against Him, and looking to man for guidance, how can we expect to have power?

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." If the heart is filled with gratitude, its treasure of love and thanksgiving will flow forth to refresh others. Little grievances will not be noticed. Larger difficulties will be met in the spirit of Christ. Hearts will go out in prayer for patience, perseverance, and forbearance. Then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for tried, tempted souls.

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily."

We show altogether too little reverence for God. Those who are serving under the bloodstained banner of Prince Immanuel, who have on their side the whole heavenly host, should give to the world a bright evidence of the saving power of truth. Our joy should be proportionate to the greatness of the truth we claim to believe. "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." Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility! May they be led to give the world a correct representation of the great work for this time. Let us not mar our faith by accepting errors. We may be complete in Him who is the head of all principalities and powers.

The Lord gave us special victory in this meeting, and the countenances of those present showed their desire to grow in grace and in the knowledge of the truth.

During the Week of Prayer my burden was to show the people that true service makes the believers self-sacrificing. It leads them to keep in view the need of personal holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence for the uplifting of those around them.

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water.... 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." Thus is represented the experience of the thankful heart. It continually overflows with blessings for others.

The word of God is full of consolation. It presents before us great possibilities and advantages, which all should appreciate. By a faithful improvement of these blessings we may rise to the highest standard of Christian excellence. The gospel influences those who receive it to attain to perfection. They are inspired with faith and hope, and become Christlike in character.

Christ is our Creator and Redeemer, and He is glorified by the service of those who on earth act as His helpers. To fail to devote every capability to His service is to rob Him. He, our Lord and Master, calls for the co-operation of every human being.

Conversion is not a half-and-half-work, a serving of God and Mammon, but an entire turning to God. It is the working of the Holy Spirit upon the heart. Those who are truly converted have an understanding of spiritual things, which unites them to God and to one another in Christian love.

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, and for gifts and offerings, that there may be money in His treasury for the advancement of His work. Our money is His, and is to be returned to Him. Christ is the light and life and joy of His self-denying people. Because He lives, they shall live also. When He comes, it will be to be glorified in His saints and to be

admired in all them that believe.

The spirit of liberality came into our meeting in San Francisco, and the people gave willingly to the Lord's work. I feel very thankful to our Heavenly Father for this evidence of the moving of His Spirit upon hearts. Let the ninth chapter of second Corinthians be read in all our churches, that the members may catch the inspiration of liberality. God help His people to see things in a correct light, and to arouse to meet the pressing emergencies that always arise in aggressive warfare. As they give cheerfully and willingly of the Lord's intrusted means, He will intrust them with more to impart. He is able to make all grace abound toward cheerful givers, that, always having all sufficiency in all things, they may abound to every good work.

February 26, 1901

The Influence of the Truth

Truth is elevating and uplifting. Those who receive the truth in earnestness and sincerity bear fruit, which shows that the entire life is changed. But many who claim to believe the truth are no honor to the truth because they are not sanctified by it. They do not receive the truth into the soul, therefore it can not sanctify the life.

By the help of the Holy Spirit, men and women can rise from commonness, and live pure, holy lives. Those professed believers who do not do this, lie against the truth. They say, "I believe the Third Angel's Message. I believe that the Lord is coming." But they enter into controversy with others, revealing coarse, rough traits of character. They do not show forth in word and deportment the transforming power that attends the truth. How can the Lord be pleased with those who make no effort to rise to a high standard? Do they not claim to have received a high, noble truth? Yet in their home life and in their business associations they show no change for the better. Is not this lying against the truth?

"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." The apostle carries the minds of the people back to their former unrenewed condition. "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

God does not ask men and women to surrender anything that is for the health of soul or body, but He does ask them to surrender debasing, enfeebling vices, vices which, if cherished, will exclude them from heaven. He leaves them room for every pleasure that can be enjoyed without compunction of conscience, and remembered without remorse. He asks them, for their present and eternal good, to cultivate those virtues that bring health to the body and strength to the soul. Pure thoughts and correct habits are necessary to a man's happiness, as a man and as a Christian. Everything of a debasing character must be over-come if we would see the King in His beauty.

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Lord can and will help every one who seeks His help in the effort to become pure and holy. God has given us His word as a guide and counselor, and we are without excuse if we fail to reach the standard set before us. Remember that you have in your possession the living oracles of God. In this precious book the truth is laid open before us in all its simplicity. But how many there are who fail to read this word earnestly and diligently, as if seeking for the hidden treasure.

Have earnest efforts been made to overcome natural inclinations to wrong, to conquer the habits and practices that were a part of the life before the acceptance of the truth? Are those who claim to believe the truth as untidy and disorderly in the home and as unchristlike in the daily life as before they professed to accept Christ? If so, they are not showing forth the praises of Him who hath called them out of darkness. They have not put on Christ's righteousness.

Strive to make decided improvement. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Be neat and tidy in your dress, and kind and courteous in your manner. Be pure and refined; for heaven is the very essence of purity and refinement. As God is pure and holy in His sphere, so we are to be in our sphere.

Read carefully and critically the parable of the wedding garment, and make a personal application of the lessons it teaches. There are those who, having heard the truth, assent to it, yet are not transformed by it. The truth has not been received into the soul, and therefore it can not carry forward its work of purification in the life. Their family, their neighbors, do not see in them the marked change which they have a right to expect. Those who make a profession of faith, and yet remain unchanged in habit and practice, are represented in the parable by the man who came to the feast without a wedding garment. There are many who, while they believe what they read about Christ, do not believe in Christ. They do not receive Him as a personal Saviour. Their names may be registered on the Church roll, but they do not bring Christ into the daily life; and God can not accept them.

God is dishonored when those who claim to believe His precious, elevating truth refuse to put on the royal robe of Christ's righteousness. These offer insult to the

Saviour. Wherever they go, they show that they have refused to accept the garment provided for them.

There are many, many, professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbor as themselves. They have no true idea of what constitutes holiness. They do not see the defects in themselves. So blinded are they, that they are not able to detect the subtle working of pride and iniquity. They are clad in the rags of self-righteousness, and stricken with spiritual blindness. Satan has cast his shadow between them and Christ, and they have no wish to study the pure, holy character of the Saviour.

Those who do not become saints here can never be saints in heaven. God will accept in His service nothing less than the entire being,--body, soul, and spirit. At the coming of Christ many who now pass for Christians will be found wanting. They would not put on the righteousness of Christ. As they stand face to face with the Judge of all the earth, they will see their true condition. In the light of the law of God, they will see the destitution of their souls.

It is impossible for one to be a Christian and yet remain a spiritual dwarf. Those who are truly united to Christ will grow daily, they will attain to the full stature of men and women in Him. They will not, while claiming to be doers of the word of God, disobey its plain requirements. Why is there so little growth in Christian experience, so little manifestation of Christ in the life? Why is the religious life so dwarfed?--It is because there is so much of self and so little of Christ.

The law condemns all sin, and requires all virtue. It demands of man an outward respect, and it requires purity of soul. "Behold," writes the psalmist, "thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." The law was exemplified in the life of Christ. He is a pattern for all humanity. He lived the law. His purity and beneficence, His devotion to the truth, and His zeal for God's glory reveal the perfection of the law. His every act was a revelation of the glory of the Father. He was all that the law required Him to be.

What the law demanded of Adam and Eve in Eden, and what it demanded of

Christ, the second Adam, it demands of every human being. I call upon those who profess to believe the truth to reach a higher standard. I present before you Jesus, the Majesty of heaven, who left the royal courts, and for our sake became poor, that through His poverty we might be made rich. Look at the scenes in His life of suffering. Think of His agony in Gethsemane, when, oppressed by the powers of darkness, He prayed, "Father, if it be possible, let this cup pass from me." See Him betrayed by Judas, forsaken by His disciples, condemned by priests and rulers, and delivered by Pilate to a shameful death. All this He endured that man might be elevated and ennobled, and by partaking of the divine nature, be exalted to the right hand of God.

Shall Christ have died for us in vain? Shall we claim to be children of light, and yet walk and work in darkness and sin? Shall we not rather show that the converting power of God is molding and fashioning us? Shall we not obey the injunction, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation," "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation"?

March 5, 1901

Lessons from the Christ-Life

The fact that the people were more interested in Christ's teaching than they were in the dry, tedious arguments of the Jewish teachers, maddened the scribes and Pharisees. These teachers spoke with uncertainty, interpreting the Scriptures to mean one thing, and then another. This left the people in great confusion. But as they listened to Jesus, their hearts were warmed and comforted. He presented God as a loving father, not as an avenging judge. He drew all, high and low, rich and poor, to see God in His true character, leading them to call Him by the endearing name, "Our Father."

By loving words and by works of mercy, Christ bore down old traditions and man-made commandments, and presented the love of the Father in its exhaustless fullness. His calm, earnest, musical voice fell like balm on the wounded spirit. He was revealing the image of God mirrored in himself. He presented to His hearers the truths of the prophecies, separating them from the obscure interpretations which the scribes and Pharisees had attached to them. He scattered the heavenly grains of truth wherever He went.

Determined to hear what Christ said to His disciples, the scribes and Pharisees kept spies on His track. These spies noted His words, and reported them to the Jewish authorities, who, when they heard them, were almost beside themselves with ill-concealed rage, which they interpreted to be zeal for God.

As the members of the Sanhedrim counseled together, there were not wanting men with strong, determined prejudices, who advised that this man who claimed so much be at once put down. If He were allowed to go on as He had been going, healing the sick on the Sabbath day, the sacredness of the day would be set at naught.

They saw that Christ's influence over the people was fast becoming greater than theirs. They longed to crush Him for daring to make their traditions of none effect, but they feared to move openly, because of the people. They thought that if they worked secretly, watching His words and actions, they would soon find such accusations against Him that He could be put on trial for His life. Declaring that the end justified the means,

they decided to circulate falsehoods among the people, declaring that Jesus of Nazareth was an impostor, and that He was making of none effect Jewish traditions and customs. They declared that if these traditions were criticised by this man, the whole Jewish economy could be criticised by any crazy enthusiast. The nation would become distracted, and the Romans would come and take away the power they still possessed.

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work."

Christ was accused of breaking the Sabbath by doing upon it works of healing. But He justified himself by stating that His work admitted of no interruption. He must work constantly, even as His Father works. It is by God's unfailing care that we are provided with daily food. Then should we not trust in Him who has undertaken our salvation. The knowledge that the Father and the Son are united in the work of redemption should give courage and hope to the most desponding.

Christ, the surety of the human race, works with uninterrupted activity. He speaks of himself as working in the same way as the Guardian of the universe. He worked untiringly for the people of Israel. He sought to lead them to trust in Him who can save to the uttermost all who come to Him. Christ is the light which lighteneth every man that cometh into the world. From Adam, through the patriarchal age, this light made plain the way to heaven. To it gave all the prophets witness. In mysterious procession future things swept before their vision. In every sacrifice Christ's death was pointed out. His righteousness ascended to God in every cloud of incense. His majesty was hidden in the holy of holies. Christ was as truly a Saviour before as after His incarnation. At the very moment of transgression and apostasy, He entered upon His work, laboring for the salvation of man with an activity equal to the activity of God.

"Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that Christ claimed God as His Father in the very highest sense.

Christ threw back the charge of blasphemy, with the words, "Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that himself doeth." My authority for the work that I am doing, He said, is the fact that I am God's Son, one with Him in nature, will, and purpose. I co-operate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son.

"The Father loveth the Son, and showeth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel." Christ was to do greater things than even the healing of disease. By His power the dead were to be raised to life. Scribes and Pharisees were to see that which would astonish them, at which they would be obliged to marvel, even though their hearts would be too proud and hard to make any acknowledgment.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." What a statement to make before those whose hearts were already filled with hatred and murder. Christ was giving the rulers of Israel light, which would make them inexcusable. Nothing was left undone that could be done to convince them of their error.

March 12, 1901

Lessons from the Christ-Life

"For the Father judgeth no man, but hath committed all judgment unto the Son." God has laid the work of judgment upon Christ because He is the Son of man. He was made in all points like unto His brethren, that He might be a merciful and faithful high priest. He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day none might question the justice of the decisions made. Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case. He sees not as man sees, and judges not as man judges. He judges righteously. He has shown His love for men and women by giving His own life to ransom them from the penalty that must fall upon the transgressors of God's law. He knows the value of human souls. He will not close the door of heaven against any one unless, for the safety of heaven, it is necessary to do so.

Lucifer refused to accept Christ as the Prince of heaven, his Sovereign and Leader. He refused to acknowledge the supremacy of the Son of God. The controversy between the Prince of life and the prince of darkness has been long and fierce. Those who place themselves under Satan's banner, who refuse, as did the Jews, to yield allegiance to God or to obey His laws, can never be members of the heavenly family. They would make war against the law of Jehovah, calling it, as did Satan, a yoke of bondage.

Ever since his fall, Satan has been the leader of rebellion. Ever since that time he has been leading men and women astray. Christ's work began with the beginning of transgression. Then the warfare between good and evil was begun. The Scriptures speak plainly of this warfare, carrying us down to the final triumph of Christ over Satan and his adherents. This conflict never ceases.

As soon as there was sin, there was a Saviour. Christ knew what He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented himself as surety for the human race, with just as much power to avert the

doom pronounced upon the guilty as when He died upon the cross of Calvary.

As our Mediator, Christ works incessantly. Whether men receive or reject Him, He works earnestly for them. He grants them life and light, striving by His Spirit to win them from Satan's service. And while the Saviour works, Satan also works, with all deceivableness of unrighteousness, and with unflagging energy. But victory will never be his.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." Christ was engaged in this warfare in Noah's day. It was His voice that spoke to the inhabitants of the old world in messages of warning, reproof, and invitation. He gave the people a probation of one hundred and twenty years, in which they might have repented. But they chose the deceptions of Satan, and perished in the waters of the flood.

It was Christ who kept the ark safe amid the roaring, seething billows, because its inmates had faith in His power to preserve them.

When Christ came to the earth in person, Satan's fiercest warfare was directed against Him. But by causing the Son of God to be crucified. Satan struck a blow at himself. When Christ died on the cross, Satan's death-knell was sounded. His deceptions were narrowly watched by the inhabitants of the unfallen worlds, as he, in disguise, worked in such a way that he thought he could not possibly be detected. But he was left to follow his own course, to condemn himself by his own deeds. And before the cross of Calvary he stood revealed in his true character. When Christ cried out, "It is finished," the unfallen worlds were made secure. For them the battle was fought and the victory won. Henceforth Satan had no place in the affections of the universe. The argument he had brought forward, that self-denial was impossible with God, and therefore unjustly required from His created intelligences, was forever answered. Satan's claims were forever set aside. The heavenly universe was secured in eternal allegiance.

It was because of the issues at stake that the inhabitants of the unfallen worlds watched with such intense interest the struggle between the Prince of life and the prince of darkness. Those who had not sinned needed not the application of Christ's blood, but they did need to be made secure from Satan's power. The result of the conflict had a bearing on the future of all the worlds, and every step that Christ took in the path of

humiliation was watched by them with the deepest interest.

Christ overcame the enemy for every created intelligence. Thus He has secured the salvation of all who will accept the provision made. None who will accept Him need be vanquished. Around all is thrown the protection of His meditation.

By personal experience Christ is acquainted with the warfare which, since Adam's fall, has been constantly going on. How appropriate, then, for Him to be the judge. To Jesus, the Son of man, is committed all judgment. There is one mediator between God and men. Only by Him can we enter the kingdom of heaven. He is the Way, the Truth, and the Life. From His decision there is no appeal. He is the Rock of ages, a rock rent on purpose that every tried, tempted soul may find a sure hiding place.

"Verily, verily, I say unto you," Christ continued, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.... The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Christ here referred to those occasions upon which He should raise the dead. But His words have a deeper meaning. Not only was He to give life to those who were physically dead, but to raise to spiritual life those who were dead in trespasses and sins. Hearts palsied by transgression were to be roused by the work of the Holy Spirit.

By nature man has no love for God. It is not natural for him to think of heavenly things. Satan has worked against God and His government, leading men to attribute to God the traits which belong to the power of evil. Christ came to this world to reveal the Father. The human family had sinned against God. The terror of a broken law hung over them; and so low had they sunk, that it seemed impossible to infuse them with spiritual life. But in His work Christ was not to fail nor to be discouraged.

The Saviour saw that man has vast powers and capabilities for good, which can be used in the upbuilding of God's kingdom. He came to restore to life those dead in sin. His voice is to be heard saying, "Awake thou that sleepest, and arise from the dead." "As the Father hath life in himself; so hath He given to the Son to have life in himself."

To arouse those spiritually dead, to create new tastes, new motives, requires as

great an outlay of power as to raise one from physical death. It is indeed giving life to the dead to convert the sinner from the error of his ways; but our Deliverer is able to do this; for He came to destroy the works of the enemy. And will He not accomplish that which He has pledged himself to perform?

March 19, 1901

Help for Our Scandinavian Institutions

In the name of the Lord I appeal again to our people in behalf of our institutions in Scandinavia. These institutions are in peril, and all who can should act their part without delay in delivering them. Let there be a consecrated, united effort to lift these institutions out of the difficulty into which they have fallen.

Those who love and serve God should feel the deepest interest in all that concerns the glory of His name. Who could see the institutions where the truth has been magnified, where the Lord has so often revealed His presence, where instruction has been given by the messengers of God, where the truth has been sent forth in publications that have accomplished great good,--who could bear to see these institutions passing into the hands of worldlings, to be used for common, worldly purposes? God would certainly be dishonored if His institutions were allowed to fall into decay for want of the money which He has intrusted to His stewards. Should this happen, men would say that it was because the Lord was not able to prevent it.

These things mean much to our brethren and sisters in Scandinavia. They will be sorely tried if their facilities are cut off. Let us make an effort to prevent them from falling into depression and discouragement.

Promptness of decision and action is necessary in this work. At the Week of Prayer there should have been a clear understanding of this matter in every church, and with the appeal before them, the people should have given their offerings to the place where holy interests are imperiled. Why is it that our ministers and church-members are not more prompt in their decisions in regard to the subject of the greatest need? When the Lord places before us an appeal to be responded to, just at the time when offerings are to be made by our people, let the ministers and church officers take up the matter earnestly and vigorously. Let them as stewards of God decide what is to be done, and then do it. This is absolutely necessary when our institutions are in so great peril.

The embarrassment of the Scandinavian institutions should have been thoroughly understood. Prompt measures should have been taken to relieve these institutions, which

are just as sacred in the sight of the Lord as are our institutions in America. The hands of those connected with these institutions should not be weakened because of their embarrassment.

Let all who love the Lord now act their part for the relief of these institutions. Do not allow the name of Christ to be reproached. There are those who have little faith, who with some flimsy excuse will try to discourage others from doing anything. It only needs a discouraging word to rouse and strengthen selfishness in the soul. Do not listen to those who would tempt you. Do not begin to censure and condemn. Waive the questions that will arise as to how the difficulty has come about. It is sufficient for us to know that distress has come upon our brethren, in whom we have confidence as the Lord's servants. Do what you can now to help those who need help. Those who do this work with faithfulness will be among the number to whom the Saviour's words apply, "Every one that is of the truth heareth my voice."

One part of the ministry of heavenly angels is to visit our world and oversee the work of the Lord which is in the hands of His stewards. In every time of necessity they minister to those who, as co-workers with God, are striving to carry forward His work in the earth. These heavenly intelligences are represented as desiring to look into the plan of redemption, and the angelic hosts rejoice whenever any part of God's work prospers.

Angels are interested in the spiritual welfare of all who are seeking to restore the moral image of God in man; and the human family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief-association with men. The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of our world, and over the creation of our first parents to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden home,--these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins.

Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry. Human agencies as hand-helpers are to work

out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus, as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power.

Is there not something stimulating and inspiring in this thought, that the human agent stands as the visible instrument to confer the blessings of angelic agencies? As we are thus laborers together with God, the work bears the inscription of the divine. The knowledge and activity of the heavenly workers, united with the knowledge and power imparted to human agencies, bring relief to the oppressed and distressed. Our acts of unselfish ministry make us partakers in the success that results from the relief offered.

With what joy and delight heaven looks upon these blended influences! All heaven is watching those agencies that are as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such co-operation accomplishes a work that brings honor and glory and majesty to God.

Oh, if all would love as Christ has loved, that perishing men might be saved from ruin, what a change would come to our world! Christ's life was a life of pure benevolence, of disinterested labor. He assumed human nature for no other purpose than to display the glory of God in the happiness of man. To accomplish this He gave His life. All that Christ is, He is to the true believers. All that Christ has, He has for us. We are heirs of God, and joint heirs with Christ. How then can we hesitate and draw back when Christ asks for our co-operation in His great work? The Lord is giving us opportunity to manifest our faith and our love for Him by making a sacrifice for the relief of His institutions.

My brethren, the Lord is soon to come, and every talent He has intrusted to us is to be returned to Him with usury. He calls upon His people to use for His glory the goods He has lent them. Let those who have means at once return to the Lord His own to help the institutions out of their embarrassment. Let those in responsible positions set a right example. Every noble, Christian instinct in the men in responsible positions should lead them to plan and work with greater earnestness for the relief of our institutions than they would for the saving of their own property. Let all try to do something. Delay not for a day or an hour. Look over your affairs, and see what you can

do to co-operate with the Lord in helping His suffering institutions.

Let the people of God think of the eternal consequences of rightly employing their property. Let them bring their offerings to the Lord, saying, "Lord, we who have been intrusted with thy goods freely give thee of thine own."

Large sums are needed; but if you can give only a small amount, remember that the Lord will accept your gift. Remember that you are placing this money in the hands of Christ in the person of His afflicted brethren. Thus God regards it.

Since God sees fit to delegate angels to minister unto all who are in need of help, we know that if we do our part, these heavenly representatives of omnipotent power will be commissioned to help in this time of special need. I hope and pray that everything which can be done may be done. If all will now do what they can, the difficulty will soon be in the past, no more to harass the cause of God.

There is a great work to be done in Europe. The cause of God there is not to become a stone of stumbling or a rock of offense to unbelievers. The institutions there are not to be closed, or given into the hands of those not of our faith. The Lord's servants in Europe are to rally to recover what has been lost, and the Lord will work with them. And I call upon our people in America to co-operate with their brethren in Europe in this effort.

We often fail of doing that which the Lord has planned, because we insist on carrying out some whim of our own. I pray that the Lord will fill our hearts with an intense desire to know and to do His will. From unfeigned lips let the prayer go forth, "Let it be known this day that thou art God in Israel." Let us work with heart and mind and soul. God's purpose will be accomplished if men and women will act their part in His great plan. Let us now be God's helping hand to relieve our institutions in Scandinavia.

March 26, 1901

Lessons from the Christ-Life

"I can of mine own self do nothing," Christ continued; "as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true.

"Ye sent unto John, and he bare witness unto the truth." John had declared, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand." "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true."

Speaking of John to the Pharisees, Christ said, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." At first the Jewish teachers were greatly moved by the message of John, but it meant too much to practice his teachings. They rejected him because he pointed out the inconsistencies of their course.

"I have greater witness than that of John," Christ said; "for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

"Ye shall know them by their fruits." If the Jewish leaders had had no other testimony than the works of Christ, they would have been without excuse. They were not ignorant of the miracles which He wrought, but these works were a testimony against them; therefore they rejected them.

"And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared.

As at different times during Christ's work divinity flashed through humanity, and He stood transfigured before the people, the Jewish leaders were deeply impressed. But as they talked it over with one another, their unbelief strengthened, and the evidence that should have convinced them was rejected. The strongest evidence was no evidence to them, while the weakest, most superficial arguments, if against the truth which the Saviour brought, were sound in their estimation. They had started upon a path leading to eternal ruin.

"Ye have not His word abiding in you," Christ said; "for whom He hath sent, Him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They had in their possession the word of God, and they supposed that they knew its teachings. They were indignant that this new teacher should tell them to search the Scriptures.

Christ saw that the Jewish teachers misinterpreted the word of God, and He urged upon them a more diligent study of its precepts. In Him were fast being fulfilled the types and shadows of the Jewish economy. If they searched the Scriptures as they should, they would find that He claimed nothing which was not rightfully His.

Had the Jews searched God's word as they should, they would have seen that Jesus of Nazareth is the Messiah. But they searched with proud, selfish ambition as a guide, and they found a Messiah of their own imagination. Therefore when the Saviour came, a humble man, bringing to naught by His teaching long-established theories and traditions, presenting truth entirely opposite to their practices, they said, Who is this invader that dares to set aside our authority? Christ did not come as they had expected; therefore they refused to receive Him, and called Him a deceiver and an impostor. Instead of listening to Him that they might learn the truth, they listened with evil intent, that they might find something over which to cavil. And when once they had set their feet in the path of the great leader in rebellion, it was an easy matter for Satan to

strengthen them in opposition. Christ's wonderful works, which God meant to be heaven-sent evidence to them, Satan caused them to interpret against Him. The more marked the way in which God spoke to them by His works of mercy and love, the more confirmed did they become in their resistance. Blinded by prejudice, they refused to acknowledge that Jesus is divine.

"I receive not honor from men," Christ said. It was not the influence or sanction of the Sanhedrim that Christ desired. He wished not for human honor or approbation. He was invested with power from above. Had He desired honor, how quickly would the heavenly angels have come to His side! How quickly would the Father again have testified to the divinity of His Son! From no human source did Christ crave honor. He could not have been rendered more honorable if the whole school of the rabbis had lent Him their influence.

"I know you," Christ declared to the Pharisees, "that ye have not the love of God in you." He spoke to them thus plainly because they could not discern His divinity under the veil of humanity. He was God in human flesh, and He could not but work the works of God. Unbelief, prejudice, and jealousy beat about Him, and if His humanity had not been united with divinity, He would have failed and become discouraged. At times His divinity flashed through humanity, and He stood forth as the Son of God, His veil of flesh too transparent to hide His majesty. But the men who claimed to be the expositors of the prophecies refused to believe that He was the Christ. Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth.

Since Christ was treated thus, can we be surprised when those to whom He has given His message are rejected and scorned by men whose resistance of light is even less excusable than was the resistance of the Jews?

Christ did not frame His words to accommodate the pretentious pride of a deceived, self-righteous people. "I know you," He said, "that ye have not the love of God in you. 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." Jesus came by the authority of God, bearing His image, seeking His glory, fulfilling His word. His mission bore the divine credentials. But His work failed to convince the hearts that were steeled by prejudice. Yet when others should come, assuming the title of Christ without giving genuine

evidence that they were sent by God, speaking on the authority of their own finite judgment, acting for their own glory, they would be received because their theories agreed with cherished ideas and opinions.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Christ asked. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Moses spoke only the words which the Great Teacher, enshrouded in the pillar of cloud, bade him speak. The writings of Moses presented types of the Messiah and promises of His coming. All these would condemn the Jews, because they professed to believe Moses. Had they really believed him, they would have welcomed the One of whom he wrote.

As Christ spoke, the scribes and Pharisees listened to words such as they had never heard before. But instead of receiving the speaker as the long-expected Messiah, they angrily rejected His claims. He questioned their doctrine, and this was regarded by them as a sin never to be forgiven. They were determined to stand by their traditions and commandments. They would teach them just as strenuously as if no counter-influence had been exerted to correct their errors and deceptions.

April 2, 1901

Lessons from the Christ-Life

What a contrast to the reception given to Christ by the Jewish leaders was the reception given to Him by Simeon! The Jews lived in daily expectation of seeing the long-looked-for Messiah. They talked of His coming, and with proud ambition built hopes of worldly greatness on the prospect. But when He came, meek and lowly, a man of sorrows and acquainted with grief, they hid their faces from Him.

Simeon no sooner saw the infant in the priest's arms than he was divinely impressed. Taking Him in his arms, he blessed Him, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Simeon realized that he held in his arms One who was the Way, the Truth, and the Life. There was at this time nothing in Christ's outward appearance to give him this assurance, but Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of righteousness gave him spiritual discernment. His one desire had been to see Christ. The purity of his life corresponded to the light he had received, and he was prepared for the revelation of the great truth that this helpless infant was the Lord's anointed, even the Messiah. Joy and exultation transfigured his face as he held in his arms God's most precious gift to men. His illumined mind received the light flowing from the Source of all light. He saw that Christ was to be the hope of the Gentiles as well as of the Jews. The walls of tradition built up by Jewish prejudice did not exist in his mind. He realized that the Messiah was to bring redemption to all.

Turning to the Jews, we see the other side. The scribes and Pharisees had separated themselves from God by their national pride. There were in Judea schools of learning, and the leaders of these schools were filled with self-exaltation. They thought that they had all the light that had ever been given to the world. They looked for the Messiah to come as a temporal prince, to exalt the Jewish nation above all other nations on the earth. As their self-confidence increased, their dependence on God decreased. They walked in their own ways, and were filled with self-sufficiency and self-

righteousness. They professed to be the expositors of Scripture, but they misinterpreted and misapplied its teachings. Instead of reflecting light to the people, they cast a shadow upon them. The voice of God speaking to them through His Son was to them the voice of a stranger.

The least difference of opinion expressed by Christ was an occasion for the Jews to resist and denounce Him. At times they charged Him with working miracles through Beelzebub, the prince of the devils. The least mention of Christ as a light to lighten the Gentiles roused to fury the national prejudice. The worst passions of the heart were stirred; for the Pharisees had taught the Jewish people to despise and hate the Gentiles. Were their commands and traditions to be treated with indifference, and, worse still, to be brushed away as error? Was this man, the son of a carpenter, to be accepted as knowing more than the priests and rulers? They would show him that he could not take the people from them. They determined to put him to death.

Why should there be such a difference between the reception of Christ by the Jewish teachers and His reception by Simeon?--Because the spiritual condition of the two was different. The Jews were guided and controlled by pride and selfishness. Simeon revered God, and walked in the way of the Lord. He listened constantly for the voice of God, and he was enlightened by the Holy Spirit. Those who wait on the Lord will, like Simeon, receive divine illumination.

Simeon and the priests represent two classes,--those who are guided by the Spirit of God because they are willing to be instructed, and those who, refusing to receive the light which would lead them into all truth, are guided by the spirit of the power of darkness, and are daily being led into deeper darkness.

By divine illumination Simeon understood Christ's mission. The Holy Spirit impressed his heart. But the priests and rulers were imbued with the spirit of the enemy of God; and today the same spirit influences human minds, controlling with power the hearts of men, and making of none effect the appeals of the Spirit.

The Jewish leaders claimed to be the expositors of prophecy; but while their hearts were filled with envy, evil-surmisings, and selfish pride, they could not distinguish between the voice of the true Shepherd and the voice of a stranger. They strengthened one another in resistance. The same thing is done in our day. The same

resistance of truth will be shown by those who stubbornly refuse to receive the cautions and reproofs which the Lord sends. But those who reject the word of God for tradition will not be able to stand amid the perils of the last days.

The Jews virtually said, as did Pharaoh, "Who is the Lord, that I should obey His voice?" The same power that had made itself felt all over the land of Egypt was striving with the Jews. But they refused to bow before it, and their hearts grew harder. The same voice is speaking to men and women today. We are in danger of falling into the error into which the Jews fell. God warns us not to do as they did.

If our hearts are open to receive the light of truth, we shall see what Jesus is to our world. But too often that which would be to the people of God the very light and blessing they need is rejected because of blindness of mind and hardness of heart. Many walk in darkness, and can see no light. To them truth seems to be error. The voice of One coming in the name of the Father is ignored. They prepare the way for Satan to bring them strong delusions, that they may believe a lie. God's word declares, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

God stands ready to bestow rich blessings upon men; but few will bend from their selfishness to receive the gracious gift. From age to age there is acted over the same rejection of light that grieved the heart of Christ when He was on earth. There is seen the same refusal to hear the voice of God through His appointed agencies, because the message borne does not sanction human theories. Christ is as really rejected today by the rejection of His messages of warning and reproof as when He stood in this world a man among men.

April 9, 1901

Our Talents

God has lent men talents--an intellect to originate, a heart to be the place of His throne, affection to flow out in blessings to others, a conscience to convict of sin. Each one has received something from the Master, and each one is to do his part in supplying the needs of God's work.

God desires His workers to look to Him as the giver of all they possess, to remember that all they have and are comes from Him who is wonderful in counsel and excellent in working. The delicate touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, are the wisdom of divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, come from God. He has intrusted men with talents, and He desires them to look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying that they are workers together with God.

Property is a talent. To His people the Lord sends the message, "Sell that ye have, and give alms." All that we have is the Lord's, without any question. He calls upon us to awake, to bear a share of the burdens of His cause, that prosperity may attend His work. Every Christian is to act His part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to Him to sustain His work, to bring souls to Christ. Large and small sums should flow into the Lord's treasury. All the people of God are to pay a faithful tithe. This is the Lord's portion, and He will reward a faithful return to Him of His own.

The Lord Jesus, whose we are by creation and by redemption, has pointed out our duty. "Seek ye first the kingdom of God, and His righteousness," He says, "and all these things shall be added unto you." Those who choose to gratify every selfish desire will be judged accordingly. Living to please self, they dishonor God.

Speech is a talent. Of all the gifts bestowed on the human family, none should be more appreciated than the gift of speech. It is to be used to declare God's wisdom and

wondrous love. Thus the treasures of His grace and wisdom are to be communicated.

An indwelling Saviour is revealed by the words. But the Holy Spirit does not abide in the heart of him who is peevish if others do not agree with his ideas and plans. From the lips of such a man there come scathing remarks, which grieve the Spirit away, and develop attributes that are satanic rather than divine. The Lord desires those connected with His work to speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given us an example in His life.

As Christians we should speak as Christ would speak were He in our place. We long to see reforms, but often because things do not move just as we wish them to move, an evil spirit puts drops of gall into our cup, and other souls are poisoned. By our ill-advised words they are chafed and stirred to rebellion. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and power. Do not mingle self with anything done for God. Ever reveal the meek and lowly spirit of the Master.

All who claim to serve God should show by word and action that they are His children. To show by the daily life that we are members of the royal family is of more value in God's sight than all learning, all high accomplishments.

Strength is a talent, and is to be used to glorify God. Our bodies belong to Him. He has paid the price of redemption for the body as well as for the soul. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God is the great Care-taker of the human machinery. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part.

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy; and in order for the brain to be healthy, the blood must be pure. If, by correct habits of eating and drinking, the blood is kept pure, the brain will be properly nourished.

We can serve God better in the vigor of health than in the palsy of disease; therefore we should co-operate with God in the care of our bodies. Love for God is

essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in the Lord.

The tastes are to be elevated, the appetite subdued, by those who are seeking for the eternal inheritance, a life which measures with the life of God. The gospel demands an unreserved surrender of body and soul, with all their energies and capabilities. The Lord claims all the service which any human being, aided and enriched by divine grace, can render; and to withhold this from Him is robbery.

Influence is a talent, and it is a power for good when the sacred fire of God's kindling is brought into our service. The influence of a holy life is felt at home and abroad. The practical benevolence, the self-denial and self-sacrifice, which mark the life of a man, have an influence for good upon those with whom he associates.

Imperceptibly influences affect the mind, and form the character. If the mind does not appropriate high and holy influences, it appropriates those that are low and debasing. If there is not a growth in piety and grace, there is a growth in worldliness and sin.

In the Lord's plan there is a diversity in the distribution of talents. To one man is given one talent, to another five, to another ten. These talents are not bestowed capriciously, but according to the ability of the recipient.

According to the talents bestowed will be the returns called for. The heaviest obligation rests upon him who has been made a steward of the greatest abilities. A man who has ten pounds is held responsible for all that ten pounds would do if used aright. He who has only ten pence is accountable for only that amount. God accepts according to what a man has, not according to what he has not. He does not expect from the man who has only one talent what he expects from him who has five.

In the parable the man who received one talent hid it in the earth. He refused to do what he could to increase that which was given him, and then tried to make his lord responsible for his neglect. Had he been intrusted with five talents, he would have done just the same as he did with one.

It is the faithfulness with which the endowment has been used that wins the

Lord's commendation. If we desire to be acknowledged as good and faithful servants, we must do thorough, consecrated work for the Master. He will reward diligent, honest service. If men will put their trust in Him, if they will recognize His compassion and benevolence, and will walk humbly before Him, He will co-operate with them. He will increase their talents.

God has left us in charge of His goods in His absence. Each steward has his own special work to do for the advancement of God's kingdom. No one is excused. The Lord bids us all, "Occupy till I come." By His own wisdom He has given us direction for the use of His gifts. The talents of speech, memory, influence, property, are to accumulate for the glory of God and the advancement of His kingdom. He will bless the right use of His gifts.

We claim to be Christians, waiting for the second appearing of our Lord in the clouds of heaven. Then what shall we do with our time, our understanding, our possessions, which are not ours, but are intrusted to us to test our honesty? Let us bring them to Jesus. Let us use our treasures for the advancement of His cause. Thus we shall obey the injunction, "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."

April 16, 1901

The Warfare Between Good and Evil

Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled.

When Satan made this choice, when he ceased to co-operate with God in His plans for the universal good, he became by his own choice the leader in rebellion, and his influence was exerted solely to injure God. When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army of angels who had swerved from their allegiance. With these sympathizers he was cast out of heaven.

Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true, cease to be the means of communicating hallowed influences, but he could never be that which he told his companions he would be,--the center of influence.

Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth, and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be.

To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin.

Mutual dependence is a wonderful thing. Reciprocal influence should be carefully studied. We should find out without doubt on what side we are exerting our influence. When placed on the side of right, influence is a power for God; when placed on the side

of evil, it is a power for Satan. One human being under Satan's control becomes a means of temptation to another human being. Thus evil grows into immense proportions.

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale.

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions, yet it is indulged by high and low, rich and poor. Too often those appointed to guard the interests of the people are under the power of this appetite.

Not only is the evil of intemperance allowed and sanctioned in Christian lands; the curse is carried to heathen nations. Poor, unenlightened savages, ignorant of God, are taught to ask for liquor. So hardened have professed Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry.

Satan wages an untiring warfare against the law of God. And so completely has he deceived men that his insinuations against this law are repeated from professedly Christian pulpits. Men, women, and children have been taught to believe them, and as a result--look at the world today. Satan is its god. Nations have become workers of iniquity. Evil has lifted up itself against good. Men say, It does not matter what God's law says; the laws of the nations must be obeyed. Despotism shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control, and defy God to His face. Satan is gathering the powers of evil, to give them back to a lawless world under the solemn names of law and religion.

The world is nearing the time of its destruction. Every generation takes up some

phase of evil in advance of the one which preceded it, moving onward in the march of impenitence and rebellion. God is looking on, measuring the temple and the worshipers therein. Professed Christians are joining hands with the man of sin, to make void the law of God.

Soon the world is to be called to appear at the bar of God. John writes, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.... And whosoever was not found written in the book of life was cast into the lake of fire."

The arm of Omnipotence alone can cleanse the earth from the evil which Satan has brought into it. This He will do by destroying the world by fire, even as He destroyed the old world by a flood.

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence that is a savor of life unto life.

The world has broken away from its true center. The churches of today have allowed Satan to enter in among them. Under his influence they have made void the law of God. The truths of the Bible are interpreted by religious teachers to mean something entirely different from what they do mean. Is there no remedy for this? Is the chain of dependence which unites the human family henceforth to be used to advance universal disorganization and hostility to God? Is the law of God always to be disobeyed? Is the law of influence to be used by Satan to drag mankind lower and lower? Is it not time that a people stood forth in moral independence, cherishing at the same time a sense of their dependence on God, and realizing that upon them rests the responsibility of

declaring that the law of God is not changed and never will be changed? Let those who see the binding claims of the law arise and shine, because the glory of the Lord is risen upon them.

The Lord has sent to our world a message of warning, even the Third Angel's Message. All heaven is waiting to hear us vindicate God's law, declaring it to be holy, just, and good. Where are those who will do this work? God calls upon His people to gain a deeper insight into His plans and His law. His law is the transcript of His character. It is unchangeable; for God will not alter the thing that has gone out of His lips. Christ has declared that the law is perfect; and with David we may say, "It is time for thee, Lord, to work: for they have made void thy law."

Jesus Christ is to be the center of influence. The Holy Spirit is to be the efficiency of every one who is trying to do right. With all their energies human beings are to cooperate with the great Center of infinite love and infinite power. There are those in our world who are longing for a deeper religious experience, who are bemoaning the dearth of the Holy Spirit's power in the lives of the professed followers of Christ. When men return to their loyalty to God, they will cease to trample underfoot His plain commands. They will exalt God. His word will be to them a light shining amid the moral darkness. They will obey the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

In Christ we have an example of patient endurance and unselfish love. The Commander of heaven made His way to our earth through all the ranks of hell, and in the midst of the world erected His cross. He descended from the heights of glory to the depths of humiliation and suffering. We can not fathom the love of the Son of God. To a world that refused to live unto God He presented an amazing sacrifice, turning His whole being into an atoning offering, with which no other sacrifice can be compared. "For your sakes He became poor, that ye through His poverty might be rich."

We see Him in the wilderness, enduring a fast of forty days. We see Him humiliated, despised, rejected, a Man of sorrows, and acquainted with grief. We see Him tempted in all points like as we are. But though the enemy bruised and wounded the Saviour's body, he could not touch His mind. The Son of God remained true to His Father, firm and steadfast in His allegiance and loyalty.

Look upon Christ hanging on the cross of Calvary, sacrificed for us. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As the sinner looks upon the uplifted Saviour, conviction comes to him. He repents of his sin. Under the transforming influence of the Spirit, he is ready to sacrifice himself in the service of the Saviour. He does not live for himself; for from the cross has gone forth the proclamation that no one who lives for self can be benefited by the death of Christ. He who desires to live for himself is not a Christian. He who is truly repentant is created anew in Christ Jesus, and is no longer content to live for selfish enjoyment. His greatest desire is to do something for the Master, to be a faithful servant for his Lord. "Ye are not your own; for ye are bought with a price." A ransom has been paid, even the precious blood of Christ. "Therefore glorify God in your body and in your spirit, which are God's." Every part of the Christian's being, his time, his service, his property, his strength, have been paid for. His all is the Lord's. At the moment he gave himself to Christ, he was recorded as the Redeemer's willing agent, just as if the price of salvation had been paid for him alone. Upon him is laid the duty of revealing Christ in all he does. The life he lives is Christ's; for over the rent sepulcher of Joseph the Saviour proclaimed, "I am the resurrection and the life." He is to use his every power in Christ's service. His talents of reason, of influence, of speech, of means, all are the Lord's. They always were the Lord's, but before his conversion, he did not acknowledge this. He has now become one with Christ. With Paul he may say, "I live; yet not I, but Christ liveth in me." His life is bound up with the life of Christ in the great plan of redemption. His character is to be a reproduction of the character of Christ. Christlike self-denial and self-sacrifice, Christlike patience and gentleness, are to be manifested by him.

Christ has put it out of our power to give Him anything that God has not first given us. All belongs to God; therefore every one is bound by the ransom which has been paid to return to God His own. Those who have witnessed a good confession should now draw together in the bonds of Christian fellowship, consecrating themselves wholly to God. Union is strength. Then let God's people draw in even cords, exerting the influence which Christ by His death has made it possible for them to exert.

April 23, 1901

The Great Standard of Righteousness

The Lord has taken infinite pains to teach men His will. He has given them His law, which is to govern the world. It demands perfect obedience from rich and poor, high and low. Its divine requirements are that we love God supremely and our neighbor as ourselves. Its principles are binding upon the angels and upon all human intelligences. Without the law there could be no transgression; for "sin is the transgression of the law." "By the law is the knowledge of sin." The standard of righteousness, it is exceeding broad, prohibiting every evil thing.

Satan sees that to call the attention of human beings to the righteousness of the law barricades the soul against his specious devices. His only hope for securing the world is to lead men to ignore the law, to make them believe that the law is null and void, that belief in Christ is all that is necessary. If Satan can so deceive the world that sin will not appear exceeding sinful, he has gained what he desires to gain. And he has succeeded in leading multitudes to believe his falsehoods. Ministers of the gospel preach against the law, and especially against the Fourth Commandment.

We are nearing the close of this earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest-day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an ineffaceable mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes.

God has designated the seventh day as His Sabbath. He declares, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.... It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a

perpetual covenant."

Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the Fourth Commandment. Thus they are distinguished from the disloyal, who have accepted a man-made institution in place of the true Sabbath. The observance of God's rest-day is a mark of distinction between him that serveth God and him that serveth Him not.

When men make the assertion that a change has been made in the law of God's government, they cast a reflection upon God's character. If the law was just when given to Adam, it is just today. "It is easier for heaven and earth to pass," Christ declared, "than one tittle of the law to fail."

The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity. The earth shall disclose her blood, and shall no more cover her slain.

The belief that the law of God is not the standard of righteousness is now almost universal in the Christian world. Professed Christians think that the more contempt they place upon the law, the more commendable they are in God's sight. Each human being exerts an influence upon those with whom he associates. Those who are willing to be led by false theories and unsound doctrines, who build their hopes for eternity on shifting sand, will find that the storm and tempest of trial will sweep away their refuge of lies. Their structure will fall, and they will perish,--lost, lost for all eternity.

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?--Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint. Remember how soon after the

transgression of Adam the apostasy of his posterity became so marked that God repented that He had made man. They followed the imaginations of their evil hearts, and the strivings of the Spirit were not heeded. They refused to be admonished. They had an abundance of blessings for their own enjoyment, and they soon forgot that they had forfeited immortality.

God granted them one hundred and twenty years of probation, and during that time preached to them through Methuselah, Noah, and many others of His servants. Had they listened to the testimony of these faithful witnesses, had they repented and returned to their loyalty, God would not have destroyed them. But warnings made an impression on them only for a time. Christ was their atoning sacrifice, their Mediator, but they had no faith in Him, and His intercessions in their behalf were unavailing. As the time of probation drew nearer its close, the service due to God from them passed entirely from their thoughts; and the word went forth, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

After the flood the earth was again corrupted under its inhabitants, and the signal judgments of God fell upon Sodom and Gomorrah. But soon this punishment was forgotten, and once more men corrupted their way before God, turning from the worship of the Creator to the worship of idols. God called out the Hebrew people from slavery, and from Sinai gave them His law. But Egypt was desolated by plagues before Pharaoh would consent to listen to the great I AM. He persisted in his stubbornness till Egypt was ruined, and the Egyptians, from the lowest serf to the king upon his throne, looked upon the dead bodies of their firstborn. Then Pharaoh consented to let the children of Israel go, but he followed them immediately with an imposing display of chariots and men of war. Another exhibition of God's power was required. The Red Sea was opened to the Israelites, but the Egyptians who pursued them were drowned in its waters.

The terrible judgments of God which were inflicted upon the idolaters in the lands through which the children of Israel passed, caused fear and dread to fall upon all people living on the earth. But Israel, for whom so much had been done, apostatized in the very sight of Sinai. Aaron, who had been left in charge, was afraid to stand firm against the vast host who were clamoring for gods to lead them back to Egypt.

After entering Canaan, the children of Israel gradually went into idolatry. By His

prophets God sent them message after message. But they forgot the instructions of their leader, and followed their own inclinations and the imagination of their own hearts, until the Lord could no longer protect them. He permitted their enemies to overcome them, and to scatter them as captives in strange lands. But still He was willing to pardon them. He promised that if they would return to Him, He would heal all their backslidings, and reinstate them in His favor. He sent them warnings, reproofs, judgments, to save them from ruin. But notwithstanding these efforts, they wandered farther and farther from Him. As represented in the parable given by Christ, God sent His messengers to them, but these were persecuted and put to death. Last of all, He sent His only begotten Son. "The Word was made flesh, and dwelt among us, ... full of grace and truth." But the people He came to save refused to receive Him. They rewarded Him evil for good, and in Pilate's judgment hall He was condemned to death by crucifixion. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone, and of the people there was none with me."

April 23, 1901

Missionary Work in the Neighborhood

Before His ascension to heaven, Jesus, with hands outstretched in blessing 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 of sin was 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 byways, 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 that 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 of this time.

This work places a responsibility upon us to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge the truth. In all your 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 that you profess does not close up nor freeze over the avenues of the soul, making you 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 open 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.

April 23, 1901

Items from General Conference

Mrs. E. G. White: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap."

Consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim Him; He is our righteousness; therefore, our lives are hid with Christ in God, we shall not shrink into nothingness.

To us has been given the work of preparing ourselves for the mansions. And this we can do through the help that is waiting for us. When God gave His Son to our world. He gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse.

Christ declared that all power in heaven and earth has been given to him, and He gives this power to those who truly believe on Him, to His disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes His position at the head of humanity, covering humanity with divinity. In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary to enable them to overcome as He overcame, and sit down with Him in His Father's throne.

All the sufferings, all the distress, that came to Him who was equal with the Father, was borne that He might bring people to himself. For this purpose He laid off His royal robe, His royal crown, laid aside His high command, and stepped down to humanity. He who was the majesty of heaven, the King of glory, died for sinners.

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the infinite sacrifice He has made

for us in suffering with One equal with himself--His only begotten Son. He consented to let Him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged himself to receive sinners; for He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Everlasting life,--this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid. Let us lay hold of the power that has been provided to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. 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."

April 30, 1901

A Teacher Sent From God

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit."

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and who by falsehood and misrepresentation seduce others. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. "Thus saith the Lord concerning the prophets which make my people to err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God."

False prophets are described by Paul in his second letter to Timothy: "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, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Paul warns his son in the gospel, saying, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck."

Men oppose the truth with falsehood, and those who do not desire a knowledge of the truth listen eagerly to the fables presented to them. Their hearts are imbued with the same spirit of opposition to the truth that fills the hearts of the false teachers. They act toward God's commandment-keeping people in this time as the Jews acted when they refused to accept the truths that Christ unfolded before them. Christ presented to them the prophecies of the Old Testament, showing them that by their rejection of Him they were fulfilling these prophecies. But they continued in their evil course, and followed,

to the end, the works that stand registered against them in the books of heaven, which have brought eternal infamy upon them as a nation.

What accusation did the Jews bring against Christ?--"He casteth out devils through the prince of the devils." Eagerly they received the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. They did everything that could be done to make themselves and others believe that He was a criminal. His every word and action was watched, and reported in a distorted light. Spies were constantly upon His track, saying, Show us a sign. Work some miracle.

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Knowing their unspoken thoughts, Jesus said, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today."

Did this evidence that Jesus was the Son of God cause the scribes and Pharisees to believe in Him?--No; this demonstration of His power only exasperated them. It was not evidence that He was the teacher sent from God, that they wanted, but evidence that He was a deceiver. Their hearts were not open to conviction. They were filled with intense hatred and bitter prejudice, and they were ever seeking to find some occasion to manifest their wrath.

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Next in Christ's work came a call from a ruler, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples.... And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land.

"And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it."

Notwithstanding this charge, the restored men, "when they were departed, spread abroad His fame in all that country." This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ.

"As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel." These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men. Every additional proof given them provoked them to increased resistance. When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did. They said, "He casteth out devils through the prince of the devils." But Jesus worked on, heeding not censure, prejudice, or opposition. The genuineness of His power and His work was kept before the people, and His enemies could not turn the multitude from following after Him.

In Christ's mighty works there was sufficient evidence to convince any one. But the Jewish rulers did not want the truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They were forced to

acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this?--No; but they were so determined that the truth should not lead to their conversion that they charged the work of the Spirit of God to the devil. Thus they committed the sin against the Holy Ghost, which has no forgiveness in this world or in the world to come.

We read again of Christ: "When He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

All-compassionate Redeemer! what love, what matchless love, is thine! Charged by the great men of Israel with doing His works of mercy by the power of the prince of devils, He was as one who saw and heard not. The work He came from heaven to do must not be left undone. Truth must be unfolded to men. The Light of the world must flash His beams into the darkness of sin and superstition. The truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded with prejudice and wicked unbelief. Among those who had not such exalted privileges, Christ prepared hearts to receive His message. He made new bottles for the new wine.

Every truth is invested by the God of heaven with an influence proportionate to its character and importance. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world. Light and truth vibrated through the universe. The plan of redemption was made known, which thrills the soul and prepares it for the great power of God. A truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed.

By Christ the truth was proclaimed. The hearts of those who professed to be the children of God were barricaded against it; but those who had not been so highly privileged, those who were not clothed with the garments of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity.

The cross stands as the great center of the world, bearing a certain testimony

which will be the condemnation of every transgressor of the law of God. Today Satan endeavors to keep hidden from the world the great atoning sacrifice, which reveals the love of God and the binding claims of His law. He wars against the work of Christ. His evil angels unite with evil men in opposing this work. But while He is carrying on this work, heavenly intelligences are combining with God's human instrumentalities in the work of restoration.

The children of God are not to expect an easy time in this life. There are battles to be fought. "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." We are not left alone to engage in this conflict. Jesus is the captain of our salvation. He clothed His divinity with humanity, and took the field himself, that He might teach us how to fight the battles of the Lord. He says, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

April 30, 1901

Missionary Work in the Neighborhood

The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were regarded as intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they begun 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 light pointing heavenward.

It is the acts of faith and love in the so-called little things of life, the spirit of Christ manifested at home, in the field, in the workshop, 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 which they can not 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 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 interests. 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 a 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 a 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.

April 30, 1901

Notes From General Conference

Mrs. E. G. White: "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."

John tried to describe the love of God, but language failed. He could only call on us to behold it. We must behold this love for ourselves. We must strive to understand as far as possible the love the Father has bestowed upon us.

Let no one feel that he is stepping down in becoming a child of God. It was the only begotten Son of God who stepped down. He gave himself for us. Leaving His splendor, His majesty, His high command, and clothing His divinity, with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. He came to this earth, and in our behalf suffered the death of the cross.

In the words I have read, our possibilities are opened before us. It is possible for every son and daughter of Adam through belief in Christ, to be cleansed from sin. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," Our part is to receive and believe on Jesus Christ.

Of Him on whom we are asked to believe, it is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men.... That was the true Light, which lighteth every man that cometh into the world."

It is our privilege to walk in the light as Christ is in the light. We need not groan and murmur because the path heavenward is not a smooth one. Our part is to believe, to try to understand the words. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The assurance is, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Do we believe on His name?

Christ has made an infinite sacrifice. He gave His own life for us. He took upon His divine soul the result of the transgression of God's law. Laying aside His royal crown, He condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary's cross, dying in our behalf, that we might have eternal life. Why is it that we are so indifferent to this great sacrifice? Does it seem a small thing that He should endure all this that we might be called the sons of God? Does it seem a small thing to you to become members of the royal family, children of the heavenly King, partakers of an immortal inheritance? Is it a small matter to become heirs of God, and joint heirs with Jesus Christ? What sacrifice have we made in response to this infinite sacrifice?

Would you grasp the things of the world? The world knoweth not God. Give yourselves to the world, and you will not know God; you can not know Him. We need to behold Him. We need to purify our souls by obeying the truth.

No one can serve God by proxy. There are many who seem to think that there is some one in this world stronger than Christ, upon whom they can lean. And instead of coming right to Christ, just as they are, giving themselves unreservedly to Him, they reach out for human help. God wants us to have an individual experience, to form characters after the divine similitude. I can not work out a character for you, and you can not work out a character for me. We are to stand before God in our individuality, and know for ourselves what it means to have the light and comfort and love of God in our hearts. The Lord wants us to take Him at His word. He desires every one of us to reveal His character to the world. If all would accept the righteousness of Christ, we should not see so much sickness in our world. Every one would strive to take care of the house he inhabits. He would purify his soul by obeying the truth.

We read in Zechariah, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those that stood before him, saying, "Take away the filthy garments

from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said. Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Satan tries to bring reproach against those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. God says, Take away the filthy garments. You have no right to put them upon my children. Take them away. My people may have imperfections of character. They may fail in their endeavors; but if they repent, I will forgive them.

This word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking. "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts and I will give thee places to walk among these that stand by."

"Among these that stand by." The hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting them and strengthening them,--these are they who stand by. And God says to His believing ones, You shall walk among them. You shall not be overcome by the powers of darkness. You shall stand before me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation.

Mrs. E. G. White: The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. Our dependence is not in what man can do: it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin.

April 30, 1901

A Testimony

I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism that has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we have had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience.

Let every one of us remember the men of gray hairs. Do not set them back in a corner, and say, We do not need you, because you are too old to be active workers. If on only one occasion these men of experience can stand and tell you what the right way is, it is worth to the cause of God more than you would pay a dozen laborers who have little or no experience in this work. God wants us to come to our senses. I thank God that there are a few who know what we have passed through in the beginning of the history of this work; God wants you to cherish them, and I want you to cherish them. God wants you to feel that it is a sacred duty to look after them, and not to ignore them or put them out of sight.

You may think that they have made mistakes. Have you made any? May God let His melting Spirit come into our hearts. May God come to us with His comforting power. What we want is not hearts of steel, but hearts of flesh. I hope that not a soul will go away from this meeting until he can say for himself, I know that I am Christ's in God.

When persons are in our midst who are moved by the Spirit of God, through whom the great treasures of His word are unfolded to us, increasing in every phase, let us not take the position that we know all that is worth knowing, and what we do not know is not worth knowing, hindering the very ones who are digging for the truth as for hidden treasure. The word of God is opening more and more to us. Just as long as we live on the earth, we shall be able to find a whole treasure-house of beautiful things.

Some will see beauty in one truth, some in another, and some will look at it in another way. We are not all constituted alike. But some think that what they have is all there is to acquire. They say of others, Do not let them come into our meetings; we do not want them here. They do not believe as we do. I wish to say. Hands off. Let God work through human instrumentalities according to His will.

Read the seventeenth chapter of John, and you will see that God has given us the privilege of being united in Christian love, brethren with brethren, all being bound together by the golden chain of love which has been let down from heaven to unite the believers. God wants you to be like himself. He wants to keep you unspotted from the world, to forgive your sins, and to draw you to himself, that you may step off the ladder into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I wish to say to you today, The Lord wants you to be converted. At great expense to myself, in sickness and feebleness, I have come a long way to bear this testimony before the congregation which was presented to me before I left Cooranbong. If this had not been presented to me, I should not be here today. But I am here, in obedience to the word of the Lord, and I thank Him that He has given me strength beyond my expectations to speak to the people. I want you all, for Christ's sake, to heed His injunction to love one another. Thus you will bear witness to the world that God sent His Son to save sinners. Let not the enemy come in to break up the unity which should exist between brethren and sisters. Christ wants His people to be one. Why?--That the world may see that God loves His people even as He loves His Son.

Let us at this meeting humble our hearts before God. Night after night since coming here, I have been unable to sleep past one o'clock. I have pleaded with God to enter among us, and work mightily upon hearts and minds. He is willing to do this. He declares, "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." If he does not enter, it is because the door is closed against Him. Shall we not let Him in, that we may enjoy a heavenly feast with a heavenly Guest? God grant that at this meeting you may so consecrate yourselves to His service that you may go forth as did the disciples, bearing the message with such power from on high that thousands will be converted.

"Get ready," is the word sounded in my ears. "Get ready, get ready. He that is to come, will come and will not tarry. Tell my people that unless they improve the sacred

opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them." God wants us to be wide awake, that when He shall come, we shall be ready to say, "Lo, this is our God; we have waited for Him, and He will save us." He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory. God calls upon you to get ready to meet Him in peace.

I leave this message with you, asking you, in the name of Jesus Christ of Nazareth, to love one another as He has loved you. Thus the world will see and recognize the amazing power of redeeming grace.

May 7, 1901

The Great Standard of Righteousness

Christ gave His life to redeem humanity, and He calls upon men and women to make every sacrifice in their power to glorify God by placing light in contrast with darkness. Christ gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but to maintain justice, and to give man a second probation. No one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing child.

Christ is our example in all things. He has magnified the law and made it honorable. By His unwavering obedience He testified to the truth that God's law is the standard of righteousness for all men. God requires of man nothing that is impossible for him to do. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Possessing our nature, though unstained by sin, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man also can keep it.

The fiat has gone forth, "The wages of sin is death." The sinner must feel his guiltiness, else he will never repent. He has broken the law, and in so doing has placed himself under its condemnation. The law has no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it myself, if you will accept me as your substitute and surety. Return to your allegiance, and I will impute to you my righteousness. You will be made complete in me.

Sin is the transgression of the law. God declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Notwithstanding all the profession of lip and voice, if the character is not in harmony with the law of God, those making profession of godliness bear evil fruit.

"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,"--the will made known in the ten commandments, given in Eden when the morning stars sang together,

and all the sons of God shouted for joy, and spoken with an audible voice from Sinai. "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." Many mighty works are done under the inspiration of Satan, and these works will be more and more apparent in the last days.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And 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."

The mischief done by the professed believers in God who are not doers of the Word, can not be estimated. Their lawless, unholy principles corrupt many, leading them away from the path of obedience.

A life of conformity to the Christ-life can not be a life of disobedience to God's commands. The lawyer who questioned Christ concerning the law, in answering his own question, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." Sin can not reign in the life of the one who loves God supremely. Obedience to God is the fruit borne by love. Christ is not at war with Christ, and love to our neighbor prevents us from working ill to him. "The fruit of righteousness is sown in peace of them that make peace." The law of God lays its claim upon the whole man. There is no period of time when the law does not make this demand upon every son and daughter of Adam.

Complete obedience is the only condition that meets the requirement of the law. "God is not a man, that He should lie." God's law is the rule of His government. He says, "This do, and thou shalt live." But to the disobedient He says, "Cursed is every one that continueth not in all things written in the book of the law to do them." "The soul that sinneth, it shall die." God has given the promise that those who obey His law will be rewarded, not only in the present life, but in the life to come. He declares just as

decidedly that those who do not obey His requirements shall not see life, but the wrath of God abideth on them. By lips that never lie the obedient are blessed, and the disobedient are pronounced guilty.

There are only two classes in the world today, and only two classes will be recognized in the Judgment,--those who violate God's law, and those who keep His law. Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion.

When the judgment shall sit, and every one shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the Judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive.

Christ has borne our sins in His own body, and those who accept Him as a personal Saviour are free from the penalty of the law. Jesus has been made the propitiation for our sin, and not for ours only, but also for the sins of the whole world. "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. He that saith he abideth in Him, ought himself also so to walk, even as He walked."

To the obedient child of God the commandments are a delight. David declares, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end. I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evil-doers: for I will keep the commandments of my God... I am thy servant; give me understanding, that I may know thy testimonies."

Did the contempt shown to the law of God extinguish David's loyalty? Hear his words. He calls upon God to interfere and vindicate His honor, to show that there is a God, that there are limits to His forbearance. "It is time for thee, Lord, to work," he says, "for they have made void thy law."

David saw the divine precepts thrown aside, and obstinacy and rebellion increasing. But he was not swept away by the prevalence of apostasy. The scorn and contempt cast upon the law did not lead him to refrain from vindicating the law. On the contrary, his reverence for the law of Jehovah increased as he saw the disregard and contempt shown for it by others. "They have made void thy law," he exclaims. "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."

As man studies and contemplates the precious statutes of the Most High, as he meditates upon them, and realizes their value, he exclaims: "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple.... Great peace have they which love thy law: and nothing shall offend them."

May 7, 1901

Missionary Work in the Neighborhood

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 in the 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 it in 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 are 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 7, 1901

Notes From General Conference

Mrs. E. G. White: I did not know how we should get along at this meeting. The Lord gave me instruction regarding this. I was referred to an incident in the life of the prophet Elisha. The prophet was in Dothan, and thither the king of Syria sent horses and chariots and a great host, to take him. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."

God presented this to me, and I did not know what it meant. I did not understand it. I pondered over it, and then, as the lesson was fulfilled, I began to grasp its meaning. I do not know that I should ever have seen the significance had it not been fulfilled right here. Who do you suppose has been among us since this Conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle?--The God of heaven and His angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of

darkness, that the work God designed should be done should not be hindered. The angels of God have been working among us.

If any people have reason to praise God, we have. Angels of God have been at work here. The Lord knew our needs, and sent us food which has given spiritual strength, and light, showing us how we should work. We have been trying to organize the work on right lines. The Lord has sent His angels to minister unto us who are heirs of salvation, telling us how to carry the work forward.

Remember that there is a much better way to get along than to have controversy. When I was upon the waters of the Pacific amid the confusion and noise, the Lord spoke to me: Do not enter into any controversy. Speak to the people that they be of one mind.

When you are all in Christ, there can be no variance. Your brother may not have just the same manners and ways of speech as you have, but God does not require this of him. He may be able to reach a class that you can not reach. The very word which you wish he had not spoken may be the word which will bring conviction to hearts. Christ has made none of you church tinkers.

My brethren and sisters who are going to foreign fields, perhaps you will be connected with those whose habits and customs are not like yours. Do not let this hinder your work for the Master. Do all in your power to come into Christian relation with those for whom you shall work. May it not be that your ideas need changing? Remember that there is as much room in the world for one as for another.

Let us every one strive to be assimilated to the likeness of Christ. There are those in the Church who have made mistakes. But because of this, do not tear yourselves apart from them. I wish to ask, Is it not best for us to do all in our power to heal the souls that are wounded nigh unto death. Is it not best for us to try to prevent the enemy from gaining the victory over those for whom Christ died? Shall we not do the work Christ did? He said, "I am not come to call the righteous, but sinners to repentance." If any of you should have a sheep, and it should fall into a hole, would you not take it out, even on the Sabbath day? And shall we not think as much of a man as we do of an animal?

The moral image of God is to be restored in man. It was to make it possible for this to be done that Christ came from the heavenly courts to this earth, full of heaven's

compassion and heaven's love, to stand at the head of humanity.

Christ was ever kind and merciful, but He gave the most scathing rebukes to the hypocritical Pharisees. I hope that such rebukes as these will never have to fall on our leaders. Let these men remember the temptations which come to the young, and do all in their power to help them. Christ is spoken of as a tender Shepherd, who lovingly cares for the young, carrying them in his arms. If one hundred times more of this work were done by our leading men, they would be carrying out the plan of God. And by this work, the rough edges would be removed from their characters. They would be polished after the similitude of a palace.

After this meeting has closed, and we have separated, Satan will come to you with his temptations. He will bring up before you the errors and mistakes that have been made in the past. Remember that God has buried these, and He does not want you to think any more about them.

I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that He will heal the wounds of His people.

Press together, press together. Let us be united in Christ. God is dishonored by disunion. I shall not keep you much longer, but I wish to say a few more words; for I feel that perhaps I shall never again see those who are going from us. I want to read you a few words, that you may see what God is willing to do for His people. Christ is praying to His Father, and He says: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.... They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they

may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Is this possible? It must be, or Christ would not have said it. He is ready to give us all the preciousness there is in the virtue of His character. There is joy in the Lord, joy in sanctification, in unity, in receiving Christ as our Saviour.

To those who are about to take up the work in new fields, I would say, Remember that Christ is by your side. He says, My right hand will uphold you. His blessing will rest upon you. If you will walk in the light of His countenance, you will be lights in the world. Regarding this, Christ says, "Ye are the light of the world. A city that is set on an hill can not 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."

You are going forth to carry the torch of truth. Kindle your taper from the divine altar, and bear the truth to those who are in darkness. You may be sure that angels of God will be round about you. As you impart to others, you will realize that the life of Christ in you is as a well of water, springing up unto everlasting life.

The word of God is to be your daily food. Christ says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Talk the truth wherever you go. There is more power in visiting families, talking to them of the truth, and praying with them, than there is in all the sermons that can be given. This does not mean that you are not to speak from the desk. You are; but you are to take time also for house-to-house labor. As you do this work, angels of God will be by your side, and will give you words to speak. Thus you will become all-around, efficient gospel workers, of whom people will say, They have nothing but the truth on their lips. God help us to be Christians in every sense of the word.

I may never meet you again on this earth. I feel that my life is almost over. I may meet you again; God knows; I do not. But if we meet no more here below, God grant that we may meet around His throne, each wearing on his brow a crown of immortality. Oh, what a time of rejoicing that will be! and we shall tell the story of our trials and

difficulties on this earth, tell it, not with sorrow, but with joy.

God knows that we have only just begun the study of His word. He knows that many have only a surface knowledge of the truth. When in the redeemed family above we follow Him whithersoever He goeth, He will open to us the mysteries of His word. When this mortal shall put on immortality and this corruptible shall put on incorruption, He will say, Child, come up higher. We shall be caught up to meet our Lord in the air. The Saviour will welcome us with the words, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord,"--the joy of seeing souls redeemed. Then He will lead us by the living waters, and escort us through the paradise of God. He will show us the beauty and loveliness of His word, which now we do not half understand. Then we shall cast our glittering crowns at His feet, and touching our golden harps, fill all heaven with rich music, singing, "Worthy, worthy is the Lamb, who died, and who lives again, a triumphant conqueror."

May 7, 1901

**Instruction Regarding the School Work Article Read by Mrs. E. G. White,
April 22, 1901**

I have an intense interest in our school work. To discard many of the worldly text-books will not lower the standard of education, but will raise it to a higher plane. "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." If this is the breadth and depth of the Scriptures, shall we not lift the standard by making the word of God the foundation of our system of education?

Changes will have to be made. But it is hard to break away from old habits and practices; and there are those who have felt inclined stubbornly to resist everything in this line. I am glad to say that Brother Magan and Brother Sutherland have made advancement in reform. The question has arisen in regard to Brother Magan's connecting with Brother Daniells in his work. I asked Brother Magan if he felt called of God to take this position. He said, No. He said that he was satisfied that God wanted him to remain in the school, where he had been working. I told him that this was in accordance with the light and evidence given me on the subject.

I would say to Brother Magan and Brother Sutherland, You are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. I wish now to present the matter as it was presented to me in my home at Crystal Springs, Cal. There should be in the school the same faculty that has been there in the past. The members of this faculty have been getting hold of right methods, and they are coming to see eye to eye. In a large degree they have learned how to work with unity of effort, and the school needs their talent and ability.

It has taken much determination and firm purpose to accomplish the work that has been done in regard to "Christ's Object Lessons." The Lord has manifested His approval of this work. It would be a mistake for those who have been carrying forward this effort to separate and scatter to one place and another, to engage in other work.

To seek to combine new elements in the school faculty at this time would not be for the educational interests of the students. Those who are now connected with the school have been learning and practicing their lessons in jots and tittles. Their self-denial, their example of individual consecration, is having an influence to make the school approach to what it should be. To take one and another teacher out of the school now would be a mistake. Let the workers blend together. Let all the strength of their united ability be exerted to draw in even cords, to carry the school forward according to the directions given by the Lord.

There has been much prejudice indulged in regard to those who stand at the head of the school. But these teachers are not to be moved by that which has been reported, much of which is untrue. The talent of voice and words needs to be refined, sanctified, ennobled, that it may be used to the glory of God. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as His agencies, varied experiences.

New workers could not advance the work as it should be advanced. They would have a new and untried experience. Under their management the school would not be as successful as if the same teachers, the same counselors, were to hold their position, and work to the point, making an object lesson of this school, according to the pattern God has given. God will work through those now in positions of trust in the school if they continue to work, and seek wisdom from Him. If there is need of more teachers to work in other lines, let these be added. But do not break up the faculty of the school, when the very strongest force is necessary. Let workers be selected as the Lord may appoint, but let not the ones who have been united and adapted to labor together in the school be separated because of the prejudice that has been created against them. Let not the impression be given that they must separate from the school because of the misjudging of those who have not known the true facts in the case. If those who will talk do not care to send their children to the school, because they suppose that mistakes have been made, they themselves must suffer the consequence. God pointed out errors in the school that need to be corrected, and when an effort was made to do this, there were those who saw not the evils or dangers; they saw no necessity for departing from the old plan. It was not an easy matter to do the work that needed to be done in seeking to correct existing evils, against the influence of many who desired to let things run in the same lines in which they had been running. This jot and that tittle, growing by being often repeated, made it very hard for the ones who were trying to make the changes which they saw

needed to be made.

It is the Lord who has worked out matters in this Conference in regard to the medical missionary work and the ministry, and the Lord will manifest himself to His people, who have tried to place themselves in line. He will work for them if they are fully set to make Him their trust, and to link together in harmonious action. They should seek to the utmost of their ability to qualify students for different lines of work. We are not to have all study, nor all work. Work is to be conducted as nearly as possible as we have conducted it in Australia.

Those now in charge of the school work here have their hearts blended in unity of purpose to accomplish the thing which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the strife of tongues. These men have a grip on the work. They have been learning, and have plans to establish industrial schools out of the city, where a large space of ground can be secured. These men have a strong determination to succeed. They mean to be heroic reformers, to adopt solid, intellectual methods. Their thoughts and plans have been maturing, and now they are prepared for decided action.

It would be a mistake to take Brother Magan from the school work to engage in another line. It would be a mistake to separate Brother Sutherland from the school, because he has a spiritual hold upon educational lines of work. With the help of God, he can act his part in making the school a success.

Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates. We must be strong in the strength of the Lord. The light of heaven is to shine through God's instrumentalities.

Some will place stumbling-blocks in the way of attacking errors which are hoary with age. It is well to be consistent in all our movements, but we may quietly step over the stones which are thrown in the way of the work of reform. The objections need not be heeded. Prudence and God-fearing discretion are needed; for God wants every one to reveal the divine likeness. But timidity and cowardice are not to be shown by the followers of Christ.

The gospel of Christ lies at the foundation of all true education. Time is fast passing. The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect themselves in the knowledge of the word of God. In a spirit of kindness and love, reforms are to be carried forward to victory. Every reform is to be based on the unerring word, the judgment of inspiration. Reformers are not destroyers; they seek not to ruin, but to save.

The age in which we are living calls for decided reforms. Christ has declared that all who will be His disciples must turn away from self-indulgence, and with self-renunciation bear the cross and follow in His footsteps. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Those who come out from the world, from its policies and its confederacies, and attempt to carry forward the work of reform, will need the help of the Spirit of God. Having determined what true reform is, carry it forward with earnestness and perseverance, determined not to fail nor be discouraged. Every one who carries forward reformatory action will meet with apparent losses in some lines, and decided victories in other lines. No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform. Having the assurance of God that they have acted right, the managers can say, "It is no disgrace to us if others are unable to understand our motives; for they judge us from their own standpoint."

The Lord is pleased with the effort that is being made to carry forward our school work on right lines. I believe that the meetings we have been holding will have an influence upon the minds of our people all over the world. Let us from henceforth be careful of our words. God is preparing a people to meet Him in peace. By the mighty cleaver of truth He has separated us from the world, and has placed us in His workshop to be hewed and polished and made fit for a place in His temple.

There is a right side and a wrong side. Shall we not stand on the right side? We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is a positive necessity to establish our schools at a distance from cities, where the students can do manual work. Great blessing will come to them as they exercise brain and body proportionately. From the things of nature they will learn

lessons that will help them to work for the Lord.

This is what we have been trying to teach in Australia. I am very thankful that such steps are being taken by this Conference. God will prosper such plans. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time.

It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves under the influence of this Spirit. When they place themselves under the direction of the Spirit, they will accommodate themselves to Bible lines. When the word of God takes possession of the minds of teachers, then they are fitted to deal with the education of others.

Teachers are to so learn of Christ that they will remain converted from day to day. Then they will so labor for the students that they, too, will be converted. The angels of God will walk in their midst, beholding their order and diligence.

The word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. The Lord has been greatly dishonored because His holy word, which will accomplish so much, has been placed in the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front.

God's commands must settle all matters for us. That which His word advises and demands is to be strictly enforced. His word is to be plainly and earnestly opened before the students. This word will give spiritual health and strength. The instruction of the Bible, the wisdom of God, is to be brought into all business transactions. Selfishness will ever meet the disapproval of God.

God's dealings with His people are to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made.

I would say to Brother Sutherland and Brother Magan, Go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your rearward. God can make the feeblest strong. He can give power to the weak. He can lighten the burdens of the heavy laden, and comfort those that are oppressed. He will help us to educate young men and young women to enter His work.

Brethren, shall we not help one another? Shall we not take hold of the Lord's work, not to tear one another to pieces, but to help one another? This is what God desires us to do. Some supposed that we were coming to this Conference to gather up the mistakes that had been made in the ministry, in the medical missionary work, and in the publishing and educational work. But we know that the Lord has another work for us to do. The mistakes that have been made, we are to bury in the depths of the ocean.

Let us blend together as brethren. God will bind us together, heart to heart, with the golden chain of love. To this Conference I wish to say, My heart, my soul, my interests are with you. The Lord is going to do something more for us than we have been willing to have done. Just as soon as men submit to God, His salvation will be revealed.

The Lord will co-operate with those who are striving to advance His work. I am glad to know that even though I may not live long, God will carry on His work. God will hold up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and the students.

May 14, 1901

"No Other Gods Before Me"

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build up His kingdom in the earth?

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry.

He who searches the heart desires to win His people from every species of idolatry. Let the word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." Oh that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! Oh that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may

see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God?

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.... If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Though I speak with the tongues of men and of angels, and have not charity,"

Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

The Son of the infinite God came to this earth, and honored it with His presence. He emptied himself of His glory, and clothed His divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," He said, "is come to seek and to save that which was lost."

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence, that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the word of God. Let your holy example lead the sympathies of your friends heavenward; "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee are fallen on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ: that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ."

May 21, 1901

The Need of a Spiritual Awakening

The words of the apostle Paul to Timothy, "Take heed unto thyself, and to the doctrine," may be addressed to every member of the Church of God. We are not half awake. The enemy is watching for an opportunity to take God's standard from the hands of His people, and place there his own standard; but they discern it not. The call comes, "What meanest thou, O sleeper? arise, call upon thy God." It is high time for us to awake out of sleep, to cast off the armor of Satan, and call upon Him who never slumbers nor sleeps. The Lord desires men and women to break their connection with the enemy, and link up with Christ. The mistakes of the past have been enough. Through them minds have been confused, precious opportunities have been neglected, and time, which is of more value than gold, has been wasted. We need now strong evidence that the Lord is with us of a truth. We need to consecrate ourselves and all we have to the service of God.

In every church there is need of a spiritual awakening; for many who profess to be Christ's servants are obeying the dictates of a natural heart. They do not the works of God. They have not a saving faith in Him whom the Father hath sent. Oh, if they could only understand that by their waywardness, their inconsistency, their half-hearted service, they are denying their Redeemer and putting Him to open shame!

There are many who do not possess that faith in Christ which would constitute them lights in the world. They are satisfied to stand on a low level. To them the Saviour says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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."

Important events are about to take place. While the world is asking in scorn, "Where is the promise of His coming?" the signs are rapidly fulfilling. While men are crying, "Peace and safety," sudden destruction is coming. The Spirit of God is being

withdrawn from the earth, and calamity is following calamity by land and by sea. Tempests and earthquakes, fires and floods, are heard of on every hand. Only in God can security be found.

Those whom God has made the depositaries of sacred truth are to stand in a pure atmosphere. Few of those who profess to be the people of God are wearing Christ's yoke and lifting His burdens. Few are regarded by the heavenly intelligences as laborers together with God. Many who claim to be Christians have very shadowy ideas of what the name "Christian" comprehends.

The kingdom of Christ will come; but who are laboring to that end? If those who know the Lord's prayer would try to take in its meaning and realize its depth and breadth, the Church would be what God desires it to be--the light of the world. Men would have less desire for form and ceremony; for they would seek to plant in the heart those principles that sanctify the character.

Only when the Church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts.

Many of those whose names are registered on the church books are not Christians. They have not a genuine experience. If they were copying their Pattern, they would pray more and quarrel less. They would strive to be laborers together with God. Their sincere faith in Christ would lead to entire dependence on Him and perfect co-operation with Him.

Christ is followed by the earnest, the true, the faithful, the meek, and the pure, while angels clothed with the panoply of heaven stand by to guard and enlighten them, for they are heaven-bound. But there are those who are often heard talking doubt and unbelief, and dwelling upon the terrible struggles they have had with infidel feelings. They talk of the discouraging features of their experience. This affects their faith and courage. At times they seem to enjoy talking over the arguments of the infidel, thus

strengthening their unbelief.

What is the reason of this darkness, this doubt and unbelief?--These men are not right with God, and they are not dealing honestly and truly with their own souls. They have neglected to cultivate personal piety. They have not separated themselves from selfishness and sin. They have failed to study Christ's life of self-denial and self-sacrifice. They have failed to imitate His purity and devotion. The sin which so easily besets them has been strengthened by cultivation. By their own negligence they have separated themselves from the company of the divine Leader, and He is a day's journey in advance of them. For their associates they have chosen the indolent, the backsliding, the unbelieving, the unthankful, the unholy; and evil angels are their attendants. What wonder is it that such are in darkness? What wonder is it that they are filled with doubt?

Such persons do not possess a religion that is pure and undefiled. Their religion is a religion of circumstances, a religion which the refining fires will wholly consume. If those around them are strong in faith and courage, if no influence is brought to bear against them, they are, to all appearance, strong in the faith. But let adversity come upon the cause, let the work drag heavily, and these souls lose faith, and hinder instead of helping. When apostasy and rebellion come, their voices are not raised in encouragement, saying, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

This class should cultivate love for God and for secret prayer. The promise is sure, "If any man will do His will, he shall know of the doctrine." It will not be received with doubt and hesitancy. The heart will be filled with an assurance that will put to flight all doubt and questioning.

The light that is shining upon us with ever-increasing brightness keeps us under obligation to use every power in God's service. We are to grow in grace and in the knowledge of Jesus Christ, seeking to find out how we can best glorify God in the use of our endowments.

It is the duty of every Christian to vindicate the honor of God by winning souls to Christ. But where are the missionaries to answer the calls that come from all parts of the world? Only those who place themselves in Christ's school, only those who are willing to lift His cross, can be successful missionaries. Men who can be depended on in the

church, who understand its wants, who strive to keep its members true to God; men who pray and keep themselves pure from the defilement of sin, hating even the garment spotted by the flesh; men who do not leave God out of their reckoning,--these are the men whom God can use.

May 28, 1901

"Think Not That I Am Come to Destroy the Law"

Let us listen to the words of Christ, the divine Teacher, as they fall from His lips upon the ears of the disciples, who press closely around Him, and upon the ears of the scribes and Pharisees, who watch His every movement, and listen to His every word, hoping to hear something which they can use as an accusation against Him. The vast multitude listen also to words full of grace and truth, spoken in a clear, musical voice. Such words they have never heard from the rabbis.

"Think not that I am come to destroy the law, or the prophets," Christ says; "I am not come to destroy, but to fulfill."

Our eternal well-being has not been left in uncertainty. We need not depend upon the writings of "the Fathers," or upon commentators, for explanations regarding the law of God. When these men have told us all that they in their human intelligence can, we find that they do not agree. We see such a diversity of opinions that were we to follow them in deciding what is truth, we should be left in confusion and uncertainty. The Lord has told us not to follow these human guides, but to take everything claiming to be Bible doctrine to the Scriptures. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This light was shining forth as Christ in His sermon on the mount gave the true exposition of the law. The traditions, maxims, and false interpretations which had been brought in, had buried the precious jewels of truth beneath a mass of rubbish. Christ rescued these precious jewels, and placed them in the framework of truth. He bade them stand fast forever, to shine in

their natural luster, commending truth to the intellect, arousing the slumbering conscience, leading the people away from human tradition to the word of God. Christ taught the people to ask, "What saith the word of the Lord?" I have a soul to save. I cannot afford to be mystified when my eternal well-being is at stake. Because my minister refuses to examine the Scriptures with a heart free from prejudice and stubbornness, because he refuses to admit the binding claims of the law of God, shall I do the same? Shall I refuse to lift the cross? Shall I be guided by preconceived opinions? Shall I lose the way to heaven because the shepherd cries in my ears, Peace, Peace, The Fathers, The Fathers? Shall I turn from the cool snow waters of Lebanon to the turbid streams of the valley?

Many among those who were listening to Christ were not seeking for evidence of the truth of His teaching. Of this they had had altogether too much. What they desired was not evidence, but an excuse to evade truths of eternal importance, which had for their foundation a "Thus saith the Lord." They did not wish to obey; for obedience involved a cross. So today many refuse to put their will on the side of God's will. They refuse to conform their lives to the great standard of righteousness. They have educated and trained their God-given intellect to make of none effect the law of Jehovah, treating it as a code of moral embarrassment, a yoke of bondage. In the lives of transgressors they see the result of disobedience, yet they will not yield. They are not willing to reason from cause to effect, because Satan has blinded their minds by his sophistry, clothing the truth with a shadow of darkness. Paul's words to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" come sounding down along the line to our time.

But whether the world, or the Church, which has joined hands with the world, obeys or disobeys, the law of God maintains its binding claims, notwithstanding the fact that men claim to have refuted every argument in its favor. The truth still lives; the light still shines; it cannot be put out. In the Dark Ages the Bible was set aside; it was burned. Men tried to banish it from the earth; but how signally they failed! The law of God may be ignored, despised, rejected, trampled upon, but it is still the great standard of righteousness, immutable and indestructible. It is eternal, like the character of Jehovah.

The keenest intellect may try to the utmost of its capacity to make void the law, but behold, the intellect of the greatest men perishes. Men build themselves up, full of a desire for high titles rather than for a growth in grace, but they go down to the grave.

Their ambition perishes with them. Their eloquence and genius are forgotten. But God's holy law, unchangeable, eternal, and immortal, will stand firm forever and ever.

God will test all, even as He tested Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty will decide our destiny. Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God; for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not.

Today men dare to charge Christ with being a Sabbath-breaker. Those who repeat this charge, made by the scribes and Pharisees, place themselves on the side of the enemy of God, and directly contradict Christ's teaching. With sacrilegious words the Pharisees charged Him with transgression, and if they could have fastened [this] crime upon Him, as they flattered themselves they could do, they would have been able to prove that He should be sentenced by the very law He had given. But they could not prove in a single instance that His works were not in perfect harmony with the law.

In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty himself, not to abrogate the law, not to immortalize sin, but to take away sin. It is because He has borne the punishment that man can have a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather to echo the words of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross, practicing self-denial.

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the law. The

Spirit has been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false witness to the world. God desires His people to uphold the dignity of His law by resting on the seventh day, His memorial of creation.

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die for lack of exercise. In a mind wholly given up to earthly things, every inlet through which light from heaven may enter is closed. God's transforming grace cannot be felt on mind or character. The talents that should be used in active piety are ignored and neglected. How, then, can a response be made when the invitation is heard, "Come; for all things are now ready"? How is it possible for a man to receive the commendation, "Well done, good and faithful servant," when he has been disobedient, unthankful, unholy? He has trained his mind to disregard God's plainest requirements. He loves the things of earth more than the things of heaven.

May 28, 1901

An Appeal for the Southern Field

There is much that should be done in the Southern field. This long-neglected field must be given attention. Again and again the needs of this field have been pointed out, but very little has been done to redeem the neglect of the past. We hope that there will now be a decided awakening, and that our people will remove the reproach, by doing the work God has so decidedly laid upon them.

Schools and sanitariums must be established in the South. No time should be wasted before this work is taken up. There is need also of a well-equipped printing press, that books may be published for the use of the workers in the South. I have been instructed that the publication of books suitable for use in this field is essential. Something in this line must be done without delay.

I visited Vicksburg on my way to the General Conference, and I saw that in the buildings erected by the workers there, a good object lesson had been given to the people. Economy has been practiced in every line. The buildings are inexpensive, yet neat and tasty.

At Nashville I was surprised to find a printing office filled with busy workers. This office, with its furnishings, has been purchased at as little cost as possible. Everything about it is neat and orderly. The countenances of the workers express intelligence and ability, and the work they do is a valuable object lesson. But a larger building is needed; for many lines of business will open up as the work is carried forward. There is much work to be done in the South, and in order to do this work, the laborers must have suitable literature, books telling the truth in simple language, and abundantly illustrated. This kind of literature will be the most effective means of keeping the truth before the people. A sermon may be preached and soon forgotten, but a book remains.

The Lord has placed means in the hands of His people to be used in this work. I call upon my brethren and sisters to give of their means to provide a suitable publishing house for the Southern field.

God has placed us in a world which He himself has described as full of His goodness. The blessings which He has provided are without number, amply sufficient for the carrying forward of the work of letting the light of truth shine forth to the world. Sin has prevailed, and has marred and seared the world with its curse, but still the Lord in His mercy is working out His divine plan for filling the earth with His glory. His bounty is inexhaustible.

I appeal to those who know the truth, to help the work in the Southern field. This is my burden. I am instructed to call upon those who have means, to give of their money to the Southern field, that the Lord's work be not hindered.

Nashville is to be made a center for the work. From this place will go forth an influence which will establish the work as the Lord may prepare the way. Let those who labor in the interest of the cause of God lay the necessities of the work in the South before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world. There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men, with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to co-operate with God, to provide the facilities necessary to set in operation the work that needs to be done.

For God's people to be selfish with their means at this time, would be to give the victory to Satan. Covetousness is idolatry. It can not grow and strengthen without great loss of souls to Christ. God has done great things for us. Should not every heart expand with generous emotion, filled with a determination to return to the Lord His intrusted talents, that the work of restoring His moral image in man may be accomplished?

Will our brethren awaken to a sense of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-sustaining? This world was established and is supported by the charity of a benevolent Creator. We are supported by God's compassionate love. He is the giver of all we have.

He calls upon us to return to Him a portion of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity.

Will you not strive to be like Jesus? Will you not be His helping hand? Will not you who claim to be sons and daughters of God, members of the royal family, show the world that truth expels selfishness from the heart?

We may well feel that it is a privilege to be laborers together with God, to trade upon His goods by setting in operation that which will carry out His purposes in our world. Should we, receiving day by day the tokens of God's love and goodness and compassion, use our time and strength in self-serving, while the cause of God is languishing, and provision is not made for carrying forward to completion His purpose for the sanctification of the beings He has created and redeemed?

The Lord Jesus calls upon me to set these things before believers and unbelievers. Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made you, even the gift of His Son. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. Christ came to this world, and on the cross offered himself as a sacrifice for you. You are not your own; for you have been bought with a price; "therefore glorify God in your body, and in your spirit, which are God's." He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Behold the substitute which heaven has provided for you! Herein is love! God has given you amazing proof of His love, a proof which defies all computation. We have no line with which to measure it, no standard with which to compare it. God gave His beloved Son as a propitiation for our sins.

What more can I say? Can we refuse the request of Him who has done so much for us? God invites us to let our gratitude flow forth in gifts and offerings. He calls upon us to be His merciful, helping hand, to bear His blessings to needy, perishing souls. He

who, to save you from eternal death, gave up His only begotten Son, asks you to give to His work your worldly possessions. He asks for loving, compassionate service. This He does to test you; and in asking, He calls only for His own; for all you have is His. To test your allegiance to Him, He permits you to handle His goods. He wants you to make all you possibly can of yourself, because then you will have more capabilities to return to Him. You will impart, and receive to impart. Call to mind each day what God is to you. Talk of His perfection, of His glory, and with this in mind, ask yourself what you can do for Him. Remember that He has intrusted you with His goods. Repeat over and over, "This God is my God forever and ever." Those who in this life give willingly and cheerfully to God are laying up treasure in heaven. They will at last come into possession of an eternal weight of glory.

June 4, 1901

Sin and Its Results

The question is asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God? Why was sin permitted to enter heaven? Why was it permitted to take up its abode on the earth to cause discord and suffering?

It certainly was not God's purpose that man should be sinful. He made Adam pure and noble, with no tendency to evil. He placed him in Eden, where he had every inducement to remain loyal and obedient. The law was placed around him as a safeguard.

Evil originated with the rebellion of Lucifer. It was brought into heaven when he refused allegiance to God's law. Satan was the first lawbreaker.

God created Adam, and placed him in the garden of Eden. He told him that if he ate of the tree of the knowledge of good and evil, he must surely die. Satan came to our first parents in the disguise of a serpent, and tempted them to disobey, telling them that if they ate the forbidden fruit, they would be as gods. They yielded to him. Thus sin entered the world.

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine.

The law was given to man in Eden, "when the morning stars sang together, and all the sons of God shouted for joy." But sin entered the world. And during their years of bondage, the children of Israel lost sight of the commandments. God delivered His people from bondage, and from Mount Sinai proclaimed to them His law. Look at this law. It is God's holiness made known. It is an expression of God's goodness; for it makes known what the Creator expects from His creatures.

The law of God is immutable. Were it otherwise, no confidence could be placed

in his government. God rules the world in omnipotence, and all that His love inspires He will execute. He who rules the world in wisdom and love is a God who changes not. He does not abolish today that which He enforced yesterday.

Through all the ages Satan's work has been the same,--to make of none effect the law of God. He has infatuated men and women, leading them to mistake darkness for light, and error for truth. He began this work in heaven, and ever since, he has been trying to deceive. He tells men and women that God has abrogated all law, and will now open the gates of heaven to transgressors. He declares that his expulsion from heaven was a severe and uncalled-for action, and that those he led in rebellion may now enter into heaven; for his effort to abrogate the law has been successful, and God's government has been changed. But were this so, Satan would have done on earth that which he attempted to do in heaven, and he would therefore be entitled to the throne of heaven as the chief ruler.

Those who accept Satan's reasoning are terribly deceived. They accept a position which has no true foundation. God is unchangeable. He is satisfied with nothing short of perfect obedience. Perfection is the only title which will gain admittance to heaven. The law is the only standard of character.

The law of God and the law of Caesar have come into collision, and will come into collision again. The question we have to answer is, Shall we obey God, or Caesar? A great movement is now on foot to put the first day of the week in the place of the day God has sanctified and blessed. Satan works under a guise of religion, and guided by him, the professed Christian world will be very zealous in working against the law of God. Satan is leading men and women to complete the ruin he began in heaven. He is willing for the world to declare that the calamity by land and sea and the destruction by flood and fire, are because Sunday is desecrated. Herein lies his deception. He is well pleased when men and women exalt Sunday; for he has been working for centuries to place the first day of the week where the seventh should be. Of those who so zealously carry out the enemy's designs, God will inquire, "Who hath required this at your hand?" "To obey is better than sacrifice, and to hearken than the fat of rams."

Men say in regard to the Sabbath, It makes no difference what day we keep, provided we keep the seventh part of time. How dare they substitute the word of man for the word of God? How dare they lead their fellow men away from obedience to the

Creator? The Sabbath is God's memorial of creation, and had it always been observed, there would never have been an infidel or an atheist in our world.

Let man with his human theories step aside. Let the divine voice be heard, saying, "Ye shall keep the Sabbath therefore; for it is holy unto you: ... it is a sign between me and the children of Israel forever."

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. Their feet are set in the way of the froward, and they have no desire to turn back.

The flood which came upon the old world proclaimed the verdict, Incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noe, so shall it be in the days of the Son of man." "Come out from among them, and be ye separate," is the call, "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."

The law of God is made void, and God calls upon us to stand in defense of the truth. Satan is a powerful general. He had a long experience in the heavenly courts, and he knows how to mingle right sentiments and principles with evil. He knows how to misapply and wrest the Scriptures. Herein lies the power of his deception. Thus he deceives men, and seeks to obliterate the line of demarcation between believers and unbelievers. God calls for faithful Calebs, who will stand firmly and steadfastly at their post of duty.

Our work is aggressive. We need the heavenly anointing, that our spiritual eyesight may be clear. We are living in the last remnant of time. Truth is now to be sought for as hidden treasure. The commandments of men have taken the place of the commandments of God. The Lord calls upon His workmen to watch and work and pray. Precious truths are to be recovered from the human traditions under which men have buried them. God desires His people to show a constantly increasing interest in the things of eternity. He desires us to value more highly the favor of His friendship. Let us not become Satan's agents to belittle the solemn, important truth which we profess to

believe. Let us not show an evil heart of unbelief in departing from the living God.

God did not give His only begotten Son to die on the cross of Calvary in order that man might have liberty to transgress His law. He did not pay such an expensive price to make His law null and void. The falsehood that Christ died to abrogate the law originated with the enemy of all good. By giving His life for the life of the world, Christ placed the immutability of the law of God beyond controversy. His death on the cross is an indisputable testimony that not one jot or tittle of the law shall ever fail. Hear the words of the Saviour, "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." The disobedient will never find entrance there. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

God weighs every man in the balances of the sanctuary. In one scale there is placed the perfect, unchangeable law, demanding continuous, unswerving obedience; if in the other there are years of forgetfulness, of selfishness, or rebellion and self-pleasing, God says, "Thou art weighed in the balances, and art found wanting." But Christ has made it possible for us to keep the law. He lived on this earth a life of perfect obedience, that His righteousness might be imputed to us. To us is given the glorious assurance that though we have fallen through disobedience, we may, through the merits of the Son of God, hear the words, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord."

June 11, 1901

"Laborers Together With God"

"We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, ... of what sort it is."

Let us study these words carefully and prayerfully. In order to be understood, the Bible requires much thought. When we are preparing to go to a new country, and have received from our friends letters of instruction, how carefully we study those letters! We are strangers and pilgrims on this earth, journeying to a better country, even a heavenly, and to us have been given letters of instruction. Again and again we are enjoined to study these directions carefully, so that we shall make no mistake. God is faithful. If we are willing to be taught, He will do His part in teaching us. Let us not neglect our part. We are to labor together with God, working out our own salvation with fear and trembling, knowing that it is God who works in us to will and to do of His good pleasure. If we are faithful in doing our part, in co-operating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. If we lack in spiritual strength, we may know that we have failed of doing our part. Just as soon as the plan of salvation was devised, Satan began to work; and if we hope to stand against him, we, too, must work. We must follow the example Christ has left us, submitting to Him in everything. Our will must be in harmony with His will.

"Other foundation can no man lay than that is laid, which is Jesus Christ." Are we placing the right kind of material upon the right foundation? If we lay upon the foundation wood, hay, stubble, sad indeed will be the result! Will that which we are bringing to the foundation endure the fire of the great day of God? Are we using our talents in the Master's service? Are we kind and courteous to all around us? Do we cherish in our hearts, and reveal in our lives, the principles of the truth?

The characters we form here will decide our eternal destiny. What kind of material are we using in our character building? We must guard well every point, seeking to gain that purity which will make our lives harmonize with the saving truth we profess to believe. Our part is to put away sin, to seek with determination for perfection of character. As we thus work, God co-operates with us, fitting us for a place in His kingdom.

If we constantly receive grace from God, we shall be vessels unto honor, sanctified and meet for the Master's use. Daily receiving blessings, we shall daily impart blessings to those around us. But in order to be successful in this work, we must deny self. We cannot at the same time please self and serve Christ. We are not to follow our own inclinations, but look to Jesus, waiting to receive orders from our Captain.

Our one desire should be to do God's will in a way that He will approve. All our blessings come from Him, and He desires us in return to give Him our glad and willing service. Are we doing this? Are we receiving and imparting His grace? Are we standing under His banner as faithful sentinels? Are we learning precious lessons, that we may teach others? Let us not rob God. All things come from Him, and He expects us to return Him of His own.

Our money belongs to God, and He calls upon us to acknowledge this by paying a faithful tithe and giving willing offerings. The children of Israel were taught that their possessions came from God, and that by the paying of tithe and freewill offerings they were to acknowledge this. Thus we, too, may acknowledge whence our blessings flow. By giving of our means to save those for whom Christ died, we may show our appreciation of His goodness.

Is it possible that we are robbing God? If so, His blessing cannot rest upon us. This may be the reason why there is not more of the power of God with us. Let each one examine himself, and see whether he is obeying the directions God has given. Remove from your lives everything which separates you from God. Serve Him to the very best of your ability. Show your faith by your works. Cling with living faith to Jesus. Come up to the help of the Lord. Labor earnestly for the Saviour. Then the rich blessing of God will be your portion.

The doing of God's will is essential if we would have an increased knowledge of Him. Let us not be deceived by the oft-repeated assertion, "All you have to do is to believe." Faith and works are two oars which we must use equally if we press our way up the stream against the current of unbelief. "Faith, if it hath not works, is dead, being alone." The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God.

There is a crown of eternal life to win, a heaven of bliss to gain. The way is rough, and there is much climbing to do. But those who endure the toil, urging their way through all obstacles, will receive the overcomer's reward.

Christ has a right to our entire obedience. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "While we were yet sinners, Christ died for us."

When we claim to accept Christ as our Saviour, and yet continue to cherish sinful practices, we misrepresent Him and put Him to open shame. "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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

No one should deceive himself by thinking that his defects are not very grievous. If he does not guard against these defects, they will be his ruin, and will be reproduced in those with whom he associates. Those who do not think that God requires them to watch and pray unceasingly, striving against every imperfection, are deluded by the enemy. Until they change their attitude, they cannot grow in grace. We all need to pray earnestly for determination to overcome every defect of character. Pray that, "the eyes of your understanding being enlightened; ... ye may know what is the hope of His

calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power."

How many there are who retain wrong habits because they think they cannot overcome them. They do not make determined efforts to overcome. They cherish their sins as if they were precious jewels. If they are reproved, they murmur against the one who is watching for their souls as he that must give an account. Some, when reproved, act disrespectfully toward the one who, in the fear of God, showed them that they were misrepresenting their Saviour. They need to learn the meaning of true conversion. Paul writes, "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.... Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Let us not be impatient and angry when our friends show us our mistakes and dangers. Some have followed their own way so long that they do not realize that they have serious defects of character, which influence others to their hurt. Let these remember that they are sowing seeds of imperfection, and that for this God will bring them into judgment.

We are enjoined to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." If your influence leads others astray, something is wrong. You are not obeying God's directions. Take advice. Do not dispute with the one who labors for your good. Put yourself under discipline. Remember that if you cannot see that you are guilty, you are in danger. Self-indulgence has blinded your eyes. Put forth an effort proportionate to the value of the object of which you are in pursuit. Remember that you are seeking for eternal life. It will not pay to be indolent and slothful on the very borders of the eternal world. Put to the stretch every spiritual sinew and muscle. Infinite resources have been provided for you. Then do not fail of being complete in Christ. God's work will triumph. The question we should each ask ourselves is. Shall I triumph with it?

June 18, 1901

A Message for Today

The time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ for unity among His disciples, working it out in practical life, will stand the test.

The enemy will make most determined efforts to ensnare those who should be co-workers with Christ. All who seek to qualify themselves for the Lord's work are the objects of Satan's attacks. But the unity and love for which Christ prayed is an impregnable barrier against the enemy. When there is dissension, when each one seeks the highest place, the prayer of Christ is not answered. The enemy finds easy access, and there is weakness instead of strength in the Church. Those who exalt self place themselves in Satan's power, and are prepared to receive his deceptions as truth.

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The divine antidote for the sin of the whole world is contained in the gospel of John. "Whoso eateth my flesh, and drinketh my blood," Christ declared, "hath eternal life; and I will raise him up at the last day." He may die, as Christ died, but the life of the Saviour is in him. His life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity.

There are those today who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven. Sayings of no value are given to the people of God as their portion of meat, while souls are starving for the bread of life. Fables have been devised, and men are trying to weave these fables into the web. Those who do this will one day see their work as it is viewed by the heavenly intelligences. They choose to bring to the foundation wood, hay, and stubble, when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth.

The food that is being prepared for the flock of God will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the word of God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor.

There are those who say not only in their hearts, but in all their works, "My Lord delayeth His coming." Because Christ's coming has been long foretold, they conclude that there is some mistake in regard to it. But the Lord says, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come." It will not tarry past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls? Shall we be found among the number who, having ceased to co-operate with God, are found saying, "My Lord delayeth His coming"?

Christ's true followers will represent Him in character. They will turn aside from worldly policy, and every day will train themselves for service in God's cause. In active service they find peace and hope, efficiency and power. They breathe the atmosphere of heaven, the only atmosphere in which the soul can truly live. By obedience they are made partakers of the divine nature. The doing of the living principles of God's law makes them one with Christ; and because He lives, they will live also. At the last day He will raise them as a part of himself. He declares, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Christ became one with us in order that we might become one with Him in divinity.

The Lord is soon to come in the clouds of heaven, with power and great glory. Is there not enough in the truths which cluster around this event and in the preparation essential for it, to make us think solemnly of our duty? "The Son of man shall come in His glory; ... and before Him shall be gathered all nations." This subject should be kept before the people as a means to an end,—that end the judgment, with its eternal punishments and rewards. Then God will render to every man according to his work. Enoch prophesied of these things, saying, "Behold, the Lord cometh with ten thousands

of His saints, to execute judgment upon all." And Solomon, the preacher of righteousness, when making his declaration and appeal, presented the judgment to come. "Let us hear the conclusion of the whole matter," he said; "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

We have an abundance of weighty, solemn truths to proclaim without spending time in devising fanciful theories to present as testing truth. What is the chaff to the wheat? The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation, all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe. Oh, what a change will then take place in the minds of men! All will then see the value of eternal life.

To His Son the Father has committed all judgment. Christ will declare the reward of loyalty. "The Father judgeth no man, but hath committed all judgment unto the Son ... and hath given Him authority to execute judgment also, because He is the Son of man." Christ accepted humanity, and lived on this earth a pure, sanctified life. For this reason He has received the appointment of judge. He who occupies the position of judge is God manifest in the flesh. What a joy it will be to recognize in Him our Teacher and Redeemer, bearing still the marks of the crucifixion, from which shine beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. The very voice which said, "Lo, I am with you alway, even unto the end of the world," bids His ransomed ones welcome to His presence. The very One who gave His precious life for them, who by His grace moved their hearts to repentance, who awakened them to their need of repentance, receives them now into His joy. Oh, how they love Him! The realization of their hope is infinitely greater than their expectation. Their joy is complete, and they take their glittering crowns and cast them at their Redeemer's feet.

When sinners are compelled to look upon Him who clothed His divinity with humanity, and who still wears this garb, their confusion is indescribable. The scales fall from their eyes, and they see that which before they would not see. They realize what they might have been had they received Christ, and improved the opportunities granted

them. They see the law which they have spurned, exalted even as God's throne is exalted. They see God himself giving reverence to His law.

What a scene that will be! No pen can describe it! The accumulated guilt of the world will be laid bare, and the voice of the Judge will be heard saying to the wicked, "Depart from me, ye that work iniquity." Then those who pierced Christ will remember how they slighted His love and abused His compassion; how they chose in His stead Barabbas, a robber and murderer; how they crowned the Saviour with thorns, and caused Him to be scourged and crucified; how, in the agony of His death on the cross, they taunted Him, saying, "Let Him now come down from the cross, and we will believe Him." "He saved others; himself He cannot save." They will seem to hear again His voice of entreaty. Every tone of solicitude will vibrate as distinctly in their ears as when the Saviour spoke to them. Every act of insult and mockery done to Christ will be as fresh in their memory as when the satanic deeds were done.

They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. "The wrath of the Lamb,"--One who ever showed himself full of tenderness, patience, and long-suffering, who, having given himself up as the sacrificial offering, was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt.

The judgment will be conducted in accordance with the rules God has laid down. By the law which men are now called upon to obey, but which many refuse to accept, all will be judged. As by it character is tested, every man will find his proper place in one of two classes. He will either be holy to the Lord through obedience to His law, or be stained with sin through transgression. He will either have done good, cooperating in faith with Jesus to restore the moral image of God in man, or he will have done evil, denying the Saviour by an ungodly life. Christ will separate them from one another, as a shepherd divides the sheep from the goats. He will place the sheep on His right hand, and the goats on His left. Then men and women will see that their course of action has decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God.

Are not these subjects of sufficient moment to present to the people? Should we not call upon the members of our churches to take their Bibles and study them, realizing

that their eternal interest is at stake?

Let us remember that there will be no second probation. Some flatter themselves with the thought that the Lord will give them another opportunity. Fatal delusion! Just now, day by day and hour by hour, we are building for the judgment. We are trading on our Lord's goods, and at His coming He will reckon with us. He will expect results from every one. Let us arise and shine, because the glory of the Lord has risen upon us. Our reward will be proportionate to the work we have done. "My reward is with me," Christ declares, "to give every man according as his work shall be." Let all who can, go forth to work with wisdom and in the love of Christ for those nigh and afar off. The Master calls upon us to do according to our ability the work He has intrusted to us.

June 25, 1901

A Message to Be Borne

The fifty-eighth chapter of Isaiah should be studied carefully and prayerfully. Here God's messengers are given a direct, forcible message: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is to church-members that this message is to be given, to those who suppose that they are righteous, who take delight in approaching to God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness; and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God."

But they do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they reject it. They think they are righteous, but their righteousness is self-righteousness.

The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we observe many ceremonies, does the Lord not give us special recognition? "Wherefore have we fasted, ... and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

God answers, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high."

The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others

because of their righteousness.

The Lord sends them a message of positive reproof, showing plainly why they are not visited by His grace. "Is it such a fast that I have chosen?" He asks, "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?"

Will they accept this reproof, and pray for true repentance? Will they put away their sins and ask for pardon? Will they bring the atmosphere of heaven into their families, and into their association with their fellow men?

The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

Here are laid down the duties devolving upon those who claim to be Christ's followers. Those who are truly connected with the Saviour will reveal this connection by doing the works of mercy here outlined.

And to those who obey this command is given the promise, "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 He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

"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." Notice the work that is to be done. A breach is to be repaired, and the Lord gives His ambassadors a message to bear to the people,

calling upon them to do this work.

The Sabbath command has been set aside by human authority. Men have torn down God's holy day, and have exalted in its stead a common working day. Thus God has been greatly dishonored. The Sabbath is His memorial of creation. After He had finished creating the world, He rested from His work, and He sanctified and blessed the day on which He rested, giving it to man as a day of rest. It is to be a sign between Him and His people forever. He says to those who live in this age of the world: "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."

God has a message for the sinners in Zion, and the bearing of this message is the work before Seventh-day Adventists. The warning must be given. "Cry aloud, spare not, lift up thy voice like a trumpet." Be earnest and decided. Make no concessions to transgressors. Bear the message to all peoples, nations, and kindreds, telling them that God has a law which is as high above man-made laws as heaven is above the earth. Let not the truth languish upon your lips. Let not your words be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Say to the people, as Christ said to Moses, "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord."

A message of eternal importance is to be borne to those nigh and to those afar off. Let God's messengers form no confederacy with those who, after hearing the message, refuse to search the Scriptures to see whether or not these things are so. God's servants are to deal with evil as He has directed. They are to make no covenant with the world. The instruction which God gave to Moses for Israel is for us today: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Satan works through those who do not acknowledge God as their Ruler. "Ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

The message God sends through His servants will be scorned and derided by

unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." No outward nearness to God will screen from divine wrath those who trample under their feet the law of Jehovah. God will render to every man according to his deeds; "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.... As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified."

God will not treat men according to the position they occupy, according to their possessions, or their color, but according to the character they have formed. Thus will be decided the case of each one. The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment.

July 2, 1901

Working in Christ's Lines

The very first lesson for the Christian to learn is that God has given to every man his work, even a part to act in His great plan for the uplifting of humanity. Each one has his appointed post of duty. Not one has been left out.

Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life He desires His children to live,--a life of unselfish service. He is our pattern. He says to us, "Learn of me; for I am meek and lowly in heart."

Some work in the ministry, some in various trades; but all, whatever their work, may do service for God. He who gives himself unreservedly to the Saviour serves Him with a devotion which calls for the energies of the whole being. He realizes that Christ is his owner, and this knowledge makes Him kind, gentle, and courteous. His every act is an act of consecration. "Holiness to the Lord" is his motto. Christ is training him for the courts above.

In His wonderful prayer for His disciples the Saviour said, "Sanctify them through thy truth: thy word is truth." The word of God is the great medium of sanctification. By studying and practicing this Word we receive power to glorify God. But the Word cannot strengthen those who do not receive it by faith. As we daily partake of food that we may be strong physically, so, if we would be strong spiritually, we must eat the Word, making it a part of ourselves.

"For their sakes I sanctify myself," Christ continued, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." If those who claim to be the children of God would make determined efforts to answer this prayer, they would be one with Christ and with their brethren. Then Christianity would be a power in the world, convicting and converting sinners. Then men would be given unmistakable evidence of the power of the gospel.

God's people should draw together in even cords; for in their unity lies their strength. They are weak when they love themselves more than Christ and their brethren. When they work unselfishly, each striving to help the other, and to build up the work in the great harvest field, they will lead men to believe that God has indeed sent His Son into the world.

"Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the message we are to proclaim. False religions must be exposed, that the truth may triumph. In this work the contest is unceasing. Earnest and untiring efforts must be made if those who are fighting against God lay down their arms and acknowledge the truth as it is in Jesus.

Truth is to be presented in clear, straight lines, and those to whom the light has come are to help in this work. Obligations are mutual. If God has done such a great work in our behalf, should we not be willing to make sacrifices to help Him in the work?

God's work has an eternal significance. Eternity is bound up with the ever-present now. Everywhere, every moment, let the worker for God link the seen with the unseen, that his faith may be complete.

The Lord says, Time is mine; the minutes, the hours, are my property; and those in my service should work faithfully and willingly, bringing love into all their service. As they labor to the best of their ability, I will labor with them. The world is dead in trespasses and sins. Prepare the way for the warning message to be proclaimed. Call for laborers. I will enable them to work for me with definite results.

Only those who are fully consecrated, who realize the sacredness of God's work, can labor successfully for Him. Not all who claim to be Christ's disciples are disciples indeed. The Saviour is grieved when men work against His plans. His work calls for entire consecration. He can co-operate with those only who have a right understanding of the work He wishes to accomplish, and who submit willingly to His control.

The way for Christ's coming is to be prepared. In this sacred work no worldly schemes or practices are to be adopted. Those who work for the Lord should labor

diligently and self-sacrificingly. Christ gave himself for us, and He calls for workers who will share in His self-denial. Let us remember that we are working for the Master above, not for ourselves, and that we can make the way easy for Him to accomplish His work in the world. He foresees all the possibilities before those who work unselfishly. He, the divine Worker, calls His followers together, and makes a covenant with them, promising that they shall be abundantly blessed if they work as He worked to make His cause a success in the world.

We know not when the Master will come to settle the accounts of His servants. Let us be always prepared to meet Him in peace. The probation of any one of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly history. How stands our life-record today?

July 9, 1901

Overcoming as Christ Overcame

"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."

In these words an individual work is laid out for each one of us. We are to make determined efforts to overcome as Christ overcame. From this warfare no one is excused. If for us the gates of the holy city swing ajar, if we behold the King in His beauty, we must now overcome as Christ overcame.

In order for us to understand how Christ overcame, we must study the record of His life on earth. We must seek to understand the infinite sacrifice He made in order to save the race from eternal death. He laid aside His robes of royalty, His high command, His riches, and for our sake became poor, that we might come into possession of an immortal inheritance. In our behalf, He met and conquered the prince of darkness.

Adam and Eve transgressed the law of God. They ate of the forbidden fruit, and were driven from Eden. We might well rejoice if this had been the only fall. But since the fall of Adam, the history of the human race has been a succession of falls.

Looking upon this earth, Christ saw that men were so weak in moral power that it was impossible for them to overcome in their own strength. Therefore He left His heavenly home, and walked a man among men. He brought to us divine aid; and as we accept this aid, we can claim certain victory through Jesus of Nazareth.

When we think of the conflict before us and the great work that we must do, we tremble. But we may remember that our Helper is almighty. We may feel strong in His strength. We may unite our ignorance to His wisdom, our feebleness to His might, our weakness to His unfailing strength. Through Him we may be "more than conquerors."

Through the power of appetite Satan has gained control of men and women. How difficult it is to obtain the victory over appetite when once it is established. How important that parents bring their children up with pure tastes and unperverted appetites.

Parents should ever remember that upon them rests the responsibility of training their children in such a way that they will have moral stamina to resist the evil that will surround them when they go out into the world.

Christ did not ask His Father to take the disciples out of the world, but to keep them from the evil in the world, to keep them from yielding to the temptations which they would meet on every hand. This prayer fathers and mothers should offer for their children. But shall they plead with God, and then leave their children to do as they please? God cannot keep children from evil if the parents do not co-operate with Him. Bravely and cheerfully parents should take up their work, carrying it forward with unwearying endeavor. Temperance and self-control should be taught from the cradle. Upon the mother largely rests the burden of this work, and aided by the father, she may carry it forward successfully.

The lesson of self-control should begin with the infant in its mother's arms. The child should be taught that its will must be brought into subjection. It must learn that it does not live to eat, but eat to live. But how many parents, by the food which they place upon their tables, prepare the way for their children to crave stronger stimulants. Soon you will see the boys of such a family smoking. And as twin evils, tobacco and alcohol go together.

To the mother belongs the duty of making the home a pleasant place for her children. The home may be plain, but it can always be a place where cheerful words are spoken, and kindly deeds are done, where courtesy and love are abiding guests. Mothers instead of devoting so much time to the adornment of your own and your children's dresses, take time to get acquainted with your children. Study their dispositions and temperaments, that you may know how to deal with them. Some children need more attention than others. They need gentle, encouraging words. How easy it is for mothers to speak words of kindness and affection which will send a sunbeam to the hearts of the little ones, causing them to forget their troubles.

Who are these children committed to our care?--They are the younger members of the Lord's family. He says, Take these children and train them for me. Educate them so that they will be polished after the similitude of a palace, prepared to shine in the courts of my house.

What an important work! And yet we hear mothers sighing for missionary work! If they could only go to some foreign country, they would feel that they were doing something worth while. But to take up the daily duties of the home life and carry them forward, seems to them like an exhausting and thankless task. And why? Because the mother's work is rarely appreciated. She has a thousand cares and burdens of which no one knows. When her husband comes home at night, he frequently brings with him the cares of his business. He forgets that his wife has any care, and if things in the home do not exactly suit him, he speaks impatiently, and perhaps harshly.

The mother has perhaps done her utmost to keep things running smoothly. She has tried to speak kindly to the children, and this has cost her an effort. It has taken much patience to keep the children busy and happy. But she cannot speak of what she has done as some great achievement. It seems as if she had done nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life. The mother occupies a position more exalted than that of the king upon his throne.

There is a God above, and the light and glory which shines from His throne rests upon the tired mother as she tries to educate her children to resist the influence of evil.

The husband should appreciate the work of his wife. When he enters the home in the evening, he should leave his business cares outside. He should enter the home with smiles and pleasant words. If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that his voice will be heard in encouragement, her work will lose half its dread.

Christ loves the children. He watches mothers to see if they are forming the characters of their little ones according to the perfect pattern. When He was upon this earth, mothers brought their children to Him, thinking that if they were to receive His blessing, they would be more easily trained in the way of God. When these mothers came, the disciples rebuked them; but Christ knew why they had come. He knew that they were expecting a Saviour's blessing, and drawing the children to Him, He said to the disciples, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

It costs something to bring children up in the way of God. It costs a mother's tears and a father's prayers. It calls for unflagging effort, for patient instruction, here a little and there a little. But this work pays. Parents can thus build around their children bulwarks which will preserve them from the evil that is flooding our world.

Parents, take time to establish in your children correct appetites and habits. Take them into the open air, and point them to the beautiful things of nature. Teach them that in each leaf they can trace the wonderful power and love of God. Tell them that God's hand paints the colors on every flower.

When upon this earth, Christ pointed to the lilies opening their buds upon the bosom of the lake. There they grew, pressing their way through the weeds, refusing all that would taint their beauty, gathering to themselves only that which would help develop the beautiful blossom. "Consider the lilies of the field, how they grow," the Saviour said; "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." Thus Christ sought to lead us to think of God's great love for His children. "If God so clothe the grass of the field," He said, "which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

All effort for outward display is unnecessary and useless. We may spend our God-given time in striving for artificial adornment, and yet not bear comparison with a simple flower of the field. Draw the minds of your children from the artificial to the natural. Point them to the things which God has made. Teach them about God by means of His created works. The lessons thus given will be remembered.

The great burden in the education of children rests upon the mother. She it is who forms their characters. The hand that rocks the cradle is the hand that rules the world. Mothers, remember that in your work the Creator of the universe will give you help. In His strength, and through His name, you can lead your children to be overcomers. Teach them to look to God for strength. Tell them that He hears their prayers. Teach them to overcome evil with good. Teach them to exert an influence that is elevating and ennobling. Lead them to unite with God, and then they will have strength to resist the strongest temptation. They will then receive the reward of the overcomer.

July 16, 1901

A Present Help in Every Time of Trouble

In the world there are false theories which deny the existence of Satan, or make him so hideous as to encourage doubt of his existence. The world has no just conception of Satan. He is not thought of as the prince of the world, the general of a vast rebellion, a being logical and philosophical, possessing a powerful intellect. But thus it is. The adversary of God and leader in the great controversy waged against the world's Redeemer, his deceptive powers have been sharpened by constant practice; and in the final crisis he will deceive to their own ruin those who do not now seek to understand his methods of working.

Satan resolved to bend all his energies to defeat the plan of redemption. When the Redeemer came to this world, His path from the manger to the cross was marked with pain and sorrow. At every step He encountered the enemy, who sought in every way to turn Him from His purpose of love. And Satan works against Christians today as he worked against their Leader. He who in Eden used Eve to tempt Adam, uses men in this age to tempt their fellow men.

The great master of evil conceals himself, working behind the scenes. He lays his plans with wonderful ingenuity, so arranging matters that men will not have time to think of the things of eternity. As his instruments do the work assigned them, he directs and controls. He gives all who will serve him plenty to do. He can keep mind and hand employed. He fills those under his guidance with ambitious hopes for worldly greatness.

Thus Satan is playing the game of life for the souls of men, and he is succeeding in a way surprising even to himself. Men are straining every nerve to gain earthly treasure, but when eternal riches are offered them, they turn carelessly away. Very easily the enemy persuades them to renounce their supreme good. Satan hides Christ and heaven from their view, because they choose to have it so. Led by him, they worship the world and the things of the world. Too late they will find that they must stand before God without a fit preparation, to hear the words, "Depart from me," and to be forever banished from the divine presence.

In his work Satan pretends to be very religious. He finds this the most effective way of carrying on the work he began in heaven. Under his guidance the Christian world has made void the law of God by tearing down the seventh-day Sabbath, and exalting in its stead a common working day. As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol which he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments."

The civil power is called to the aid of the Church in persecuting those who keep holy the seventh day. The Church and the world are united in trampling upon God's commandments, and those who obey these commandments they threaten with death. John declares, "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." The decree goes forth that no man shall be allowed to buy or sell save he that has the mark or the number of the Beast.

As God's people approach the final crisis, they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God's requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question. God's remnant people are to fill the earth with the cry of the third angel.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These are they who are repairing the breach in the law of God. In the face of bitter opposition, they take their stand under the banner of Prince Immanuel, proclaiming, bravely and fearlessly, the message He has given them.

God watches over these faithful witnesses, and abundantly rewards their confidence. The way to His throne is always open to them. He sees and supplies their wants. They find their safety in looking to Him. When Jehovah gives them His protection, and says of them, Ye are laborers together with me, they are safe in the midst of the greatest danger. Satan tries to deceive them, but God lifts up for them a

standard against the enemy. Those who work righteousness have an ever-present help in time of trouble. In every time of need He is near. When they are tempted, He stands as their defense, saying, "I will guide thee with mine eye." I will deliver thee from perplexity, and be a covert for thee against the strife of tongues.

The cause is the Lord's. He is on board the ship as commander-in-chief. He will guide us safely into port. He can command the winds and the waves, and they will obey Him. If we follow His directions, we have no need to be anxious or troubled. In Him we may trust. He bestows His richest endowments upon those who love Him and keep His commandments. He will never forsake those who work in His lines.

Satan will strive to retain every soul in his strong power. He will not willingly relinquish his dominion over men. Therefore the work of advancing the gospel will meet with great opposition from his synagogue. His last effort will be a desperate one, but his overthrow will be complete.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." John saw the remnant people of God when they had gained the victory over the Beast, and over his Image, and over his mark, and over the number of his name. Redeemed and glorified, they stood on the sea of glass, having the harps of God. And he says, "They sing the song of Moses the servant of God, and the song of the Lamb." As they surround the throne of God, they see their Saviour bearing upon His glorified body the marks of the crucifixion, and from myriads of voices peals forth the chorus of praise, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

July 23, 1901

In the World, but Not of the World

Many argue that those who have received the truth should remain where they are in the world, and be as those of the world, joining in worldly amusements and festivities, and following worldly fashions. They say that thus an influence can be gained over the people of the world, who will in this way be brought up to the Christian's level.

But this cannot be. It is not right for those who claim to be children of God to retain their worldly habits and practices, to cling to the worldly pleasures so congenial to natural inclination. Let them not think that thus they can convert the world. There are unsurmountable obstacles to the success of such witness-bearing.

The Scriptures bear decided testimony against Christians maintaining a world-loving attitude. "Ye cannot serve God and mammon." "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." "If any man love the world, the love of the Father is not in him."

We cannot follow Jesus and retain the friendship of the world. There must be on the part of the Christian an entire surrender, a forsaking of the things of this earth. True Christians will take Christ as their pattern in all things, loving Him with the whole heart, and serving Him with the whole being. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The child of God must not be guided nor governed by human wisdom; for this always leads away from the path of self-denial and cross-bearing cast up for the ransomed of the Lord.

At this time there comes to us a most solemn message, "Come out from among them, and be ye separate, ... and touch not the unclean thing." God calls for faithful men and women to be in the world, but not of the world. The believing people of God, those who are worthy to claim kinship with Him, will demonstrate the genuineness of their relationship by being true witnesses for the truth. By their modesty in apparel, by their Christlike words and actions, they will show that they are sons and daughters of the heavenly King. They will wear the pilgrim's dress and manifest the pilgrim's spirit,

witnessing a good confession.

We are not to shut ourselves away from the world to escape from it. Christ's prayer to His Father was, "Not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil." We have a work to do in the world, the work of seeking for lost souls. The law of God is made void. God calls upon us to stand in defense of this law. As Christ was the light of the world, so we are to be lights in the world. Christ lived in the world, but He was not of the world. Men did not understand Him. His self-sacrifice was to them a mystery. He lived a life apart from them. "He was in the world, and the world was made by Him, and the world knew Him not." They hated Him because He would not be one with them. Had He united with them in eager pursuit for applause, for riches, for worldly honor, they would not have hated Him; for He would have been of them. And because the world knew not the Saviour, it knows not His followers.

Christ said of His followers, "As thou hast sent me into the world, even so have I also sent them into the world." Many think that worldly appearance is necessary in our work, in order that the right impression may be made. But this is an error. Appearance has something, yes, much, to do with the impression made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition from the world in order to gain character and influence for the truth. Consistency is a jewel. Our faith, our dress, our deportment, must be in harmony with the character of our work,--the presentation of the most solemn message ever given to the world. Our effort should be to win men to the truth by preaching the word and by living godly lives. We should strive earnestly to show the consistency of our faith, to show that the great truths we are handling are a reality to us. The Lord will impress minds if we will work with earnestness.

The Lord sees not as man sees. Those whom He most loves and honors are often the objects of the scorn and derision of the enemy. He desires us to learn the lesson that we shall not gain true success in His work by trying to meet the criterion of the world. Hypocrisy and pretense can find no favor in His sight. The victories gained by the soul are not measured by outside appearance or by the praise of men, but by the goodness which shines forth in the life, by the firm adherence to God's holy law.

All the thoughts of the mind, all the aspirations of the soul, are read by Him with

whom we have to do. In every line of His work let our principles, purposes, words, and deeds be pure and unselfish. Let us manifest truth and goodness to all men. Regard not pretense and show as a mark of greatness, but reveal the sanctified ambition which Christ revealed in His life, an ambition to make the world better by having lived in it.

In God's great work there is need of conscientious, godly men,--men who have been wrestlers in their life-work, who have maintained a good fight against evil, who have sought not for the applause of the people, but for the favor of God. Men are needed through whom God can work,--men who will wrestle with the Lord in prayer, and then go forth into the work with the inspiration He alone can give. Workers are needed who will pray, and then act their prayers, remembering that they are a spectacle to the world, to angels, and to men.

When we read the word of God for the purpose of understanding it and responding to its claims, we shall not desire to be esteemed and honored by the world. We have no claim nor right to greatness only as Christ gives value to our influence. The estimate He places upon our work is alone of value. All true greatness comes through Him. The esteem of those who are not guided by God, who are not living in obedience to the laws of His kingdom, is valueless. It cannot add to nor detract from true worth of character. The wisdom of the world, with all its show and pretense, will come to nothingness; for in the sight of God it is foolishness.

Christ laid aside His royal robe and kingly crown, gave up His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of the Eternal. He became a partaker of humanity that He might bear the infirmities of humanity. "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

The God of heaven gave His Son up to a life of shame, humiliation, and reproach, in order that man might have a probation in which to mold his character after the divine model, that it might be said of him, "Ye are complete in Him." "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."

Old and young, rich and poor, have only one road to travel, one Saviour to serve, honor, and obey. With Christ God has given us all privileges, all opportunities, and the very richest promises. This He has done that we may serve Him with the undivided affections. We are violating the conditions of His covenant with us when we keep our eyes fixed upon the world, its customs, ideas, and practices. Self is the god we worship when we do this. Self interposes between the soul and its highest interests. Those who choose to be Christians after a worldly style, in a way that suits themselves, may be satisfied with this kind of service: but in God's eyes it is of no value. Solid worth of character, the ornament of a meek and quiet spirit,—it is this that is in the sight of God of great price.

The choice of God's people is to represent Christ in all their works, their practices, and their teaching. They are to be untouched by the perverse principles prevailing in the world. Those who have any connection with the service of God are to be entirely separate from corrupting influences. They are to be guided by the principles which Christ gave while leading the children of Israel through the wilderness. It was God's design to establish the Israelites in Canaan as His chosen nation, to be an example to all nations that should live on the earth. They were to be a kingdom of priests, living only for His service. But they became filled with a desire to be like the nations round them, to have an earthly ruler. Through His prophet God told them what the result of their choice would be, and His word was verified. They obtained a king, but with him came trouble and distress. Today many professing Christians are making a similar choice. They are patterning after the world for the sake of gain. Christ has uttered a warning against this. Lifting up His voice, He cried, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

By the great cleaver of truth, God's people have been cut away from the world, and brought into the workshop of the Lord. In this workshop the ax, the hammer, and the chisel are to be used to prepare the rough, misshapen stones for the process of polishing, that each may fill its exact place in the building of the Lord. Thus the temple is to grow to completion. Each stone is to be a living stone, emitting light to the world.

So the children of God are to show that they are preparing for a home in the kingdom of God.

God requires from His blood-bought heritage the homage of the entire life. Every part of the being belongs to Him. He is our Creator and Redeemer, and therefore our Owner. He calls upon us to serve Him, not to bow at the altars of the world. Let us hide self in Christ, conforming the life to His life. Then we can claim the promise, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." God desires us to use our physical, mental, and moral powers in the enlargement and final triumph of His Church. But He cannot work with those who are continually seeking for worldly recognition. When those who labor for Him are humble and sincere, He will send His angels to work with them. This will give character to their work.

John presents the advantages gained by accepting Christ. "Beloved," he says, "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." No pen can describe the honor that this relationship is to us. And yet many act as if it were a great humiliation to accept Christ as their Saviour.

In comparison with the honor which comes with Christ, all earthly honor sinks into insignificance. If our names are even mentioned by the great men of this earth, we think it a matter of sufficient importance to cherish, and tell again and again, that others may see how we have been honored. But the lips that uttered our names are but mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the Son of God. Honor has been promised us by Him who is King of kings. If we are faithful, the eternal God will claim us as His sons and daughters. Neither cherub nor seraph will be slow to recognize and welcome God's redeemed ones. Is not this honor worth striving for?

When we think righteously and sensibly, we shall be ashamed of our ideas as to what constitutes elevation of character. True elevation is ours only as we reveal the attributes of the Christ-life. Our will must be placed in harmony with the divine will. We must accept Christ as a personal Saviour. Then the Sin-bearer takes away our sin and imputes to us His righteousness. We are cleansed in the blood of the Lamb.

This is the only true elevation. This is the highest standard to which we can reach.

We are perfected by beholding Christ. Changed into the same likeness, from character to character, we are made complete in Him. His life is the standard of excellence. There is no exaltation for any of us only as it comes through Him. Our highest good is found in following Him. We meet with many failures because we do not strive lawfully. If we lift the cross cheerfully, and press forward bravely in the path of self-sacrifice, God will guide us by His Spirit, and afterward receive us into glory.

July 30, 1901

Co-workers With Christ

Among our workers are some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ, behold Him in that hovel, ministering to the poor; see Him at that sick bed, comforting the suffering, and speaking hope and courage to the desponding. Those who walk in the footsteps of Jesus will do as He did. "Whosoever will come after me," He said, "let him deny himself, and take up his cross, and follow me."

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God.

There is a work to do for God all around us. There is a world to save, and God calls upon us to be co-workers with Him. He calls upon us to work with earnestness and zeal for the unconverted.

We are engaged in an exalted, sacred work. Those who are called to teach the truth should be bodies of light, living near to God, where they can be all light in Him. Ministers need daily conversion to the Lord. They should show an unselfish interest in His cause and work. God calls for self-abasement, for a putting away of all evil-surmising, envy, malice, and unbelief. He calls for a transformation of the entire being.

Many are in danger, after having preached to others, of themselves becoming castaways; for they do not see the importance of self-knowledge; they do not watch and pray lest they enter into temptation. By watchfulness and prayer they might become acquainted with those points in their character where they are most easily overcome by the enemy; by resistance of every attack, their weak points might become their strong

points. Every follower of Christ should daily examine himself, and by constant prayer arm himself for conflict.

There are many who neglect self-examination. This neglect is positively dangerous. The example of those who receive the words of God to give to the people has a powerful influence. Unless they are sanctified by the truth they profess to believe, they will raise their converts no higher than their own low standard. It is seldom that a people rise higher than the minister. His ways, his words, his faith, his piety, are looked upon as a sample of what the people's should be. If the people follow the example of the one who has taught them the truth, they think they are doing their duty. Let the minister make the actions of each day a subject of careful thought, that he may know himself. By a close scrutiny of his daily life, let him seek to understand his motives and the principles underlying them. This review of the words and actions is necessary to all who wish to reach perfection of Christian character.

The Lord does not desire any minister to work in ignorance and rudeness. Neither is human elegance or learning to take the place of prayer and a study of the Word. Education alone will never make a successful shepherd of the flock. The preaching of the Word is not alone to give information. Hearts must be touched. Men and women must be directed to the path that leads to heaven. The teaching that fails of this is of no value.

Love for God and the truth, combined with perseverance and determined effort, will accomplish much. If some who are rough and uncourteous have blundered into the ministry, let them look to Jesus and follow His example. Let them daily be fitting themselves for the great work of God. Those who would excel must be toilers. They must work out their own salvation with fear and trembling. Their work must be mingled with earnest prayer and meditation. Then they will receive from Heaven grace to enable them to enlighten other minds.

The minister of God needs the Holy Spirit every moment; he needs to be imbued with the spirit of prayer, that the word he presents to the people may have force and power. His language should be such as can be understood by the most simple, and yet be refreshing to the most learned. He should become acquainted with those for whom he works, and be to them a savor of life unto life. He must participate alike in the joys and sorrows of the rich and the poor, the high and the low; for there is no respect of persons

with God.

Many who profess to follow Christ have not genuine religion. They do not reveal in their lives the fruit of true conversion. They are controlled by the same habits, the same spirit of fault-finding and selfishness, which controlled them before they accepted Christ.

No one can enter the city of God who has not a knowledge of genuine conversion. In true conversion the soul is born again. A new spirit takes possession of the temple of the soul. A new life begins. Christ is revealed in the character. The spirit of a new life works within. Faith passes into knowledge, and the word of God is understood. The branch becomes a living part of the Vine.

Truth must stand as a counselor by the side of every worker. Charity must control the life,--that charity which "seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Christ.

We are altogether too indifferent in regard to the Holy Spirit, which is to take possession of heart and character. Those who are unenlightened by the Spirit of God can see only the things which are of the greatest importance in their human estimation. They mistake phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They need the Holy Spirit to control heart and mind, and to mold the character after the divine similitude. No one is safe in attempting to work without the Holy Spirit. The most powerful sermons may be preached, but the word spoken will be valueless unless it is accompanied by the Holy Spirit.

We cannot rightly estimate the value of the gift of the Holy Spirit. Those who yield themselves to the control of this Spirit are made pure and holy. Efficiency in God's work comes not by wading through an immense amount of study, but by a willingness to be guided and controlled by the Spirit. God only can give true success. Yoked up with Christ, men will become more precious than gold, even than the golden wedge of Ophir.

God's workers need faith in God. He is not unmindful of their labors. He values their work. Divine agencies are appointed to co-operate with those who are laborers

together with God. When we think that God will not do as He has said, and that He has no time to notice His workers, we dishonor our Maker. We are to make God our trust. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The true ministers of God are those who represent Christ. Men stand or fall, not by their own judgment, not by the opinions of their fellow men, but by the unchangeable law of God. We are to keep self in subordination, and work out our own salvation with fear and trembling, knowing nothing but Christ, and Him crucified. Separation from the world, obedience to the word of God, is the sure evidence of love to God. Christ declared, "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."

A distinct work is assigned to every Christian. When a soul is converted and exercises faith in Christ, when prayer is offered and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. Spiritual quickening from above enters the life. "I know whom I have believed," is the testimony borne as the newborn souls work out the divine purpose.

The God-fearing worker is storing up a treasure in heaven. Earthly riches are not enduring: they are swept away in a moment; but the love of Christ in the heart, expressed in deeds of mercy, love, and benevolence, will endure through the eternal ages.

July 30, 1901

Mrs. E. G. White's Reply to H. T. Nelson

When Brother Nelson came to my home in California with his message, I gave him all the time I could. I think he spoke for an hour face to face with me. I listened to what he had to say, but I told him that God has not given him his message. He brought the message that God had appointed me to act as Moses, and that he was to connect with me in the work as Joshua. But if God had made this appointment, I should have known something about it. God himself would have given me instruction.

God has not given Brother Nelson the work of acting as Joshua in connection with His people. From the light that I have had, this could not be. It is an impossibility.

Brother Nelson bore me the message also that I had not treated my workers well, that I had been hard with them. But this is the last thing any one who knows me would say against me. This message is false, every word of it. The position I occupy in regard to my workers is a position of tenderness and care. My family know that Brother Nelson's testimony regarding my treatment of them is entirely false. I am willing that they should bear their testimony concerning this. Sometimes I have to call them up at five o'clock in the morning to prepare matter to be sent out in the mail. They take hold cheerfully and willingly, and then when the mail has gone, I say to them, "You have been hurried with this work. You may spend the rest of the day as you please." I believe in guarding the health of my workers. Those in my household will bear witness that I watch them as a careful guardian. That I have been hard upon my workers I utterly deny. It is true that at times the work has been hard upon them as they have helped me in getting the light before the people.

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message.

The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, "You have committed the unpardonable sin." God never told any one to say to a fellow being, "You have

committed the unpardonable sin." He has not given Brother Nelson this message to bear to Elder Breed, Elder Irwin, or Elder A. T. Jones.

I know that God never gave mortal man such a message as that which Brother Nelson has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, "You are lost; you have gone too far to be saved." Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, "You are lost." We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us.

Since I have been here, I have had messages to bear to different persons, but words like those uttered by Mr. Nelson have never escaped my lips. Brethren, we are to hold together. The satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another.

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man Nelson to force himself before a congregation. He does not want this element to come into our meetings to create a disturbance. God has not given Brother Nelson this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done.

Mistakes have been made. There must be reorganization. God desires to carry forward the work of perfecting a people who will shine in the kingdom of glory. He is opening doors which His people can enter to work for the salvation of souls. It is that we may co-operate with Him in His work that we are here. We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks, and begin to work on our own account.

We have a very solemn, important work to do in this Conference, and we need to pray and search our hearts. We are to work in perfect harmony and order. As we obey the commands of Christ, moving forward in unity, we shall see the salvation of God.

We have come here at great expense to set things in order. There are those who have been working in one place for too long a time. They should have a change. They must go where they can see what God is doing outside of Battle Creek. We do not say to them, because they have made mistakes, "You have committed the unpardonable sin." We say, "Brethren, let us take hold together. Let us counsel together. Let us stand in our lot and in our place, and work for the whole field."

We love our brother. We want him to be saved, but we cannot allow him to take the time of this Conference. It is not his time. God has given us a work to do, and we intend to do it under His supervision, that souls may be brought to a knowledge of present truth.

August 6, 1901

Co-operation With Christ

The Lord has chosen to accomplish nothing in the redemption of the human race without the co-operation of the human agent. Christ took human nature that humanity might uplift humanity by laying hold of divine power. Immeasurably inferior is the part the human agent sustains in this work; but, linked up with the divinity of Christ, he can accomplish all things.

The life of Christ was a representation of God, an ever-widening, shoreless influence, which bound Him to God and to the whole human family. Through this gift, God has invested man with an influence which makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that we shall stand thus related; for He designs that each individual shall feel himself necessary to the welfare of others, and pledge himself to promote their happiness. Thus our influence, divested of selfishness, would produce a harmony akin to the harmony of heaven.

It is Satan's studied plan to imbue humanity with selfishness, and thus defeat God's purpose. He is working in every possible way to separate interests, and to nourish the spirit of rivalry. He seeks to break up the harmony which should exist between man and his fellow man, and to bring in principles which God hates. This selfishness, if admitted into the heart, will corrupt the experience. Springing up, it defiles the whole man, and through him, many others.

Why is it that self rises up so readily? Why is it that men are offended if others do not think in accordance with their opinions and ideas? The Lord has not in the past, nor will He in the future, lead men to act in this way. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." When we are partakers of the divine nature, and have the attributes of Christ, we shall not be easily drawn apart in judgment or opinions. Contentions come when the heart is not under Christ's discipline; and the apostle says, "Where envying and strife is, there is confusion and every evil work." When the Lord is regarded as the great center, a close

connection will exist between all lines of the work. There will be no divisions, no rivalry, but a feeling of mutual connection and dependence, a feeling which is devoid of all selfishness.

Paul writes for our admonition, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.... Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." We are not to strengthen any evil work. Let those who have used their talents of influence in doing this, do so no longer. Let them not by pen or voice act on Satan's side of the question. In obedience to a "Thus saith the Lord," let unity of action be seen. "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

Christ prayed for His followers: "Sanctify them through thy truth: thy word is truth." Divine grace is needed to sanctify the human being--body, soul, and spirit. We have no right to manufacture yokes by gathering to ourselves a multitude of burdens and cares; for these will leave us no time for devotion or prayer, and will drive the truth out of the soul temple. Christ is to be enthroned in the heart. Then every talent will be used for the benefit of God's purchased heritage, and every transaction will bear the test of heaven.

The Saviour desires His Church to be governed by the principles of love and truth. Love for one another reveals that the love of God is abiding in the heart. But many who profess to be followers of Christ are so filled with a sense of their own importance that they have no room in the heart for the sweet peace of Christ. They do not practice His instruction. They do not manifest His forbearance and love. Their hearts, once full of love for God and their brethren, are frozen by selfishness.

Christ presented before John a class who, in their self-satisfaction, say, "I am rich, and increased with goods, and have need of nothing." These know not that they are wretched and miserable and poor and blind and naked. Christ counsels all such: "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean Church. The ardor of their first love has lapsed into a selfish egotism. When the love of Christ abides in the heart, it will be expressed in the actions. If love for Christ is dull, love for those for whom Christ has died will diminish. There may be an appearance of ceremony and zeal, but this is the only fruit of their self-inflated religion. Christ represents them as nauseating to His taste. "I know thy works," He says, "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."

Faith and love are precious treasures, represented by pure gold. These graces are to dwell in our hearts, making our characters complete in Christ. But until these graces possess the soul, how can we understand Paul's words, "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 likeminded, 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: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

August 6, 1901

Relief of Our Schools--No 1

An Example of Liberality

When the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Exodus 35:21-25; Exodus 36:3, 5. This generous-hearted, willing service was pleasing to God, and when the tabernacle was completed, He signified His acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:34.

Akin to this example of willing service has been the work done by our people for the relief of our schools. The generous, whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise has brought great rejoicing. The Lord is pleased with the earnest effort made to free our schools from debt. It is according to His plan.

The Lord's Plan

There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being,--body, soul, and spirit,--in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the

difficulty; and has invited us to co-operate with Him in accomplishing His purpose. It was His plan that the book, "Christ's Object Lessons," should be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and His institutions to see if they will work together and be of one mind in self-denial and self-sacrifice.

All to Co-operate

A good start has been made in the sale of "Christ's Object Lessons." What is needed now is for all our people to put their shoulder to the wheel. Let there be an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. Every branch of God's cause is worthy of diligence, but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers.

From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner.

The present is an opportunity which we cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order.

We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work which will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We call upon our ministers; as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving part of their earnings for the help of our schools.

A general movement is needed, but this must begin with individual movements.

In every church let every member of every family make determined efforts to deny self. Let the children act a part. Let all work together. Let us do our best at this time to render to God our offering, to carry out His specified will, and thus make an occasion for witnessing for Him and His truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly.

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in the knowledge of God and of the best methods for reaching the people.

The Lord calls for young men and young women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are learning constantly of the Great Teacher. The Lord will open ways before those who will engage in His service. He will give them power and success.

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

August 13, 1901

To My Brethren and Sisters in the Faith, Nigh and Afar Off

Letters have come to me, asking in regard to the teaching of some who say that nothing that has life should be killed, not even insects, however annoying or distressing they may be. Is it possible that any one claims that God has given him this message to give to the people? The Lord has never given any human being such a message. God has told no one that it is a sin to kill the insects which destroy our peace and rest. In all His teaching, Christ gave no message of this character, and His disciples are to teach only what He commanded them.

There are those who are always seeking to engage in controversy. This is the sum of their religion. They are filled with a desire to produce something new and strange. They dwell upon matters of the smallest consequence, exercising upon these their sharp, controversial talents.

Idle tales are brought in as important truths, and by some they are actually set up as tests. Thus controversy is created, and minds are diverted from present truth. Satan knows that if he can get men and women absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with questions of no moment. They passed by the precious truths of God's word to discuss the traditionary lore handed down from generation to generation, which in no way concerned their salvation. And so today, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale.

I would say to my brethren and sisters, Keep close to the instruction found in the word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" These side issues which arise are as hay, wood, and stubble compared with the truth for these last days. Those who leave the great truths of God's word to speak of such matters are not preaching the gospel. They are dealing with the idle sophistry which the enemy brings forward to divert minds from the truths that concern their eternal welfare. They

have no word from Christ to vindicate their suppositions.

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the Great Teacher, and follow His instructions. Study the counsel He gave the lawyer regarding the keeping of the law.

"Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said, What is written in the law? how readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

The lawyer felt annoyed by the Saviour's reply; for he knew that he had not fulfilled the requirements of the law, and he asked, "And who is my neighbor?" In answer, the Saviour related, in the form of a parable, an incident which had lately taken place. He spoke of a man who, going from Jerusalem to Jericho, fell among thieves, who robbed and wounded him, leaving him to die by the wayside. "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." They knew the precious lessons of mercy and compassion which from the pillar of cloud Christ had given to Moses to give to the children of Israel; but in utter disregard, they refused to help their suffering brother.

"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."

Then Christ asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" So interested had the audience become in the narrative that many voices united with the lawyer's in saying, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise."

Do not allow anything to draw your attention from the question, "What shall I do to inherit eternal life?" This is a life and death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant theories need to be converted.

The sixth chapter of John is full of elevating, ennobling instruction. "Labor not for the meat which perisheth," Christ said, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.... Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.... I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.... Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.... It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

Read and study these words, instead of engaging in controversy regarding matters of little consequence. The character is built up from the food given to the mind. Let us, then, feed upon Christ. Let the mind dwell upon the subjects which are of eternal consequence. Let the people of God dig deep into the mines of truth, that they may secure the treasures of righteousness. Christ has the richest gifts of heaven to bestow on those who believe in Him. He has been intrusted with the greatest of all gifts,--the gift of eternal life. And to all He gives the invitation, "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."

This is the instruction which the people need. As we go to Christ in our

helplessness, studying His word, applying it to our own experience, asking, "What saith the Master?" His word is made unto us life and strength, comfort and joy, hope and assurance. This is feeding on Christ.

Jesus offers himself for the life of the world. He stands before the Father, bearing the sins which man commits. To Him every believing soul may transfer his burden. "Behold the Lamb of God, which taketh away the sin of the world." Innocent of all sin, He bears the guilt of the sinner, that to the sinner may be imputed the merits of His righteousness.

How important are these lessons! Yet how few seek to understand them. How many, forgetting them, stoop down to gather up small trivialities, which are not of the least importance. The life of Christ, His ministry and teachings,--this is the theme upon which we are to dwell. We have no time for empty, foolish talk. The keeping of God's commandments is to be the subject of our conversation and the highest aim of our lives. Heaven is worth everything to us.

In our search for the gifts of heaven, we are directed to do one thing, and this includes all others. We are to believe on Him whom God has sent as His commissioner to reconcile man to God. The attributes of Christ are to be studied and earnestly sought for, that we may be complete in Him, revealing His beauty of character. As through Christ man returns to his loyalty and draws nigh to God, rest and peace and security come to him.

To believe in Christ, we must come to Christ and follow Him. Repentance toward God means the confession and forsaking of all sin. It means laying hold of Christ as a personal Saviour, and continuing to hold fast to Him as the chief good. He is our Prince, our Saviour. Only through Him can we approach the Father. Loving Him day by day and hour by hour, eating His flesh and drinking His blood, taking Him as the man of our counsel, living by every word that proceedeth out of His mouth,--only thus can we reach heaven.

To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God. Then we shall have the richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day a fresh supply of grace and power. Reveal Christ in your willing obedience, your meekness and lowliness

of heart, your self-sacrificing devotion. Thus you will let your light shine, and God will be glorified. Preach the gospel; for it brings salvation to those who accept it. Live the gospel, in the highest, most sacred sense. Doing this, you are laborers together with God, carrying out the plans of the wonderful Counselor.

Erroneous theories, with no authority from the word of God, will come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. And yet many church-members have become so well satisfied with cheap food that they have a dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God's requirements.

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the Source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life.

Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light. Those who co-operate with Christ are on safe ground. God richly blesses them as they consecrate their energies to the work of rescuing the world from corruption. Christ is our example. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us rightly to represent the Saviour to the world.

August 20, 1901

Saved by Grace

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."

This is the position that Satan now occupies toward the Church of God and the ministers of the gospel. He stands before the angel of the Lord to resist them in their official work, the ministry of the Word, to resist the Lord's working in behalf of His people. Satanic agencies are moved by a power from beneath to stir up wicked men to unite with the enemy in causing distress to the people who are keeping the commandments of God. The whole world is stirred against them because they will not worship the institution of the papacy. Satan is as full of bitter hatred and malignity against them as he was against Christ, when he stirred the world to choose a robber and murderer instead of the Son of God. When the question was asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" the answer came back, "Release unto us Barabbas." The religious leaders and guides of the people--the men who ought to have led in right paths--persuaded the poor, ignorant multitude to reject the Son of God, and choose a robber and murderer in His place.

Let us remember that we are in the world in which the Son of God was crucified. Those who today allow the spirit of envy, hatred, and unbelief to control them will persecute the people of God even as the Jews persecuted Christ.

In the chapter preceding the one containing the words, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him," we read, "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.... Sing and rejoice, O daughter of Zion: for, lo, I come, and I

will dwell in the midst of thee, saith the Lord."

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His affected ones. Satan and his army were greatly discomfited and alarmed by this. Satan stood before the angel, representing to him the imperfections of God's people, and urging the disregard of His commandments. The work which he saw in prospect stirred him to resist Jesus in His work of mercy. He did not wish the people who had been suffering because of transgression to be favored. He wished to see them remaining in depression and sorrow, weakness and suffering. He saw the work the Lord was about to do for His people through the Messiah. He claimed the Church as his own, declaring that its members had dishonored God by yielding to temptation and disobeying God's commandments.

Both priest and people were in a position of repentance unto obedience, and in answer to their prayers and in pity for their affliction the Lord had come to their relief.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Unworthy though they might be to do His great work, Christ declared that His people were accepted through the righteousness of One who had resisted every art and device of the enemy.

"Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen people of God as full of defilement and sin. He could well speak of the sins of which the people had been guilty; for had he not led the confederacy of evil in tempting the people to commit these very sins? But Israel had repented. The people had accepted Christ.

Christ looked pityingly and compassionately upon the punished, repenting people; "and He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

The Lord does not deny the charge of Joshua's unworthiness, but He demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and

transgression, but saying first, "Take away the filthy garments from him." Then He said to Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Let them set a fair miter upon his head. So they set a fair miter upon his head," and on this miter was written, "Holiness to the Lord."

This change is made on condition of obedience. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

When God's professed people repent of their sin in departing from plain Bible truth, they will bring forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness. If those who have departed from the Lord will take warning, if they will change their course of action, they will be received into favor, and their transgressions will be pardoned. If they make thorough work, according to the measurement of God, avoiding a repetition of their sins, God will bestow rich blessings upon them. God tests and tries His people. He waits for them to show true repentance, that He may say, "It is enough," and that He may grant them pardon.

Nothing else in this world is so dear to the Lord as His Church. Nothing else is guarded by Him with such jealous care. He paid a costly ransom for His heritage, and He is not willing that anything should separate them from Him, so that He cannot protect them and give them prosperity. He permits them to be sorely tried in the fiery furnace, that the dross may be separated from them. But as they are being purified, He watches them every moment, that they may not be consumed.

"Thus saith the Lord of hosts: After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye.... Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee.... And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."

August 27, 1901

Obedience the Fruit of Union With Christ--No. 1

Lift Him up, the Man of Calvary. Lift Him up, and cry, "Behold the Lamb of God, which taketh away the sin of the world." Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as if the clouds were rolled back, and we were in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an immortal crown. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life, must point their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of Prince Immanuel. We have no time for wounding and tearing down one another. How many there are who need to heed the words that Christ spoke to Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.... Ye must be born again." There are many who claim to be followers of Christ, and whose names are enrolled on the church books, who have not been a strength to the Church. They have not been sanctified through the truth. In the prayer of Christ for His disciples, He says, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world,

even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is not simply receiving the truth, but practicing the truth, that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and the New Testament, that they may know what is truth.

When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to God by obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth. Men may claim to be sanctified, but unless their sanctification is witnessed to by the law and the prophets, it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare that they will have nothing to do with the Bible, for the Lord himself speaks directly to their souls. They declare that they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they reveal the fact that they are following the inspiration of another spirit. True inspiration never rejects true inspiration, but is in harmony with the Bible. Anything that leads away from the word of God is proved to be inspired from beneath. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Those who claim to be sanctified, and who give no heed to the words of divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining. The law of God requires nothing short of spiritual perfection; and through the infinite sacrifice of the Son of God complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer. Of himself he has no perfection. "Without me," Christ says, "ye can do

nothing." Provision for our perfection is found in union with Christ. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they had no delight. They did not know Him while in the world, and could not learn to know Him in heaven. But of His disciples Jesus said, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

August 27, 1901

The Southern Work

During the night season I was in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Since it is true that the Lord is soon to come, is it not time that something was done for the Southern field? Are the white people and the colored people of the Southern States to be passed by? Have they no souls to save? Does not the new covenant include them?"

"We do not question the need of missions in foreign fields. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South,--a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent?"

"The colored people have been freed from the bondage of national slavery; but they are still in the slavery of ignorance. Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing the burden to rest on a few? In all your plans for medical missionary work and for foreign missionary work, has God given you no message for us? Why have you not a deeper sense of the necessities of the Southern field?"

"We lay this matter before you. O how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice."

Then He who has authority arose, and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: "Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one."

"The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, looked at the suffering man, gave a sigh of pity, and passed by, wishing he had not seen him. Then came a Levite, who also 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.'

"After relating this incident, Christ asked in a clear, solemn voice, 'Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?' From many voices came the answer, 'He that showed mercy on him. Then said Jesus,...Go, and do thou likewise.'

"The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not, are accountable to God. To Him they must answer for their neglect.

"Let the professed people of God awake. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the South?"

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries for the Southern field, while others sat in silence, apparently taking no interest in the subject.

Then these words were spoken: "The South is a most unpromising field. But what a change would now be seen in it if, after the colored people had been released from slavery, Christians had worked for them as the followers of Christ ought to work, teaching them how to take care of themselves.

"Not a sparrow falls to the ground without the notice of the Heavenly Father. Will not God pronounce unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly, and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong

channels. God will hold them responsible for leaving the Southern field so largely unworked. He will call to account those who, have used selfishly the means lent them to be used in helping and blessing humanity. The word of God plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of heaven for their neglect."

September 3, 1901

Obedience the Fruit of Union With Christ--No. 2

Those who are truly sanctified by a knowledge of God will render perfect obedience to God's requirements. They will understand for themselves what saith the Scriptures, and will present themselves as loyal children of God before their Maker. But many who claim sanctification refuse to comply with the conditions upon which the promises are made, and yet they presume to expect the blessing that God has promised to the obedient. Their hearts are at enmity with the law of God, and they are self-deceived and self-righteous. Unconsciously they yield to the suggestions of the first great rebel, who led Adam and Eve to transgress the holy law of Jehovah. They are breakers of God's law, and yet claim that they are sanctified and made perfect, and thus they are false lights in the world. Many others are deceived by their pretensions, and are led to practice the same iniquity that they do, to show the same disregard for God's law, and to teach others that they may transgress with impunity. This was the very attitude and work of Satan in bringing sin into our world, and through his agents he still continues his work of deception upon human minds, repeating the same story by which he led Adam and Eve to disregard the word of God, and to fail to bear the single test that God put upon them.

But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,--perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, the same requirements may be fulfilled by men today that were given to Adam in Eden.

It was the transgression of the law that resulted in sin, sorrow, and death. Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that it was an impossibility to keep the law of God. When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted. But from the throne of God a voice was heard speaking words of mysterious import. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come:

in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." When man fell, Christ announced His purpose of becoming man's substitute and surety. Who was He? Isaiah says of Him, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." John says of Him, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When we accept God's free gift, we become partakers of the righteousness of Christ, and are complete in Him. But those who do not obey God's law, make it manifest that they have not accepted the righteousness of Christ. They may claim sanctification, but it is of a spurious character; for they array themselves against the plainest Thus saith the Lord, and by their actions deny the Lord who bought them.

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy in his selfish interest. When he tempted Christ in the wilderness, he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions, and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willfully imperfect service. Those who claim to be sanctified, and yet turn away their ears from hearing the law, prove themselves to be the children of disobedience, whose carnal hearts are not subject to the law of God, and neither indeed can be.

From Genesis to Revelation the conditions upon which eternal life is promised, are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. Keep my commandments and live, is the requirement of God. But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the word of God we read that there are good and bad consciences and

the fact that your conscience does not condemn you in not keeping the law of God, does not prove that you are uncondemned in His sight. Take your conscience to the word of God, and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions because they have not made the word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law. The gospel of Jesus Christ gives full recognition to the law of God, and declares the authority of God supreme. The gospel of Christ requires penitence for sin; and sin is the transgression of the law. Paul, the great gospel preacher, declares, "I 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 toward God is sorrow for sin, the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in law to save the transgressor of law, he must not only exercise repentance toward God, but have faith in Jesus Christ, his sacrifice, surety, and mediator. Through the merits of Christ the sinner may claim the pardon of God.

Christ is continually drawing men to himself. He continues to give the gracious invitation for the weary and the heavy laden to come unto Him and find rest unto their souls. He says, "Whosoever will, let him take the water of life freely." Before one decides to come to Christ, the Holy Spirit is drawing him unto the Saviour. Many have stumbled over the way to come to Christ, and have not comprehended what it means to be converted, because they have not understood what is comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ; for Jesus is drawing him unto himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born in the heart by beholding the love of Christ, who gave His life to save the sinner. It is the love of God that softens the hardest hearts.

It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is

broken. "A broken and a contrite heart, O God, thou wilt not despise." We may say that except the sinner repents of his sin, he cannot be forgiven; but while this is true, let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling, until he thinks his sorrow is of sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him, all unworthy as he is; and the first thing he knows, he will realize that Christ's love has broken every barrier down, and that he exercises repentance which is not to be repented of. The sinner must go to Christ in order that he may be enabled to repent. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart to turn away from sin and to cleave to that which is truth. It is Christ's virtue that makes repentance sincere and genuine. It has been stated that him whom Christ pardons He first makes penitent. Peter declares the source of repentance when he says, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

When the sinner sees Jesus lifted up on the cross, dying that he might not perish but have everlasting life, he realizes something of the enormity of sin, and longs for pardon for all his transgressions, and for the favor of God. As the Holy Spirit impresses his mind, he prays most earnestly, and believes that if he asks, he shall receive. He presents the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He rejoices in the pardoning love of God; and his sincerity in the service of God, the reality of his conversion, is made manifest by the vigor of his endeavor to obey all God's commandments. The soul who has found the Lord will renounce every evil work, will cease to do evil and learn to do well, because Christ is formed within, the hope of glory.

September 10, 1901

"No Other Gods Before Me"

During the night I was sorely distressed. A great burden rested upon me. I had been pleading with God to work in behalf of His people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which have accumulated!"

As I visited the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God.

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's word.

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration.

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which

men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed His blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them?

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God.

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of His work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted.

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river.

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect Him to continue to bestow His goods on you? How does the Master regard those who selfishly invest His money in photographs? That

very money could have been used to purchase reading-matter to send to those in the darkness of ignorance.

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practice self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day.

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following Him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "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." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practice self-denial.

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has intrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to Him His own with usury.

September 17, 1901

A Time of Trouble

God is a vigilant observer of the actions of the children of men. Nothing occurs in earth or heaven without the knowledge of the Creator. Nothing can happen without His permission. He on whom the fate of an empire may depend is watched over with a vigilance which knows no relaxation by Him who "giveth salvation unto kings," to whom belong "the shields of the earth." And the poor man is as tenderly watched over as the monarch upon his throne.

God is constantly at work for the good of His creatures. Satan is also constantly at work, but for evil. The prince of the power of the air is the agent of destruction, the one who causes suffering and misery. Times without number God has interposed to avert death, to keep men, women, and children in safety when Satan purposed a result wholly disastrous.

God made everything good and beautiful; but evil gained entrance into the earth, and with it came defilement and degradation. It is God's purpose to obliterate all traces of sin from His handiwork, to restore human beings to their original purity. To fulfill this purpose, God's only Son, equal with the Father, assumed human nature. He stooped to our estate that He might lift us from a fallen, degraded condition to the pure and holy condition of Adam when he came from the hand of the Creator. As soon as man joined Satan in transgression, Christ took the field to fight in his behalf. He entered the conflict, and fought successfully the battle with the prince of evil.

This world has been signally blessed by God. Human beings are the recipients of countless mercies. Providence watches over and shields them. Upon them are poured the choicest gifts in heaven's treasury. Yet notwithstanding this, men show a growing disregard for God and a growing contempt for His law and for the salvation placed within their reach by the death of the Saviour.

Men have lifted themselves up in pride and self-sufficiency, casting down the needy and oppressing the hireling in his wages. Against them have been registered covetousness, pride, and self-indulgence. They show contempt for the laws which

govern God's kingdom. God has borne long with them; but in response to His amazing forbearance, men are approaching that degree of iniquity which the antediluvians reached, to perish in the waters of the flood, and which the Sodomites reached, to be destroyed by fire from heaven.

Some believe Satan's assertion that there will be a second probation. They say that even though they now resist the Spirit of God, refusing to improve their day of grace, they will be given another opportunity to gain heaven. But those who cherish this belief are under a deception which leads to ruin. When God gave Christ to our world, He gave in this one gift all the treasures of heaven. He held back nothing. He can do no more than He has done to bring men to repentance. He has no means held in reserve for their salvation.

God bears long with the rebellion and apostasy of His subjects. Even when His mercy is despised and His love scorned and derided, He bears with men until the last resource for leading them to repentance is exhausted. But there are limits to His forbearance. From those who to the end continue in obstinate rebellion, He removes His protecting care. Providence will no longer shield them from Satan's power. They will have sinned away their day of grace.

God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? will one day be called upon to meet long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work."

This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,--in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the

first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false.

Satan will bring in pleasing fables to meet the minds of all who love not the truth. With angry zeal he will accuse commandment-keepers. Furious because he cannot pervert their faith, he will vent his rage upon them. He will give to his angels the work of hardening wicked men against the truth. Knowing that he has but a short time, he will work with all deceivableness of unrighteousness in them that perish. In the form of friends who have died, fallen angels will come to the children of men, just and unjust. Thus Satan will deceive those who, had they honored the law of Jehovah, would have been barricaded against temptation.

When Christ was upon this earth, He declared of the nation that rejected Him, "In vain they do worship me, teaching for doctrines the commandments of men." They made void the law of God by loading it down with needless ceremonies. They tore down the Lord's standard of righteousness, blinding the eyes and hardening the hearts of the people, leading them to believe a lie in the place of truth. Were Christ upon the earth today, He would say to many professed Christians, "Ye are both ignorant of the Scriptures and of the power of God."

Satan claims the world, but there is a little company who withstand his devices, and contend earnestly for the faith once delivered to the saints. Satan sets himself to destroy this commandment-keeping company. But God is their tower of defense. He will raise up for them a standard against the enemy. He will be to them "as an hiding place from the wind," and "as the shadow of a great rock in a weary land." He will say to them, "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. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

September 24, 1901

Without Excuse

The question is often asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God. Why was sin permitted to take up its abode in the earth to cause suffering and discord?

It certainly was not God's purpose that man should be sinful. He created him pure and noble, with no bias to evil. He placed him in the garden of Eden, surrounding him with every inducement to remain true to his allegiance. He placed His law around him as a safeguard.

There is no excuse for sin. It will be the final condemnation of Lucifer and his angels that when God shall ask, "Why have ye done this?" they will be able to assign no reason. And when at the last great day sinners are confronted with their sins, and are asked, "Why did you transgress?" every mouth will be stopped. The sinful will stand speechless before God.

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like himself. Of him it is written, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." But self-exaltation entered his heart. Inspiration records the charge against him: "Thine heart wast lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

When God placed Adam in Eden, He told him that he might eat of the fruit of every tree in the garden save one, the tree of knowledge of good and evil. Thus Adam's obedience was to be tested. God left him free to obey or disobey. He could have held

him back from touching the forbidden fruit, but had He done this, Satan would have been sustained in saying that God's rule was arbitrary. Adam was left perfectly free.

Looking upon the sinless pair in Eden, Satan saw an opportunity for carrying on the work which he had begun in heaven. Entering the garden in the disguise of a serpent, he told Eve that God was mistaken, that the fruit of the forbidden tree would not bring death, but wisdom. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." They fell under the temptation, and disobeyed God. Henceforth they could not live in Eden. God drove them forth, placing at the gate of the garden a flaming sword, which turned every way, to keep the way of the tree of life.

Through all the ages Satan's work has been the same,--to make of none effect the law of God, to lead men and women to transgress the divine commands. God requires of human beings today what He required of Adam,--perfect obedience. Satan strives to lead them to mistake darkness for light, and error for truth. He tells them that God has abrogated His law, and that all they have to do is to believe. Were this so, Satan would have accomplished on earth what he attempted to do in heaven, and he would therefore be entitled to the throne as ruler of the universe. But today, as in the beginning, his assertions are false. God's law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah.

Many cherish the false hope that God will change to suit their sinfulness. But He who rules the world in wisdom and love is a God who changes not. He governs the world in omnipotence, and all that His love inspires He will execute. Now, as ever, the only way in which we can gain admittance into heaven is by conforming to His standard of righteousness.

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

Satan declared that human beings could not keep the law. Christ has proved this statement false. He came to this earth, and lived among men the law of God. He died on the cross to bear witness to the unchanging character of the law. This law had been broken, and only by the offering of Christ's blood could the penalty be paid.

Christ came as a man, that He might meet men where they are. Had He come in all His glory, human beings could not have endured the sight. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete."

Could the law have been changed, Christ need not have died. But it was impossible for God to change. The penalty of transgression must be borne. Therefore, that the human race might not perish, the Son of God came into this world to live in our behalf a life of perfect obedience, and by the sacrifice of himself to meet the demands of justice.

See the Saviour, sinless and undefiled, yet bearing the penalty of sin. Why?--That we might be spared. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God could not do more than He has done for us. He has left us without excuse.

October 1, 1901

How to Gain Spiritual Strength

"Search the Scriptures," Christ commanded; "for in them ye think ye have eternal life: and they are they which testify of me." The Holy Spirit is beside every true searcher of God's word, enabling him to discover the hidden gems of truth. Divine illumination comes to his mind, stamping the truth upon him with a new, fresh importance. He is filled with a joy never before felt. The peace of God rests upon him. The preciousness of truth is realized as never before. A heavenly light shines upon the Word, making it appear as though every letter were tinged with gold. God himself speaks to the heart, making His word spirit and life.

Eternal life is the receiving of the living elements in the Scriptures, the doing of the will of God. This is what is meant by eating the flesh and drinking the blood of the Son of God. It is the privilege of all to partake of the bread of heaven by studying the word, and thus gain spiritual sinew and muscle.

Just before Christ's crucifixion one of the disciples asked Him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "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. These things have I spoken unto you, being yet present with you. But 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."

These words are not half comprehended by those through whom God wishes to communicate His truth. Let us believe the word. Let us practice the lessons given by Him who has bought us with His blood. He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

A rich banquet is set before those who accept Christ as a personal Saviour. Day by day, as they partake of His word, they are nourished and strengthened.

Why do God's people pass by the words of the Great Teacher? Why do they rely upon human beings for help and comfort, when they have the great and grand promise, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.... He that eateth of this bread shall live forever"? He may die; but the life of Christ is in him, and at the resurrection of the just he will rise to newness of life. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life."

It is the privilege of all to gain strong consolation from these precious utterances. Those who partake of the banquet provided for them will gain an experience of the highest value. They will see that in comparison with the word of God, the word of man is as chaff to the wheat.

In every plan we make, we must act with entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire at every step, "Is this the way of the Lord?" The word of God is a character-detector, a motive-tester. We are to read this word with heart and mind open to receive the impressions that God will give. We must not think that the reading of the word can accomplish that which only He whom the word reveals, who stands behind the word, can accomplish. Some are in danger of hastening to the conclusion that because they hold firmly to the doctrines of the truth, they are actually in possession of the blessings which these doctrines declare shall come to the receiver of truth. Many keep the truth in the outer court. Its sacred principles have not a controlling influence over the words, the thoughts, the actions. They do not possess the faith which works by love and purifies the soul. An assent to the truth may quiet the conscience, but let every believer inquire, "Does my faith make me a daily, hourly follower of Christ? Has it a sanctifying influence on my soul? Can I say, The gentleness of Christ has made me great? A faultless creed and a carnal life are too often found together in professed believers. To be a means to a saving end, the word of God must be intelligently and practically understood and obeyed.

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the World. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these

alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Here is the standard which all must reach who enter the heavenly city. The end of our faith is the perfection of human character, the sanctification of the entire being. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to them. He is constantly working for the happiness of those who love and serve Him. He is pleased with harmonious service; and when He sees men and women obeying His commandments, He greatly blesses them.

By reason of the waste in the body, the blood must be constantly renewed by food. So with our spiritual life. The word must be daily received, believed, and acted upon. Christ must dwell in us, energizing the whole being, renewing the life-blood of the soul. His example is to be our guide. In our dealing with one another, we must reveal His sympathy. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live; yet not I, but Christ liveth in me." Christ's life abiding in the soul is the cause of our joy and the pledge of our glory.

October 8, 1901

A Blessing and a Curse

The prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in the fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you...."

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but ... go after other gods, which ye have not known."

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward, disobedience its retribution.

God has given His people positive instruction, and has laid upon them positive restrictions, that they may obtain a perfect experience in His service, and be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy.

The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end.... Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord."

It is a solemn thought that by our present course of action we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure which the world contains. The world is the Lord's vineyard, and to each one of us He says, "Go work today in my vineyard. As I have cared for you, so you are to care for the honor of my name."

In His dealing with ancient Israel God has given us an illustration of the result of disobedience. Even as He punished the children of Israel, so He will punish all who cause His glory to be reproached. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people

chose Barabbas, and God left them to their choice. They would not submit to God's way, so He permitted them to have their own way, to carry out the purposes of their unsanctified hearts.

Christ warned the Jews of their danger, and entreated them to return to Him; but they were too proud to accept His overtures of mercy. They persisted in their rebellious course, and as a result the protection of God's Spirit was withdrawn from them.

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth's history men would refuse God's mercy. God has given men and women talents that they may work in His service; but many in their selfishness misuse these talents. By a love of money and a desire for the supremacy they rob God and hurt their brethren.

God blesses the work of men's hands that they may return to Him His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world.

Money and goods, houses and lands,--these the Lord has intrusted to His human agents for the advancement of His work. Those who use for self-gratification the talents which have been lent them are not following in Christ's footsteps. Their course of action shows self-exaltation, and hinders the work the Lord desires to accomplish.

God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity.

Those who think that they can please God by obeying some other law than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the

last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping, Christ knocks at the door of the heart.

When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes"?

October 15, 1901

God's Helping Hand

By the great law of God, man is bound up with his fellow man. To the answer given by the lawyer, "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," Christ said, "Thou hast answered right: this do, and thou shalt live."

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors.

He in whose heart Christ abides shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is true missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of man to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds that sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul.

Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory.

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground.

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Again: He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says; "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing; but to be cast out, and to be trodden underfoot of men." When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing"? But when they reveal in their lives the saving principles of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls.

Christ inculcated the value of obedience, saying, "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." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people were obeying His law, they would indeed be lights in the world.

God's promises to the obedient gladden the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lord's helping hand, doing deeds of love and kindness,

uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, the One who has given them the promise, "Lo, I am with you always, even unto the end of the world."

Look, thirsty, bewildered souls! Can ye not see the fountain of life, opened for the weary, wayworn traveler? Can ye not hear the voice of Mercy as she beckons to you, saying, "'Ho, every one that thirsteth, come ye to the waters;' 'whosoever will, let him take the water of life freely'"? The waters of this fountain contain medicinal properties which will heal both spiritual and physical infirmities. Drink deep from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls.

Christ said of His work, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Notice, you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause which I knew not I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him."

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience full of the glory of God.

Of those who act as His helping hand the Lord says, "Ye shall be named the

Priests of the Lord; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Shall we not try to crowd all the goodness and love and compassion possible into our lives?

October 22, 1901

The Voice of Faithful Rebuke

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

At this time Israel was almost wholly given up to idolatry. Clouds and thick darkness covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and heathen idols occupied the sacred soil, and the air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood. Guided by the king and the priests, the people drank iniquity like water, and sported in shameful riot round their idols.

Alas! how had the glory of Israel departed! The light so graciously given them, despised and rejected, had indeed become darkness. The salt had lost its savor. The fine gold had become dim. So dense was the spiritual darkness that it could be felt.

Elijah saw that Israel had departed from God, that idolatry had become widespread, and he besought the Lord of heaven to arrest the people in their wickedness. He prayed that from those who had no appreciation of the mercies daily bestowed on them, these mercies might be withdrawn, that they might be brought to see their dependence, and to humble their hearts before God, confessing and forsaking their sins.

God answered his prayer by sending him to Ahab with the message of Heaven's curse. The prophet passed the guards,--they seemed to see him not,--and stood for a moment before the king, saying, "There shall not be dew nor rain these years, but according to my word." Like a thunderbolt from a clear sky the message fell upon the ears of the wicked king, and before he could recover from his surprise, Elijah had disappeared, taking with him the key of heaven. The king made inquiry for him, but he was not to be found. No one had observed his coming or going.

No sooner had Elijah left the presence of Ahab than the word of the Lord came to

him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." God placed His servant beyond the malice of a king who by his course of action had brought upon the land the terrible denunciation of an offended God.

The prophet's message had been delivered in the name of the Lord, and the judgment declared immediately followed. "There was a sore famine in Samaria." The country was desolated. Once flourishing cities and villages became places of mourning. The scorching rays of the sun and hot gusts of wind destroyed vegetation. Plants and trees withered and died. Streams dried up. The lowing herds and bleating flocks wandered hither and thither in distress.

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth."

Obedying the word of the Lord, Elijah presented himself before the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" He cast upon the prophet the blame of the heavy judgment resting upon the land. Thus it is today when the truth is presented. A son, a daughter, a father, a mother, may heed the message of mercy. The other members of the family refuse to walk in the light. A division takes place, and the unbelieving ones feel that a great injury has been done them because the harmony of the family is destroyed. They cherish hatred against the one who bore the message of truth. The faithful presentation of the message of truth will always cause division. And upon the messenger of truth the blame of the trouble will be cast. "If these men had not come and turned things upside down, all would have been well," it is said. But the blame rests upon the people, even as it did upon Ahab.

The messengers sent by God to deliver His warnings are hated by those whom they warn. The people charge upon them the calamities which are the result of their own departure from righteousness. Those who thus place themselves in Satan's power do not see things as God sees them. They are blinded by Satan. When God's mirror is held up before them, instead of repenting and turning from sin, they become indignant to think that they should be reproved. They think that an uncalled-for attack is being made upon them, and that the messengers of God are their enemies.

Elijah did not attempt to excuse himself or to flatter the king. He did not smooth down his message in order to save himself. He did not seek to evade the king's wrath by the good news that the drought was almost over. "I have not troubled Israel," he answered; "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." The prophet told the king plainly that his sins and the sins of his father's house had brought upon Israel the terrible calamity from which the land was suffering.

In this our day grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. God's people must lift up the voice like a trumpet, and show the people their transgressions. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's word.

Many of those who profess to believe the truth would say, if they expressed their real sentiment, "What need is there of speaking so plainly?" They might as well ask, Why need John have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the wrath of Herodias?

So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will the voice of faithful rebuke be heard once more in the Church?

"Thou art the man." These words are almost unheard among us. If they were not so rare, we should see more of the power of God. The Lord's messengers should not complain of their efforts being without fruit until they repent of their own love for approbation, their desire to please men, which leads them to suppress the truth, and to cry, Peace and safety, when God has not spoken peace.

The world is full of flatterers and dissemblers. Those who are men-pleasers, who cry Peace, peace, might well humble their hearts before God, asking for pardon for their insincerity and lack of moral courage. Such men do not smooth down their message

from love for their neighbor, but because they are self-indulgent and ease-loving. True love is a love which seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, they will not consider self. They will not excuse or palliate evil.

Would that every minister of God realized the holiness of his work and the sacredness of his office. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient, and warning the disobedient. Worldly policy is to have no weight with them. Never are they to swerve from the plain path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but the words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences, who will speak the truth bravely, though it calls for the sacrifice of all they have.

October 29, 1901

Judge Not--No. 1

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

These words were spoken by the divine Teacher, our Lord Jesus Christ, for us to hear and to obey. God has not given men the power to read hearts. He has not placed them in the judgment seat, to pass sentence upon their fellow men. God has committed all judgment to His Son. Why, then, are human beings not more careful in regard to passing judgment upon one another? Let us seek to realize our own ignorance. When we have a full realization of this, we shall not speak evil of our brethren.

God has forbidden us to think or speak evil of one another. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Those who act toward their fellow men without mercy will one day themselves feel the need of mercy.

Christians have a most important work to do. They are commissioned by God to watch for souls as they that must give an account. They are to reprove, rebuke, and exhort with all long-suffering. God said to the prophet Ezekiel, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

To speak the word of God with faithfulness is a work of the greatest importance. But this is an entirely different work from continually censuring, thinking evil, and drawing apart from one another. Judging and reproof are two different things. God has laid upon His servants the work of reproof in love those who err; but He has

forbidden and denounced the thoughtless judging so common among professed believers.

Actions speak louder than words, and those who draw from their brethren show plainly that they do not wish to work with them, that they surmise evil of the men to whom the Lord has given a place in His work.

Those who show this lack of faith and confidence in their brethren grieve the Spirit of God. The Lord calls upon us to put away all haughtiness, to manifest sincere sympathy for the erring, who are seeking to recover themselves from the snare of the enemy.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." Let not those who cherish feelings of envy and strife claim advanced spiritual knowledge, for by so doing they lie against the truth. "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."

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.... The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.... The tongue can no man tame; it is an unruly evil, full of deadly poison." Only by the Lord's help can we bring our thoughts and words into subjection to the will of Christ.

The very first work we are to do is to unite in the bonds of Christian fellowship.

Those who are working for God should put away all unkind criticism, and draw together in unity. Christ desires His soldiers to stand shoulder to shoulder, united in the work of fighting the battles of the cross. He desires the union between those who work for Him to be as close as the union between Him and His Father. Those who have felt the sanctifying power of the Holy Spirit will heed the lessons of the divine Instructor, and will show their sincerity by doing all in their power to work in harmony with their brethren.

"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." "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." "Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God."

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

It is the one who has every reason to distrust his own principles who is keenly alive to the failings of others. If there were not some lack in our own experience, we would not be so suspicious of our brethren. It is the one whose conscience condemns him that so readily passes judgment. Let everyone tremble and be afraid of himself. Let him see that his own heart is right with God. Let him weed his own garden; he will find enough to keep him busily employed. If he does this work faithfully, he will not have time to find fault with the gardens of others. Instead of judging our brethren, let us judge ourselves. Let us make sure that we are among the number who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

November 5, 1901

Judge Not--No. 2

Peace and righteousness and love should fill the heart of every believer in Christ. Let the leaven of truth work by its sanctifying power in your life. Truth is a working element. It leads us on to aggressive warfare, not against our brethren, but against satanic agencies. The battle in which we are called to fight is not a warfare against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Do not think that you are doing God's work by warring against one another. This work is done to the shame of those who claim to believe the truth.

Criticise yourself as closely and severely as you know you deserve. Let your anxiety be not to find fault with your brethren, but to obtain more and still more knowledge of Christ, and to exert an influence which shall be a savor of life unto life. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Christ's death and resurrection have opened before every soul an unlimited source of power from which to draw. This power will enable you to overcome the most objectionable traits in your character. God's supply of grace is awaiting the demand of every sin-sick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for the curse of sin. It unites human beings with Christ in the performance of good works, enabling them to run in the path of obedience, representing to the world the meekness and lowliness they have learned from the Saviour.

He who is wearing Christ's yoke has no time to judge others. His whole time is devoted to the rescue of sinners. He watches for opportunities to show that he has something worth imparting, something of the highest value, even the knowledge of God and Jesus Christ.

Christ says to His followers, "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." But in order to bring forth much fruit, we must be imbued with the vivifying, sanctifying power of Christ; for He says, "Without me ye can do nothing."

Our churches have no excuse for being without faith and without power. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. 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."

We are rapidly nearing the end. Strife and war and bloodshed and wickedness of every kind are making our world as it was in the days of Noah. Shall Christians war among themselves, when their one interest should be to advance God's kingdom?

The first chapter of 1 Corinthians contains instruction which all who are workers together with God should follow. Paul heard that there was contention among the church-members at Corinth, and he wrote to them, saying, "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." Those who practice this instruction will reveal in their lives the purity of Christ, and will manifest His love in their dealings with one another.

Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. The Saviour humbled himself to bear the reproach of men. Step by step He descended in the valley of humiliation, that He might stand at the head of humanity, a perfect pattern in human flesh for every son and daughter of Adam. "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." Let those who name the name of Christ study His work. When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church.

Listen, all who have ears to hear: "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."

Let the Church arise in the name of the Lord, and cast off all the works of darkness. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Heed the instruction God has given regarding the cultivation of patience, kindness, and long-suffering. Bear with one another, and forgive one another. God has placed us in this world in companionship with one another. Let us walk together in love, bending our energies to the work of saving souls. As we thus serve God in holy companionship, we shall prove that we are laborers together with Him.

November 12, 1901

The Circulation of Our Health Journals

The circulation of our health publications is a most important work. It is a work in which all who believe the special truths for this time should have a living interest. God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform.

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency.

That perfection of character which the Lord requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. God will accept of nothing less than the service of the entire human organism. It is not enough to bring into action certain parts of the living machinery. All parts must work in perfect harmony, or the service will be deficient. It is thus that man is qualified to co-operate with God in representing Christ to the world. Thus God desires to prepare a people to stand before Him pure and holy, that He may introduce them into the society of heavenly angels.

Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. His law is written by His own finger upon every nerve, every muscle, every fiber of our being, upon every faculty which has been intrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honor and glory in the uplifting of humanity.

But how far have men departed from fulfilling God's purpose! Wherever we look, we see defilement and corruption. The world is full of disease and misery, deformity and sin. Life is regarded as of little value. Crime is increasing on every side. By many, sins of the very darkest dye are lightly regarded, or even justified. The violation of physical law, with its consequent suffering, has so long prevailed that the terrible results of such violation are now regarded as the appointed lot of humanity: God is not pleased

to have this suffering exist. This is not His work. It is the work of man. The wretchedness and misery, poverty and woe, that exist all around us are brought about by wrong habits,--by violating the laws that God has made to give health and happiness.

What can be done to press back the inflowing tide of evil? The people must be led to understand its cause. With unerring certainty the seed sown produces a harvest of its kind. He who sows to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. In order that men may be more careful how and what they sow, they must be led to realize that they make their own harvest. This is the great need of the masses of mankind at the present time. The blessing that God gives as the result of obedience to the laws of health, is a healing power, a balm for many of the evils that are cursing the world today. Satan's strongest hold on man is through disobedience to these laws.

The relation that exists between mind and body is very intimate: when one is affected, the other is always more or less in sympathy. It is impossible for men, while under the power of sinful, health-destroying habits, to appreciate sacred truths. When the intellect is clouded, the moral powers are enfeebled, and sin does not look sinful. The most ennobling, grand, and glorious themes of God's word seem but idle tales. Satan can then easily snatch away the good seed that has been sown in the heart; for the soul is in no condition to comprehend or understand its true value. It is thus that selfish, health-destroying indulgences are counteracting the influence of the message which is to prepare a people for the great day of God.

We are living in a most solemn, awful moment of this earth's history. Not a soul whose life is one of careless self-degradation, through transgression of physical laws, will stand in the great day of trial just before us. There is a terrible account to be rendered to God by those who have but little regard for the human body, and treat it ruthlessly. Transgression of God's law is sin, and the punishment is death. "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."

Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them

the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind.

If the word of God were studied as it should be, we would better understand the value which the Lord places upon men and women, whom He has purchased at infinite cost. Many of these are in great distress because they know not the truth in regard to these things. They are perishing for lack of knowledge. Our Heavenly Father sees the deplorable condition of these poor souls who, ignorant of the result, are disregarding the great foundation principles of nature's laws. And it is in love and pity that He has caused light to shine upon this subject, showing the blessings that are sure to reward obedience, as well as the terrible punishment that will follow transgression.

The Saviour has told us in plain language what would be the condition of the world just before His second coming. And today we cannot fail to see that His prophecy is rapidly fulfilling. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." We are told that in the days of Noah before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Christ has given a warning message that the fearful destruction so soon to come upon the inhabitants of the world may not find them unprepared. "Take heed to yourselves," He says, "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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." This message is to be given at this time. We are without excuse in failing to give it to the world with power.

God desires His people to be light-bearers to a world lying in midnight darkness. But if they refuse to go forward in the light which He causes to shine on their pathway,

the light will finally become to them darkness; and instead of being light-bearers to the world, they themselves will be lost in the blackness that surrounds them. God desires His light-bearers ever to keep a high standard before them. By precept and example they must hold this perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul.

Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling-place, and over which He desires us to be faithful stewards. "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." Our bodies are wonderfully made, and the Lord requires us to keep them in order. All are under obligation to Him to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, may be used in the service of God. "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." God, who formed the wonderful structure of the body, will take special care to keep it in order, if men co-operate, instead of working at cross-purposes with Him.

These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be stanch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we practice these truths in our own lives. If we all followed the light we have received, the blessing of God would rest on us, and we should be anxious to place these truths before those who know them not.

Those who are enjoying the precious blessings which come to them through obeying this message of mercy, will do all in their power that others may share the same blessings. But we may rest assured that Satan will do all in his power to prevent anything like a message of reform from being given to the world at this time. Shall God's people be found on the enemy's side, either by failing to heed it themselves, or by neglecting to give it to others? "He that is not with me is against me; and he that

gathereth not with me scattereth abroad." If we would be safe, we must not fail to know on whose side we stand.

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.

In all our work, caution should be used that no one branch be made a specialty, while other interests are left to suffer. There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer a great loss.

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time.

Ministers can and should do much to urge the circulation of the health journals. Every member of the Church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place.

If men do not let their own minds and their own feelings come in to rule and change the Lord's design, there will be perfect harmony between these lines of work, and a most wonderful success will crown the efforts put forth to advance them. Unity will bring into the work a power that we have not yet seen. This will be the evidence to the world that the work is of God. The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man.

November 19, 1901

A Very Present Help

God desires His people to remember the message given to the Church of Ephesus: "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. 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.... 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."

"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."

John was commanded to write this wonderful message for us. Why has it not more influence in our lives? Why are we satisfied with a low standard, when such wonderful incentives are placed before us to lead us to reach the standard of perfection?

If those who enter the service of God would strive earnestly to increase in fervency and genuine love, what a powerful and convincing evidence in favor of the truth would be given to the world! Hearts would be knit together. The believers would search the Scriptures daily, as did the noble Bereans. Their faith would rest upon a sure foundation, even the tried stone, which sustains the whole structure of Christianity. Founded upon truth, their convictions would not be shaken by storm or tempest. They would not depend on feeling, knowing that feelings are changeable. Their faith would lay hold of unchangeable, eternal truth.

When God gave Christ to our world, He endowed human beings with imperishable riches. John writes of Christ, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

This is the One who says to us today, "Him that cometh to me I will in no wise cast out." Then cling to Him. Do not, I beseech you, dishonor your Redeemer by turning from Him to seek help from human beings. Help those who are weak in faith by showing firm confidence in God. Do not encourage these souls to lean on any human prop. Do not insult the Saviour by turning from His promises, from the fullness of His love and assurance, to human resources. Speak not a word of doubt in the One who loves you, whose you are by creation and by redemption. Go not for help to those who are just as dependent as you are. Christ has declared, "Without me ye can do nothing." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christians, do you believe this promise? Had there been a surer way of finding rest, would not the Lord have pointed it out to His weary, fainting children? But He has told us of no way in which to find rest except by wearing His yoke. "Take my yoke upon you," He says, "and learn of me; ... and ye shall find rest unto your souls." And the dear Saviour adds, "My yoke is easy, and my burden is light."

I wish to say to my friends here and in foreign countries, Do not waste time and money by writing to your friends for something with which to satisfy your soul-hunger. Christ says, "I am the bread of life."

When you need help, go to Him who alone is able to take away your sin. No human being can do this work. Then why do you appeal to men for wisdom? "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." In your unworthiness and helplessness, come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. "Ask, and it shall be given you."

Have we not all acted disrespectfully and uncourteously toward the One to whom we owe all we have? God sees the dishonor we do Him, He knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy yet so unwilling to make Him our confidant, our burden-bearer. He sees human beings slighting the love and mercy provided for them, and He says, sadly, "Ye will not come to me, that ye might have life." Our distrust is an insult to the One who has done so much for us. He will never neglect those who come to Him. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

All are invited to eat of the bread of life. It is for our present and eternal happiness to accept this invitation. When we are in need of guidance, let us go directly to the One who says, "I know thy works." "I am He that liveth, and was dead; and, behold, I am alive for evermore." Our Saviour is not lying in Joseph's new tomb. He has proclaimed over the sepulcher, "I am the resurrection, and the life." Then do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly," more than you ask or think. He knows just how to assist poor, trembling souls. Do not turn from the loving, compassionate Redeemer to human friends, who, though they may give you the very best they have, may lead you into wrong. Take all your troubles to Jesus. Cast your helpless soul upon Him who will not only take your burdens, but will receive you and strengthen and comfort you. He is the great Healer of all maladies.

"Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate before the Father. He dispatches His messengers to every part of His dominion to communicate His will to His creatures. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. He holds the stars in His right hand, and it is His purpose to let His light shine forth through these to

the world. He desires to say of His people, as He said of Israel of old, "Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." He desires to prepare His people for higher service in the Church above. He has given us a great work to do. Let us do it with accuracy and determination. Let us show forth in our lives what the truth has done for us. Let there be less dependence on human counsel. Why turn from Him who is all-sufficient to ask counsel of finite beings? Let us make the Saviour our confidence, saying, "Lord, to whom shall we go? thou hast the words of eternal life."

November 26, 1901

Bring an Offering to the Lord

During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

"He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We thank the Lord that He has wrought among us by His Spirit during the General Conference. Let His people offer Him praise and thanksgiving. Let them bring to Him their offerings of gratitude, that His work may go forward with power.

Think of the work the Redeemer accomplished in our behalf. Behold the cross of Calvary, erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, "For God hath not appointed us to wrath, but to obtain

salvation by our Lord Jesus Christ." Then shall we not offer Him praise and thanksgiving, in word and deed? He gives us talents to be employed in His service. We should gratefully return to Him a faithful tithe, with gifts and offerings, saying, "Of thine own we freely give thee." This we should do that His work in all parts of the vineyard may be sustained, that His name may be glorified by the memorials established for Him in every place.

Our hearts must be filled with unselfishness before we can enter the city of God. God's people should bring their offerings to Him in much greater abundance, and with much more cheerfulness. Man is permitted to handle the Lord's goods. Thus he is tested and proved. His heart must be perfumed with the incense of Christ's righteousness, the Saviour must work in him to will and to do of His good pleasure, in order for the handling of the goods intrusted to him to bear the indorsement of the God of heaven. Let us reveal Christ by the way in which we use His goods. Let us in every instance do as He would do. "For there is none other name under heaven given among men, whereby we must be saved."

To men and women God has given varied talents, and to each one He says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has intrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions, and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying, in word and action, "I delight to do thy will, O my God."

Every temporal and spiritual blessing comes from the great first Cause. God declares, "I am Alpha and Omega, the first and the last." He is the benefactor of the universe. His tender mercies are over all His works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." It is God's desire that man shall proclaim the benevolence of His character. In word and deed His people are to reveal His mercy, calling attention to His compassionate designs. The world is to see in the believers who make it their first aim to fulfill the will of Christ, a true representation of Christianity.

There is robbery of God among Seventh-day Adventists. For years this great evil has been increasing, till it seems as though the people had lost their connection with

Jehovah. The money which should be returned to the Lord in tithes and offerings is spent for useless purposes, such as producing pictures of human faces. The many, many photographs in your houses are a dishonor to God. They bear silent witness that you have backslidden from righteousness. I look to heaven and cry, "Lord, how long shall this evil divert means from thy treasury?"

Think of the money that for the last few years has been spent in photographs! Think of the good it would have done if invested in the cause of God! Had the money God has intrusted to His people been used in accordance with His will, His institutions would not now be loaded down with debt.

I speak as I am instructed. I have a message for every family that has been robbing God in smaller or larger sums. Repent! Humble your hearts before God. Crucify self and selfishness. No longer use your intrusted means for selfish indulgence. Do all in your power to redeem the past. Show your friends and neighbors and your children that you regard money as too precious to be used for selfish purposes. Give for the advancement of the Lord's cause the money you would otherwise spend for photographs.

Christ desires, by the fullness of His power, so to strengthen His Church that the whole world shall be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to co-operate with Him in the carrying out of His great purpose. He has given us the privilege of carrying forward the work that He began.

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the Father's house, perishing with hunger. Do you ask, How does God regard those who have wandered from Him? I point you to Calvary. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "And not for ours only, but also for the sins of the whole world."

We have been chosen as laborers together with God. Then shall we not give the gospel plan our sympathy and co-operation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became

poor, that through His poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for Him? He left His home to die for us. Shall we not reveal to others His tenderness and compassion?

I call upon my brethren and sisters to bring an offering to the Lord, that His work may go forward with power. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best.

December 3, 1901

Robbing God--No. 1

The Lord desires His people to realize that selfishness is the great sin of the world, and that it has also become the prevailing sin of the Church. The Lord has been greatly dishonored by the failure of the Church to impart of their means for the advancement of the work which He desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts, and find out how he stands as related to God.

He who gave His only begotten Son to die for you, has made a covenant with you. He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say that there was no way in which He could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon His human agents to be true to the contract He has made with them. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in mine house."

Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies His commands with promises. He calls upon His people to prove Him, declaring that He will reward obedience with the richest blessings. "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." He encourages us to give to Him, declaring that the returns He makes to us will be proportionate to our gifts to Him. "He which soweth bountifully shall reap also bountifully." God is not unrighteous to forget your work and your labor of love.

How tender, how true God is with us! He has given us in Christ the richest

blessings. Through Him He has put His signature upon the contract He has made with us. Are we trifling with God, selfishly robbing Him of the returns He has declared we should make to Him?

The Lord speaks, saying, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." Souls are perishing in sin because church-members are robbing God, lavishing indulgences upon themselves, while the treasury of God is poorly supplied with funds. Thus God is dishonored, and His cause is impoverished. There is not means enough in the treasury to supply God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment that must come upon them unless they repent.

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work the tithes and offerings of the people of God are needed. Let church-members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in His hands it will be many times increased.

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to Him His own portion, His work is retarded?

When Christ made His triumphal entry into Jerusalem, the applause of the multitude was at its height. Hosannas were on the lips of the people; but the Saviour felt no joy. He beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He saw the thousands and thousands soon to be involved in the terrible destruction of the doomed city. How deep must His emotion have been as He thought of the nation that had forged its own fetters, sealed its own doom, gathered about it the cloud of Jehovah's wrath. "You have defiantly resisted all my pleadings," He said. "Again and again I have averted the bolts of justice. In love I have waited for your

penitence and repentance. I have borne with you as a man beareth with his own son that serveth him. But ye would not come unto me that ye might have life."

But Christ's agonizing tears were not shed only for Jerusalem. He wept as He thought of the terrible retribution to fall upon an unrepentant world. He is still working in patience and love for the salvation of sinners. Is not the divine Messenger knocking at the door of the heart for entrance? Is not the Spirit striving with sinners? Has not Christ invited sin-sick souls to sit at His feet and learn of Him, to wear His yoke of submission and obedience? Has He not traversed the length and breadth of the land, scattering blessings in His path? There is no wearying of His patience, no repressing of His love. Hear His voice speaking to the weak, the weary, the helpless. "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." Will you not let grace soften the heart of stone?

God says to His people today, "It is my desire that you shall exemplify before a world sunken in sin and selfishness the sinlessness of the Redeemer's character. By the testimony you bear, men and women are to understand that this is the day of healing, the day of opportunity." How many who claim to believe on Christ have learned His lessons of kindness, of tender pity, of unselfish love for the thousands perishing in their sins, scattered in all lands like wrecks on a desert shore? Those who share in Christ's glory must share also in His ministry. Help the weak, the wretched, the desponding. Over and over again repeat the gracious invitation, "Come unto me, ... and I will give you rest."

December 10, 1901

Robbing God--No. 2

For our present and eternal good, God has given us temporal and spiritual blessings. He enjoins upon us to become servants of His love, to impart to others the grace He has bestowed upon us. We are to act as His helping hand. No narrow, indolent selfishness is to be cherished. We are to inquire, "Lord, what wilt thou have me to do?" Those who love Christ will love the souls for whom He gave His life, and will daily reveal this love. Let the members of the Church arouse. Let them not cherish a narrow, self-centered religion. Christ calls upon them to be earnest, energetic, persevering workers. Those who truly believe in Christ and truly love Him are drawn by Him to act a part in the great, grand work of heaven's love, giving thanks to God for His unspeakable gift.

Think of God's boundless compassion. He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Think of the Saviour's matchless love. While we were yet sinners, Christ died to save us from eternal death. In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself. Your time, your talents, your affections,--all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy cooperation with Him to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for the salvation of souls may be carried forward with power. He requires you to give your undivided energies to His work. To have your name on the church book does not make you a Christian. You are to bring your gifts to the altar of sacrifice, co-operating with God to the utmost of your ability, that through you He may reveal the beauty of His truth. Withhold nothing from the Saviour. All is His. You would have nothing to give, did He not first give to you.

Selfishness has come in, and has appropriated to itself that which belongs to God. This is covetousness, which is idolatry. Men monopolize that which God has lent them, as though it were their own property, to do with as they please. When their power to grasp wealth is gratified, they think that their possessions make them of value in the sight of God. This is a snare, a deception of Satan. What does outward pomp and show

avail? What do men and women gain by pride and self-indulgence? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Worldly treasure is fleeting. Only through Christ can we obtain eternal riches. The wealth that He gives is beyond all computation. Having found God, you are supremely rich in the contemplation of His treasure. "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."

Ask yourself the question, What am I doing with the Lord's talents? Are you placing yourselves where the words are applicable to you, "Ye are cursed with a curse: for ye have robbed me, even this whole nation"? We are living in a time of solemn privilege and sacred trust, a time in which our destiny is being decided for life or for death. Let us come to our senses. You who claim to be children of God, bring your tithes to His treasury. Make your offerings willingly and abundantly, according as God has prospered you. Remember that the Lord has intrusted you with talents, upon which you are to trade diligently for Him. Remember also that the faithful servant takes no credit to himself. All the praise and glory is given to the Lord: Thou deliveredst unto me thy pound. No gain could have been made unless there had first been a deposit. There could have been no interest without the principal. The capital was advanced by the Lord. Success in trading comes from Him, and to Him belongs the glory.

Oh, if all who have a knowledge of the truth would only obey the teaching of this truth! Why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking, among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to co-operate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted them. The leprosy of selfishness has taken hold of the Church. The Lord Jesus Christ will heal the Church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah.

Let us work earnestly and unselfishly for God, "knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put

ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

To us has been given the greatest wealth of truth ever committed to mortals. God desires us to have a true understanding of the words, "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." Enlarge your hearts. Embrace more and still more of the heavenly goods.

What shall we render to God for all His benefits to us? Does the weight of your obligation to your Creator rest heavily upon you? Are you seeking to save the souls who are perishing in sin? Do you realize that now is the time to work for the Master, that now is the time to bring your tithes and offerings into the storehouse? Upon His people God has placed the solemn charge of representing Him in this world. "Ye are the light of the world," He says to them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If the truth is not carried into new territory, if the warning message is not given to those who are in darkness, the Church will be held responsible.

Rightly appreciate the gifts of influence and property. Rightly estimate the value of the capital intrusted to you. It places you where you are held responsible to see and relieve the needs of God's cause. Labor for the advancement of the interests which are dearest to the heart of God. With your money, your time, your strength, your influence, work for the upbuilding of these interests. The Lord God of Israel needs the co-operation of every soul, because there is a large field to be worked. Hasten, my brethren and sisters, to bring to God a faithful tithe, and to bring Him also a willing thank offering. There are many who will not be blessed till they make restitution of the tithe which they have withheld. God is waiting for you to redeem the past. The hand of the holy law is laid upon every soul who enjoys God's benefits. Let those who have kept back their tithe make an accurate reckoning, and bring to the Lord that of which they have robbed His work. Make restitution, and bring the Lord peace offerings. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." If you acknowledge that you have done wrong in misappropriating His goods, and freely and fully repent, He will forgive your transgression.

In heaven the angelic beings delight to do the will of God. On earth shall we be backward? God is waiting for you to bring your means to His treasury, that there may

be meat in His house. First consecrate yourselves to Him; then bring to Him your gifts.

Wonderful blessing attended the liberality of the early Christian Church. Paul writes, "Our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.... Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many in our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you-ward." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work: ... being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

Unselfish liberality threw the early Church into a transport of joy. The members knew that thus the power of God was being borne to the needy. Their benevolent energy testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit through the word? In the eyes of believers and unbelievers it was a miracle of grace.

We too often fail to tell of God's faithfulness in rewarding those who obey Him. By murmuring and complaining we darken our own pathway and the pathway of others. It is to be regretted that the Church today feels so little inclination to express thanksgiving to the Lord for enriching her with His grace, for giving her His talent of means, that she may have wherewith to supply His treasury.

The barren portions of the Lord's vineyard cry to God, saying, "Men have neglected to care for me." By allowing their fellow beings to remain in the bondage of want and degradation, men and women allow Satan to reproach God for permitting His children to suffer for the necessaries of life. God is insulted by the indifference of those to whom He has intrusted His goods. His stewards refuse to notice the distress which they might relieve. Thus they bring a reproach upon God.

Let no one trifle with his responsibilities. If you are not trading upon dollars, but

only upon cents, remember that the blessing of God rests upon unwearied diligence. He does not despise the day of small things. A wise use of the littles will bring a wonderful increase. One talent wisely used will bring two to God. Interest is expected in proportion to the intrusted capital. God accepts according to what a man hath, and not according to that he hath not.

God calls for what you owe Him in tithes and offerings. He calls for consecration in every line of His work. Act faithfully your part at your appointed post of duty. Work earnestly, remembering that Christ is by your side, planning, devising, and constructing for you. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Give cheerfully, gladly, willingly, thankful that you are able to do something to advance God's kingdom in the world. Empty the heart of selfishness, and brace the mind for Christian activity. If you are in close connection with God, you will be willing to make any sacrifice to place eternal life within the reach of the perishing.

In the name of the Lord, I beseech my brethren and sisters, at this crisis in our work, to come up to the help of the Lord, to the help of the Lord against the mighty. Withholding from God always brings a curse. Spiritual prosperity is closely bound up with Christian liberality. Hunger only for the exaltation of imitating the divine beneficence of the Redeemer. You have the precious assurance that your treasure is going before you to the heavenly courts. Would you make your property secure? Place it in the hand that bears the nail prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it to bless the suffering. Would you increase your possessions? "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."

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. Medical missionary work is to open the door for the gospel of present truth. The Third Angel's Message is to be heard in all places. Economize! Strip yourselves of pride. Give to God your earthly treasure. Give what you can now, and as you co-operate with Christ, your hand will open to impart still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others.

December 17, 1901

"Bring an Offering Unto the Lord"

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God."

We need to realize the importance of consecrating our talents to God. We should give ourselves to Him, soul, body, and spirit, to do His will. Our talents are not our own; they are but lent to us; and they are to be sacredly employed in God's service. Let us not trifle with the responsibility of using them wisely. God will require them again at our hands.

In the parable of the talents, Christ has plainly declared the use He expects us to make of our endowments. "The kingdom of heaven," the Saviour said, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

Read carefully the record of the use made of these talents. The one who had received five talents, and the one who had received two, put their money out to usury, and on the return of their master, they were able to give back to him the principal and interest. These servants were equally commended. To each the master said, "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."

The servant who had received one talent did not appreciate the gift, but bound up his talent, and hid it in the earth. He did no good with that which his lord gave him. With murmuring and complaining he came to his lord, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 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."

Christ has made for us a complete offering, an offering without defect or blemish. Let us make an offering of whole-hearted service to God. Let us bring our money to God as a thank offering for what He has done for us, even as the wise men brought to Christ their offerings of gold and frankincense and myrrh. As we do our best, making our gift proportionate to our ability to give, God will accept our offering. Remember the offering that Christ made,--the offering of himself to a life of suffering, humiliation, and shame, in order to save a world perishing in sin. Had not this offering been made, we must have perished. How much do we owe to Him who gave His life for us? As we look upon the self-sacrifice of Christ, do not the sacrifices we are called upon to make for Him sink into insignificance?

Christ has compassion upon fallen man. He places himself in his stead, to suffer the penalty of transgression. Thus He has made it possible for sinners to return to their allegiance, to take their place under the royal standard of the Prince of life. But many in the world are perishing in sin. Careless and worldly, they give no thought to God or to eternal realities. They are dishonest in dealing with God's property. They love not the truth. They turn away from the righteousness of Christ to the beggarly elements of the world. They trample under their feet the precepts of God's law, especially the Sabbath commandment. The heart of the Saviour is grieved by their conduct. He desires to save every soul whom He has purchased. Oh that men would understand this, and place themselves in connection with the great Master Workman, making willing sacrifices to save their fellow men!

Soon the Lord is coming to this earth with power and great glory. The work that we are to do is outlined in the fifty-eighth chapter of Isaiah. Who is doing this work? Who is building the Lord's altars? Who is preparing the people for the great day of the Lord? Now, just now, every one who claims to be a child of God should bring his means to the Lord's treasury, that there may be a supply to draw from to supply His workers with facilities for entering new places to present the truth to those who have never heard it. From His storehouse God supplies all our necessities. Shall we be only consumers? Shall we not be producers, giving of our means that the truth may be presented to those who will accept the message, and in turn give back to God His own?

There is ever to be in the treasury of the Lord means to be used for enlarging the work, for entering new territory, and building sanctuaries where those who accept present truth may worship Him in the beauty of holiness. God calls upon His people to bring of their means, in tithes and freewill offerings, to Him, that His workers may have wherewith to establish memorials for Him in villages, towns, and cities. These memorials will constantly bear witness that after creating the world in six days, God gave the seventh day to His people as a day of rest, to be a sign between Him and them, that they might know that He is the Lord who sanctifies them.

We are not merely to receive God's gifts. With a full sense of our accountability, we are to bring to Him a return, that His workers may carry His message from city to city and from country to country. God's self-sacrificing workers must be provided with sufficient facilities to make their work a success. Let us not forget the work in foreign fields. The sight as it is presented to me is deplorable. There is great need of workers, and of facilities to enable the workers to do successful work.

"The earth is the Lord's, and the fullness thereof." This earth is the Lord's storehouse, from which we are ever drawing. He has provided fruits and grains and vegetables for our sustenance. For us He makes the sun to shine and the rain to fall. The whole human family, good and evil, are constantly drawing from God's storehouse. It makes every difference with those so highly privileged how they receive the Lord's gifts, and how they treat the contract the Lord has made with them. He has made them His almoners, directing them to draw from His storehouse, and then make a return to Him in gifts and offerings, "that there may be meat in mine house," He says.

In the third chapter of Malachi is found the contract God has made with man. Here the Lord specifies the part He will act in bestowing His great gifts on those who will make a faithful return to Him in tithes and offerings. To the selfish ones God says, "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."

There is no time to lose. Let God's people bring their offerings to Him, that they may worship Him with hearts full of rejoicing. Remember that God has imparted to you

of His blessings, that you may have wherewith to give to Him. The Lord's work is now languishing because men do not realize the claims God has upon them. Our institutions in Europe are struggling under a burden of debt. The work of freeing these institutions from debt and embarrassment must be carried forward. They must not be left under a burden of debt.

Let the Lord see that His people are willing to make offerings of self-denial for the honor of His work; that they toil, not for selfish ends, but that under His prospering grace they may have wherewith to give to the objects in need of their help. Shall we not make an effort "to give to him that needeth"? Of what is there greater need than to release the Lord's instrumentalities from debt, and establish them upon a solid basis?

Just now we need to make special effort to help the departments of God's work which are in need of help. Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. Camp-meetings are to be held in many places. Churches are to be raised up and organized. There is to be a pressing into new territory. Will not my brethren and sisters throughout the world consecrate themselves and their possessions to God? God help them to bring freewill offerings to Him who gave His only begotten Son to save them from eternal death! Let the believers in Christ deny self, take up the cross, and follow their Leader. Let them make decided efforts to place themselves under His discipline, to take His yoke upon them, and learn of Him. Those who do this will find rest unto their souls.

Let believers in the truth bring to God a faithful tithe. Let them bring Him peace offerings and thank offerings for the great love wherewith He hath loved them. Then there will be no dearth of means in His treasury.

How long shall the apathy remain that is upon the people of God? The words in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall

He be called."

Our time for work is short. We have not a moment to lose. Let us do something for Christ, and do it now.

December 24, 1901

The Needs of Missionary Effort

Missions at home and missions abroad demand much more consideration than has been given them. Christ came to our world to teach us the importance of missionary effort. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, and came to a world all seared and marred with the curse, to rescue human beings from eternal death. He took His position at the head of a fallen race, uniting in His body humanity and divinity, in order that all might be done that could be done for the complete restoration of the image of God in man.

Christ is the example for all who go forth as missionaries. His work is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It calls upon us to return to God the goods He has intrusted to us, with the interest which has come to us as we have traded on them. All is to be put into the cause, to advance the work which Christ came to the world to do.

In the night season I was in a council meeting. We were seeking the Lord with earnest prayer in regard to opening new fields when there was little encouragement given by those at the head of the work that financial aid would be forthcoming. One of authority spoke to us words of instruction, the substance of which I shall trace.

Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God to do missionary work, what a change would be seen in the world today. Every morning and evening, sincere, earnest prayer should ascend from every family altar. The Lord will accept individuals from every family for special service, according to their several ability. Fathers and mothers are to act in the place of God to their children, representing Him whose they are by creation and by redemption. They should spare no pains to train their children in the right way, preparing them for service in the Lord's work.

In this age of the world, apostasy is the fashion. God's people are to make constant, untiring efforts to press upward. Gratitude offerings of prayer and praise are to be offered to God, but these are unacceptable unless serious, prayerful consideration is

given to destitute, unworked fields. What mean the narrow, defective plans on which Christians are working? Why do parents neglect to train their children to go forth as missionaries?

While the Church, in comparison with past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on Calvary, she is far behind in the most important work ever given to mortals. May God help those to whom He has intrusted talents to awaken to His design and their individual responsibility. God says to them, "I have put you in possession of my goods, that by trading wisely on them, you may carry forward the Christian missions which are to be established far and near. I have given you the benefit of accumulated knowledge. The advantages of the past and the present are yours. Upon you rests the weighty burden of accumulated light."

With every age God's plan deepens and broadens to embrace the world. God's light-bearers are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world lying in darkness.

Church-members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to cut away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life.

Many young men and women now engaged in secular labor will feel earnestly stirred to give themselves to the service of God. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God.

Those who are impressed to take up the work in the home field or in the regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend on God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives; He will

work for the unselfish, self-sacrificing laborer, whoever and wherever he may be.

God does not ask His servants to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love Him will think of how He laid aside His glory, and came to this earth to live in our behalf the life of the poorest, suffering often with hunger. "Foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head." Beholding this divine love, this wonderful sacrifice, they are filled with a desire to spend and be spent in the service of the Redeemer.

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So today God's servants are to go where He calls, trusting Him to guide them and give them success in their work.

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything which concerns the human brotherhood. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every yoke, letting the oppressed go free from the power of vicious habits and sinful practices.

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to Christ. They should look upon no privilege as more precious than that of imparting to others the knowledge they have received.

My heart aches when I think of how many more might have been saved if men had done their duty. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled;

notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

God says to those who profess to believe in Him, "Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty. Let us do all we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Co-operate with angels sent from the heavenly courts to minister to those who shall be heirs of salvation.

Time is passing; the end is near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is--full of grace and truth--are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you cannot now do. But through the grace of Christ you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as He said to Peter, "What is that to thee? follow thou me." Keep in the love of the truth, and work with untiring endeavor to win souls to the Saviour.

Look upon the world today. Is the voice of prayer heard amid the din of confusion? Altars are created, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many. Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality, malice,--these are the attributes which bear sway. Thousands are standing on the brink of perdition. Do you see them?--many of them lost, eternally lost to Christ, while professing Christians sleep the sleep of indifference!

More earnest, self-sacrificing men are needed, men who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort.

Christ gave His life to save sinners, and He says to His people, "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." He has laid out before us the work to be done, and has declared

that He will give us power to do this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy?

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has given light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them to many places.

God is not willing that any should perish. He has abundantly provided for the salvation of all. If His people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the Church. Let us awaken from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.

It is impossible for the man who believes in Christ to see the work that needs to be done and not do anything. Daily the Church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the field to do something for the Master, relying on the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, his confidence will increase, and his talents will multiply. The spiritual desert will rejoice and blossom as the rose.

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people."

December 31, 1901

Godliness in the Everyday Life

When a man accepts Christ, he pledges himself to live the life of a Christian. If he fails of doing this, he dishonors the name of Christian. In all matters of dealing he is to be true and honest, just and liberal, following the perfect example set by the Saviour. He is to keep vigilant watch over himself, lest in word or action he misrepresent the Redeemer.

Ungodliness is not Christianity. Do not think that you can stand under the blood-stained banner of Prince Emmanuel unless as faithful soldiers you obey His orders. In word and action you must say, "I am a Christian. I realize that I must love my neighbor as myself."

Watch well your words; for Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The Lord is greatly dishonored when cheap, frivolous words fall from the lips of those whose names are registered on the church books.

The talent of speech was given to be used for the benefit of all. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life. Pleasant, cheery words cost no more than unpleasant, moody words. Do you dislike to have harsh words spoken to you? Remember that when you speak such words, others feel the sharp sting.

In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as much a blessing to us as to those to whom they are spoken. Shall we not in word and deed sow seeds which will spring up to bear fruit unto eternal life?

Parents, bring practical godliness into the home. Angels are not attracted to a home where discord reigns. Educate your children to speak words that will bring

sunshine and joy. Begin the work of grace in the Church in your own home, so conducting yourselves that your children shall see that you are co-operating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life in the kingdom of God. Angels will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage.

In His word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome all indolence. Each child should be taught that he has a work to do in the world. Mothers, there is nothing more important than training your children for usefulness. It is in the home that a child gains fitness to wrestle with the problems of life.

The Holy One has spoken words to parents and children: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; ... that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Parents are to teach their children the need of obedience, and they are to live so that their children can honor and obey them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord's family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must be patterns of piety themselves.

It is impossible to depict the evil which results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through patient, painstaking effort, be brought to the light, and led to walk in the narrow way; but many are lost forever because in childhood they received only a one-sided culture. The precious motive-power of the life is wasted, and the sin lies at the door of the parents, who must answer to God for their neglect.

To the parents who have received the truth of God, I am instructed to say, Be sure to give your children patient instruction and tender care. When the parents in our churches do the work the Lord has laid upon them, His work will advance with mighty power.

Let no parents betray their trust. Let them do their work with the fear of God ever before them. Let the determination of each member of the family be, "I will be a Christian; for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me; for only those who thus reveal Christ can enter the heavenly courts."

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for those in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, the workers in our publishing houses and schools,--these need your prayers. They all have temptations. As you plead with God to bless them, your own hearts will be subdued and softened by His grace. The more we pray, the nearer will heaven be to us.

Christ reads the heart. He knows the motives that prompt to action. Let us watch ourselves. Let us weed our own gardens before we attempt to weed the gardens of others. Let not a day pass in known sin. God says, "Let not the sun go down upon your wrath." Before the setting of the sun, settle every difficulty. Thus will you gain a victory over self.

The commonness of sin does not make it less objectionable to God's sight, nor render its penalty less sure. You may think your transgression small, but its smallness does not make it any the less a sin. Adam's sin was seemingly small, but it opened the floodgates of woe upon our world.

The Church militant is not the Church triumphant. Unless the people of God wage a valiant warfare against every species of sin, they will never pass through the portals of the holy city. And we shall have no second trial. Now is the accepted time, the time in which we are to obtain the education that will enable us to live in the heavenly courts. The whole heavenly universe is watching with the deepest interest to see who in this primary school is practicing the lessons of Christ.

What does the Scripture say?--"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to

heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

This is the great day of atonement. How much better it is for us to afflict our souls than to be engaged in strife for the highest place, causing heart-burning and discord. Never think or speak evil. When tempted to do this, go by yourself, and ask God to help you to overcome this hateful sin. Humble yourselves in the sight of God, and He will lift you up. Let us praise God that when we humble ourselves, His merciful hand lifts us up.

January 7, 1902

Our Failure to Fulfill the Saviour's Commission

"Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

What has prevented this promise of the gospel from being fulfilled in all who believe in Christ? Why has not the truth of the living God filled the hearts of the church-members with power, that it may be carried to all nations, kindreds, tongues, and peoples? Why has not the plan of divine benevolence, with its saving, restoring qualities, brought a much larger number to the standard of loyalty to God? The reason is the unfaithfulness of those who have a knowledge of the truth. They have not fulfilled the commission given them by Christ. They have not taken the truth to those who are in the darkness of error. Their selfishness has placed the candlestick of truth under a bushel.

The condition of the world today is represented by the condition of the world in Noah's day. Then, we read, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart.... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.... Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth

shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."

The forms of wickedness existing in Noah's day are current in the world today. God's word declares: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Noah was given a message to give to the antediluvians. But they scorned his warning. So today the message that God has sent to be given to the world will be rejected. But this message must be given. The people of God are to make every other interest secondary to its proclamation.

Every provision has been made for the salvation of the fallen race. All power has been given to Him who offered himself as a sacrifice for the redemption of every son and daughter of Adam. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Father, the Son, and the Holy Spirit were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward the plan of redemption. The cross of Calvary was erected, and while we were yet sinners, Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. He took human nature upon himself, that He might be a partaker with us in all our temptations. He clothed His divinity with humanity, that by enduring the agony of the cross, He might make His soul an offering for sin.

Christ died to save a selfish world from the sure consequences of selfishness. He has opened His heart in love and pity and sympathy for the whole world. He invites fallen beings to come to Him and receive full and free forgiveness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the mind and heart, to lead men to

love their fellow men as Christ has loved them.

Infinite benevolence is pouring out all its treasures for the saving of souls from sin, that man may be made one with God. God calls upon human agencies to co-operate with Him in the carrying out of His great purpose. The Lord has given to His people the privilege of carrying forward in the earth the work which He did while here. He calls upon us to co-operate with Him in restoring and saving our fellow men. Christ desires, by the fullness of His power, so to strengthen His Church that the whole world will be encircled with an atmosphere of grace.

God wants those who have accepted the truth and have identified themselves with His chosen people, elect and precious, to unite with Christ in His work of drawing men, women, and children to the cross of Calvary. Behold the Man who said, "I am the good shepherd: the good shepherd giveth his life for the sheep." He arose from the dead, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life. I was dead, but behold, I am alive for evermore."

The cross teaches the lesson of self-sacrifice. As by faith men behold the royal Sufferer, the conviction comes to them that the sure result of sin is death. Let the believing soul stand beside the cross of Calvary, and with a heart swelling with grateful love, cry, "Behold the Lamb of God, which taketh away the sin of the world!" Behold Him! Say it with heart and soul and voice. Induce the sinner to look. When his gaze is arrested, amazed at such wonderful condescension, he steps nearer, and learns of the Saviour the lesson all must learn,--the lesson of meekness and lowliness. The believing soul sees Jesus as He is, and beholding, is changed into His image. The experience of those who are truly converted testifies that God is the author of eternal salvation, and that the grace of Christ is wisdom and power.

Christ loves the human race; and in every action of His life He has expressed this love. He calls upon men to love one another as He has loved them. His saving power and love are ever to be the theme of those who believe in God. Just before His ascension, He gave to His disciples the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Thus was given to the disciples a most precious trust. They were to be the executors of the will in which Christ has bequeathed to the world the treasure of eternal life. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world, and they went everywhere preaching the word. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The last words of the Saviour were constantly sounding in their ears.

In the trust given to the first disciples, each believer has a share. Each one is to be an executor of the Saviour's will. Each one has been given sacred truth to give to the earnest seeker. Every believer is to be a laborer together with God.

I appeal to all who claim to believe the truth, to realize the importance of the message God has given us to bear to the world. In city after city self-sacrificing work must be done. Province after province must be enlightened. The truth is to go forth as a lamp that burneth. Those who profess to know God and Jesus Christ whom He hath sent, must not fall into the cold, selfish practices of the world. Their zeal must not die. They must not allow spiritual declension, with all its baleful influence, to come in. Church-members are in great danger of forgetting the peculiar benefits and blessing which have been given them, and the responsibility which rests upon them,--in danger of turning away from Christ and allowing their thoughts to run in worldly channels for the sake of gain.

The gospel will not sustain a final defeat; it will triumph. But for years it has been evident that selfishness, under the form of godliness, has been entering the Church. The perverse ways of Satan have taken the place of the ways of God. Unholy difference of opinion, under the garb of zeal for religion, has taken the place of Christian charity. By their bigotry, professed Christians have violated the principles which should ever be sacredly cherished. Criticism and denunciation have taken the place of sympathy and forbearance. An inquisition has been set up among those who should be free from all overbearing.

God calls for the extinction of this satanic devising. The love of Christ in the heart forbids all oppression. Remember His words to the disciples when they desired Him to permit them to call down fire from heaven upon those who did not give Him due honor. "He turned, and rebuked them, and said, Ye know not what manner of spirit ye

are of." Those who work for the Redeemer must cultivate Christian love. But for years, some, even among those who claim to believe present truth, have acted in an oppressive manner, cherishing in the heart that fearful, hateful thing which has led them to exclude their brethren from their fellowship and their councils, because they supposed them wanting in some respects, as though the Lord has made them judges of character. The spirit has been entertained which presumes to limit the Holy One in the judicial working of His grace. In the place of coming close to those for whom the Lord has seen fit to work, men have stood apart, saying, "I am holier than thou. I cannot connect with you in religious service. Your ways and my ways do not agree."

The Lord Jesus Christ is our judge and our lawgiver. Let those in God's service turn from everything that will mar their usefulness. A hasty temper, a lack of patience, an inclination to speak hastily,--these are things against which the Lord's servants must guard. They must remember that He who has appointed them their work, says to them, "Be ye clean, that bear the vessels of the Lord."

Be very careful how you attempt to number Israel. Not to you nor to any other man has God given this work. You make a great mistake when you put your human measurement upon any of your brethren. You cannot read the heart. It is probable that the one with whom you find fault is more righteous in the sight of God than you are. "Not the hearers of the law are just before God, but the doers of the law shall be justified." "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, ... in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily

profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This instruction is for those who are living amid the perils of these last days. Be careful how you measure your brother. Take heed to yourself, and put no occasion of stumbling in your brother's way. "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."

Let us make diligent efforts to serve God. We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul. Make Christ the guide of every action. Separate from the soul all selfishness. Hate it; for it is the destroyer of peace and godliness. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." The grace of our Saviour is the grand, healing influence which conforms the life to the life of God.

January 7, 1902

An Earnest Plea

One afternoon of the recent session of the Atlantic Union Conference was occupied in presenting principles and plans relating to the forward movement. Sister White spoke first upon the importance of following the light which has been given upon the principles of healthful living, both for our own sake and that we may be a greater blessing to others. The following is a portion of her talk at that time:

In the twelfth chapter of Romans we read, "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." Much is comprehended in this. Here the apostle beseeches us to reach the high standard that it is possible to attain. Christ made it possible when He laid aside His royal robes, His royal crown, stepped down from His royal throne, clothed His divinity with humanity that humanity might touch humanity. He could not with His glory and majesty take His position among men. The glory must be laid aside He must take the rude garments of humanity that He might be afflicted with all the afflictions of humanity, that He might understand their temptations. He would become a faithful judge of how much they had to contend with in the conflict with satanic agencies. Through this experience Christ was enabled to give power to His people, for to "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." See where our power is. It is not in ourselves.

The Lord wants every one of us to educate himself for God. At baptism, in the name of the Father, and of the Son, and of the Holy Ghost we were set apart to engage in the very work that Christ came to the world to do. What was He?--In the highest sense He was a missionary, and He was a healing missionary. He went from place to place healing the sick and suffering, and His disciples were gaining from Him that instruction which alone could be called higher education. The Lord wants the work that has been neglected in our cities to be taken hold of without delay. There is a great work to be done. Solemn interests are at stake in our cities: souls are hungering for the bread

of life. Shall we receive the word from Christ to give to him that is hungry, and to impart to the thirsty the water of life? Why should we pass by and neglect the most wealthy classes? God gives somebody a message to them, a call to repentance, as did John, "for the kingdom of heaven is at hand." There is nothing in the world to accomplish this, to open doors where truth can enter, like the medical missionary work. This work will commend itself to the hearts of men whose whole life has been perverted. Indulgence of appetite has spoiled them. They have been in the habit of eating and drinking, and having their luxuries, and what is the result?--They are broken down before they come to maturity. They are in need of heavenly truth, Bible enlightenment. Do you not think that there is hope of saving some of these?--Certainly there is. There is nothing that will help them into right paths like the presentation of the necessity of becoming acquainted with the human temple that God has given them, the beautiful machinery to be brought into perfect order.

No one is to be indifferent in this matter. Life, eternal life, is presented to all as a gift of God, if they will receive it. Will they show wisdom, as did Daniel and his fellows, to refuse the meats and the wines which, if used, will spoil the Lord's wonderful and beautiful machinery? Will they reason from cause to effect? They--yes, the supposedly wealthy men--need wisdom as to how to conduct themselves so as to preserve their powers of mind and body. They are ignorant in regard to the effect of their eating and drinking, and do not know what a temperate diet will do for them.

We should not be prevailed upon to take anything into the mouth that will bring the body into an unhealthy condition, no matter how much we like it. Why?--Because we are God's property. You have a crown to win, a heaven to gain, and a hell to shun. Then for Christ's sake I ask you, Will you have the light shine before you in clear and distinct rays, and then turn away from it and say, "I love this, and I love that"? God calls upon every one of you to begin to plan, to co-operate with God in His great care and love, to elevate, ennoble, and sanctify the whole soul, body, and spirit, that we may be workers together with God.

There is a work to be begun in every city, in every town. What are you going to do to help it forward? You are to obtain all the light and knowledge that you can. There are the health books. Our canvassers can take these books right along with them, and read them. As they go, they will find that there is light in them, which they can present to the families they visit. They will find persons sick, and they can read something in

those books that will do these persons good. Many are going to work on this plan. God never sets a man to work, and leaves him without putting any ideas into his mind. God gave Daniel knowledge, superior knowledge, in all matters of difficulty, and the Lord gave him the power to obtain that education that placed him on the highest platform of higher education before all the astrologers and magicians in all the realm of mighty Babylon. Now what is God going to do for every diligent searcher for truth. You see what He gave to Daniel. Daniel would not touch the king's meat. Who of us are eating meat today? Who have thought that they must live upon the flesh of dead animals? We should not do it. We are composed of what we eat. God has given you those things that will make you healthy. Do not put corpses upon your tables; do not, I beg of you, eat the flesh of dead animals; for there is enough that you can live upon without that.

What does meat-eating do?--It creates animalism in the human agent, it strengthens the animal propensities, which are already strong enough. You would better be strengthening the spiritual powers. God helps us that we may, by self-denial and self-sacrifice, keep a clear brain and an understanding mind. It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order. We should now come into line with health reform principles. There is a work to be done, and we want to unite with Dr. Kellogg in doing this work. He knows what he is talking about; and we want to take the light from the word of God, and form ourselves into companies to work for others. God will help us do this work.

There is an abundance to eat. We do not believe in a poverty-stricken diet; but we want to eat those things that shall not corrupt in our stomachs, and sour our tempers. It is bad eating and sour stomachs which make men that are called Christians act unreasonably. They get a little mote of difficulty before their mind's eye, and exalt that mote to a mountain; and then the mountain of eternal spiritual advantages that ought to be exalted will become a molehill. That is the way the enemy wants it to be; but we do not want to work in such a way; for it is not profitable. Let us reverse the whole matter. Eat wholesome, good food; and sweeten up in your disposition.

There is a work to be done, a large work to be done. There is a world to save, a world to put on the right track. What have you been doing these years with the light that God has been flashing upon your pathway? I ask you, What have you been doing?

Are you "rejoicing in hope; patient in tribulation; continuing instant in prayer"? You cannot do that unless you have a good, sweet stomach. With a sour stomach you are thinking all the time, "Oh, dear, how my stomach hurts me! What is the matter with me?" If you had thought just a little earlier, and eaten the right things, you would have avoided the difficulty. Let us all be temperate. It is our duty to be cheerful. We are not to be like a band that is marching along in a slow and mournful tread. That is not our place. What we want is to rejoice in hope.

You can go to the houses all around you, to those of the high as well as to those of the lowly, and find access. Their souls are just as hungry for the truth of God as the very lowliest among us; and we want to get together and organize for service. God will give us wisdom. He will give us strength for this work if we continue instant in prayer. The light of heaven will shine into our minds and hearts.

From the light which God has given me, there is a solemn accountability that rests upon you who for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. As they have patients there, they are to present the very best kind of food which will be for the health of these patients. If you expect to do your patients good, provide simple food, do not tempt them with sweet pies and puddings which will place them where it will take more than one or two baths and fomentations to take away the evil effects of that which you brought before them to eat. We want to teach all the people all these things. Teach them in every place that faith and works must harmonize. The Lord calls upon you to show your colors. Stand as eternal health reformers, and do not be in such a condition that when they ask you if you are a health reformer, you will blush for shame. No; you want to say, Certainly, I am; certainly I am a health reformer in every respect; and I want to help others to be health reformers. This work is the right hand of the gospel. It is this health reform, and this healthful living, that is cleaving the way for us right to the hearts of thousands who have nearly killed themselves with their improper diet. Now let us begin to save them.

January 14, 1902

Perfect Service Required by God

Everything that God could do was done to save a perishing world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has made it impossible for it to be said that He could have done more than He has done for the fallen race. When He gave His Son, He gave himself. In one great gift He poured out the whole treasure of heaven. He has revealed a love that defies all computation, a love that should fill our hearts and lives with gratitude.

Christ loves human beings, and He died to save them. At an infinite price He ransomed them from the power of the enemy. He invites them to become members of the royal family, children of the heavenly King. He desires to see them prepared to receive the crown of life. He longs to bestow on them the eternal riches. He came to restore in them the image of divinity. He calls upon those who have accepted Him to join Him in this work. He has chosen us as His instruments. By us He desires to carry out His merciful purposes. He says, You are laborers together with me. Shall we not cooperate with Him in His great plan, working earnestly to save His blood-bought heritage?

He has given us grand and solemn truths to impart to those who are in darkness. Let us not mar these truths by imperfect utterance. God has given us voices that we may speak His truth. He desires that the music of the voice shall aid in impressing His word upon minds.

We should train ourselves to take deep, full inspirations, and to speak clearly and distinctly. The voice should not be dropped at the end of a sentence, so that the closing words are hardly audible.

Those who open the oracles of God to the people should improve in their manner of communicating the truth, that it may be presented to the world in an acceptable way. Place proper emphasis upon the words that should be made impressive. Speak slowly. Let the voice be as musical as possible.

God desires His ministers to seek for perfection, that they may be vessels unto honor. They are to be controlled by the Holy Spirit; and when they speak, they are to show an energy proportionate to the importance of the subject they are presenting. They are to show that the power about which they speak has made a change in their lives. When they are truly united with Christ, they will give the heavenly invitation with an earnestness that will impress hearts. As they manifest zeal in proclaiming the gospel message, a corresponding earnestness will be produced in the hearers, and lasting impressions for good will be made.

The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth.

Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work.

By constant obedience those who are born again are fitted for service. The entire being is to be placed under the molding, fashioning hand of God, that physical, mental, and spiritual perfection may be attained. Christians are to grow to the full stature of men and women in Christ.

The Lord desires His servants to improve in their manner of praying. He inquires, Where is the vivifying influence of your prayers? He does not accept the tame, lifeless, lengthy prayers, which are so destitute of His Spirit. He calls for a reformation, else He will remove the candlestick out of its place. He desires the candle to burn brightly, sending forth light to all parts of the world. When the Church turns fully to the Lord, lifeless, spiritless prayers will no more be heard.

I urge my ministering brethren to improve in their manner of praying. This can and must be done. I must say to them, The shorter you make your spiritless prayers, the better will it be for the congregation. It is generally the case that the less of heaven's

vitality there is in a prayer, the more lengthy it is. Do not spend a long time in prayer before a congregation unless you know that God is inditing the prayer. Let the prayers made in public be short and full of earnestness. The effectual, fervent prayer of a righteous man availeth much; but the prayer uttered in a low, monotonous tone and spiritless manner is not accepted by God. The voice of prayer should rise to God from hearts burdened by a sense of need. Let there be a revival of the Holy Spirit, that your prayers may be filled with the power of heaven.

Learn to seek the Lord most earnestly for power to reach sinners. Heed the message God has sent to His Church of today: "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 or 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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The Lord calls for those in His service to make all the improvement He has made it possible for them to make. The truth in our possession is of infinite importance. How essential, then, that it should lose none of its power in passing from us to those who are in darkness. It should not be bereft of its luster by our inefficiency. Our expression of God's wondrous loving-kindness, frame our words as we may, will be tame enough as it falls from our lips. But when, with sanctified lips, we offer praise for God's love, hearts are reached. Let us pray that the wondrous message of Christ's love may reach hearts. Let us watch for the Lord more earnestly than they that watch for the morning. Let us hope in Him and walk in His ways. He is well-pleased when His servants work with implicit faith in Him, asking Him to supply all their needs.

From the experience of Jacob we may learn the power of importunate prayer. On his way to meet Esau, Jacob sent his family across the river Jabbok, while he alone remained behind. He had decided to spend the night in prayer, and he desired to be alone with God.

It was a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress

upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. Bitterest of all was the thought that it was his own sin that had brought this peril upon the innocent. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to free himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of guilt pressed upon his soul; his sins rose up before him to shut him out from God. But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for His mercy. The struggle continued till near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly.

The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, "the Angel of the covenant," who had revealed himself to Jacob. The patriarch was disabled, and suffering the keenest pain, but he would not loosen his hold. All penitent and broken, he clung to the angel; "he wept, and made supplication," pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The angel tried to release himself; he urged, "Let me go, for the day breaketh;" but Jacob answered, "I will not let thee go, except thou bless me."

Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God.

Jacob "had power over the angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of infinite Love could not turn away the sinner's plea.

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the Church or to the

individual Christian are not those that are gained by talents or education, by wealth, or the favor of men; they are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.

We can do nothing of ourselves. In our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word.

January 14, 1902

Go Forward

I am commissioned to say that the prosperity of the medical missionary work is in God's order. This work must be done; the truth must be carried into the highways and byways. Ministers and church-members should awake to the necessity of co-operating in this work.

With earnest, untiring energy, those who have felt the burden of the Christian Help work have testified by their works that they are not content to be mere theoretical believers. They have tried to walk in the light. They have put their belief into practice. They have combined faith and works. They have done the very work the Lord has specified should be done, and many souls have been enlightened, and convicted, and helped.

The indifference among our ministers in regard to health reform and the medical missionary work is surprising. Even those who do not profess to be Christians treat the subject with greater respect than do some of our own people, and these are going in advance of us.

Why, I inquire, are some of our ministerial brethren so far behind in proclaiming the exalted theme of temperance? My brethren, the word given to you is, "Take hold of the work of health reform; go forward." If you think that the medical missionary work is assuming undue proportions, take the men who have been working in these lines with you into your fields of labor, two here, and two there. Receive these medical missionaries as you would receive Christ, and see what work they can do. You will not find them dwarfs in religious experience. See if in this way you cannot bring much of heaven's vital current into the churches. See if there are not some who will grasp the education they so much need, and bear the testimony, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians 2:4-6. Our great need is unity, perfect oneness in God's work.

The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society. God wants the ministers and the church-members to take a decided, active interest in the medical missionary work.

To take people right where they are, whatever their position or condition, and help them in every way possible,--this is gospel ministry. Those who are diseased in body are nearly always diseased in mind, and when the soul is sick, the body also is affected. Ministers should feel it a part of their work to minister to the sick and afflicted whenever opportunity presents itself. The minister of the gospel is to present the message, which must be received if the people are to become sanctified and made ready for the coming of the Lord. This work is to embrace all that was embraced in Christ's ministry.

Those who understand physiology and hygiene will, in their ministerial labor, find it a means whereby they may enlighten others in regard to the proper and intelligent treatment of the physical, mental, and moral powers. Therefore those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory. The Lord will bless those who make every effort to keep themselves free from disease, and lead others to regard as sacred the health of the body as well as of the soul.

The ambassadors of Christ, those to whom have been committed the living oracles of God, can be doubly useful if they know how to help the sick. A practical knowledge of health reform will better qualify men and women to proclaim the message of mercy and retribution to the world.

January 21, 1902

Words to Ministers

"Unto the angel of the Church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 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."

The minister of the gospel of Christ is to watch for souls as he that must give an account. He is to be often on his knees in prayer, asking for heavenly wisdom, that he may strengthen "the things which remain, that are ready to die." By living in accordance with the will of God, he is to place himself under divine power. The word of God is to be his guide. In this word there are promises, directions, warnings, and reproofs, which he is to use in his work as the occasion may require. With a humble heart and a willing mind he is to search this word, that for the benefit of others he may draw from the storehouse of truth things new and old. He is ever to seek to lead minds to gain a personal knowledge of the truth. Many are sorely tempted and ready to die because they have not a knowledge of the truth as it is in Jesus.

In every congregation that gathered about Jesus, there were souls who were hungering and thirsting for a knowledge of God. As they listened to the truths that fell from the lips of the divine Teacher, truths so different from the traditions of the rabbis, hope sprang up in their hearts. In the Saviour's teaching there was a power that sent the truth home to the heart. God's ministers are to learn Christ's method of teaching, that, like Him, they may present the great principles of truth in the power of the Spirit.

And the minister's work does not end with the presentation of truth from the pulpit. He is to do earnest, personal, house-to-house work, studying the Scriptures with the people, and praying with them. Thus many will be brought to a knowledge of God. Souls ready to perish will be imbued with the Spirit of Christ. But this work has been neglected; and therefore the churches are lacking in power. There are many ordained

ministers who have never yet exercised a shepherd's care over the flock of God, who have never watched for souls as they that must give an account. The Church, instead of developing, is left to be a weak, dependent, inefficient body. The members of the Church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, depending on his efforts to keep alive their weak faith. Because the church-members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children.

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him.

I am pained, my brethren, as the weak, sickly condition of our churches is presented before me. "Is there no balm in Gilead; is there no physician there?" I have been instructed that our ministers are not as efficient as God desires them to be. He has made every provision that they may have His grace and power for the accomplishment of His work. But He is disappointed in them, because they do not co-operate with Him. The lifeless condition of many of the churches in our Conferences testifies to the lack of the grace of Christ in the hearts of the men appointed to act as His ambassadors.

Brethren, I appeal to you to change this order of things. To whom have you been looking for strength? Have you not been trusting in your own efficiency? Have you not been looking to men, and making flesh your arm? What a difference there would be in the character of your work if you kept before you a realization of the abiding presence of a just and holy God, who requires you not merely to go through the form of preaching, but to give full proof of your ministry by revealing clusters of precious fruit.

It is from God that we are to receive power for service. And He has promised to give this power to all who ask in faith. "If any of you lack wisdom," the apostle

declares, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Obedience to this word is the secret of success. God is the source of wisdom. From Him we must receive our supplies. What precious experiences would have been gained if those who have been trusting in man had trusted in God, relying on Him to do that which they cannot do. They would have found that His word is Yea and Amen. They would have been encouraged to ask, and ask again. They would have gained a knowledge of the Lord and Saviour; for they would have been brought into close companionship with Him. Love for Him would have burned more and more brightly on the altar of the heart as they proved Him, and found Him to be a very present help in every time of need.

"Come unto me," Christ said, "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." No human being is wise enough or strong enough to sustain you. Take all your burdens to Jesus. You may lean your whole weight on Him, and He will uphold you; for He is all-powerful. He will not sink under the burdens placed on Him.

The parable of the wise and foolish virgins comes as a solemn warning to every church. In the parable, all the ten virgins went out to meet their lord. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the Church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's soon approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.

Working, waiting, watching, and praying,--this constitutes genuine Christianity. Our work is not to be all waiting in idle expectancy; neither is it to be all bustle and excitement, to the neglect of personal piety. Working, waiting, watching, and praying are to be blended in the life of God's minister. He is to be "not slothful in business;

fervent in spirit; serving the Lord." The needs of his soul must be supplied with the oil of grace. Constantly he is to increase in spiritual power.

He who taught the disciples is willing to teach His servants today. Christ is the true Light, "which lighteth every man that cometh into the world." If our labors amount to more than beating the air, we must have a close union with Christ. He must be an abiding presence in the heart. And in order for Him to enter the heart, it must be cleansed from defilement.

The minister of the gospel who is a laborer together with God will learn daily in the school of Christ. By his wisdom in dealing with minds, he will give full proof of his ministry. He will become acquainted with the parents and children in his congregation, and will speak kind, earnest words to them. No light, trifling words will fall from his lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. Constantly his heart is drawn out in prayer to God for the gift of His grace, that he may be a faithful steward. He prays to be kept pure and holy, and then refuses to rush heedlessly into temptation. He heeds the injunction, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Daily he grows in grace, ever gaining a deeper knowledge of God. He overcomes selfishness. His affections are elevated and ennobled. Not only a Bible reader, but a Bible believer, he gives a portion of meat to every man in due season. Keeping close to his Master, he receives words from Him to speak to the people. Lifting as Christ lifts, loving as Christ loves, working as Christ works, he goes about doing good. He strives with all his power for self-improvement, that by precept and example he may lead others to a purer, higher, nobler life.

January 28, 1902

The Importance of Personal Effort

In every land there are thousands of souls in darkness, without the knowledge of the truth, souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in the home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God, while indifferent to the souls that are perishing around you? Can you listen to the truth Sabbath after Sabbath, and not impart its light to others?

The Church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work today in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact.

The standard of truth may be raised by humble men and women; and the youth, and even the children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to help souls to whom the minister could not obtain access. In the highways and byways the lost are to be sought. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God.

God desires that His children shall make use of all their powers; and in working to bless others, you may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah Christ has said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.... And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need.

I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of His fullness have all we received, and grace for grace." We shall receive fresh supplies of grace as we impart to others that which we already have.

The Holy Spirit will impress upon the mind that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light that shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practicing truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess.

Many have a superficial experience because they do so much for themselves, and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our Helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, or silver, or precious stones.

The Lord would awaken His Church to her calling,--to follow in the footsteps of Christ, and present Him to the world, that the world may say of His disciples, They have been with Jesus, and have learned of Him. Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing, we shall share largely of the Holy Spirit's teaching and leading.

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the living Vine, daily drawing nourishment from it, and bearing rich clusters of precious fruit. "Herein is my Father glorified," He says, "that ye bear much fruit; so shall ye be my disciples."

January 28, 1902

The Sale of "Christ's Object Lessons"

To the ministers and other friends of the Berrien Springs School: There are times when things do not look as bright and cheerful as we could wish, because difficulties stand in the way of rapid advancement; but we hope, brethren and sisters, that you all will be encouraged to take a deep interest in the establishment of the school at Berrien Springs, and aid it by the sale of "Christ's Object Lessons," and in other ways. Let the sale of "Christ's Object Lessons" be taken hold of interestedly in our large cities and in the smaller settlements. Brethren, wake up! The good hand of the Lord has been with our people in the selection of a place for the school. This place corresponds to the representations given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students may be educated in the cultivation of the soil. "Ye are God's husbandry, ye are God's building."

We would have all understand, when canvassing for "Christ's Object Lessons," that they are doing a work that is essential. The school building should now be in course of erection. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this purpose that the sale of "Christ's Object Lessons," should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek.

The land has been secured, and now the work of preparing suitable buildings is to be engaged in without delay. Let all plans be laid, and the most desirable place be selected. Let those who have been faithful workers take hold and do their best. Let not this work fail. Let the students take hold of this matter in earnest. Let not managers, teachers, or helpers swing back in their old customary ways of letting their influence negative the very plans the Lord has presented as the best for the physical, mental, and moral education of our youth.

The Lord calls for steps in advance. Because the teachers may never have been trained in physical or manual labor, they are not easily persuaded in regard to the very best methods to secure for the youth an all-round education; and even the very ones who have been the most reluctant to come into line in this matter, had they been given in their youth the physical, mental, and moral education combined, might have saved themselves many attacks of illness, and their brain, bone, and muscle would at this time be in a more healthful condition because all the Lord's machinery would be proportionately taxed. The best instructors should be secured in spiritual lines, in agricultural employments, and also in the carpenter's trade, and in the printing business. The Lord would have these mechanical industries brought in and taught by competent men.

Whoever shall engage in the sale of "Christ's Object Lessons" should have the help and encouragement of their brethren.

February 4, 1902

A Test of Gratitude and Loyalty

"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."

This scripture teaches that God, as the Giver of all our benefits, has a claim upon them all; that His claim should be our first consideration; and that a special blessing will attend all who honor this claim.

Herein is set forth a principle that is seen in all God's dealing with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and He bade them acknowledge Him as the possessor of all things. In the garden He caused to grow every tree that was pleasant to the eye or good for food; but among them He made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God.

So the Lord has imparted to us Heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are His gifts. Houses and lands, food and clothing, He has placed in the possession of men. He asks us to acknowledge Him as the Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for, carrying forward the work of the gospel.

It was by the Lord Jesus Christ himself, who gave His life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside His honor as Commander of the heavenly hosts, who clothed His divinity with humanity in order to uplift the fallen race; He who for our sake became poor that we through His poverty might be rich, has spoken to men, and in His wisdom has told them His own plan for sustaining those who bear His message to the world.

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls, and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to Him, because so contrary to His character. In carrying out God's plan, men may, by His grace, so relate themselves to Him and to their fellow men that they will be registered in the books of heaven as co-laborers with Christ in the great plan of redemption.

Not only does the Lord claim the tithe as His own, but He tells us how it should be reserved for Him. He says, "Honor the Lord with thy substance, and with the first fruits of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also to tithing: "On the first day of the week let every one of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor, are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us.

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon His goodness. We have beheld His work in creation as an evidence of His power in redemption. Our hearts are filled with thankfulness for His great love. And now, before the toil of a week begins, we return to Him His own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression, and the joy it brings is life to soul and body.

The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear His message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon

God, and their accountability to Him for all His benefits.

God has given special direction as to the use to which the tithe should be devoted. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects His agents to labor not against Him, but in unison with Him, that His treasury may be supplied.

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for His service as He has appointed.

The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord?

In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the temple service, were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us.

The offering of beasts did not cleanse away sin, but was a symbol of the great and complete sacrifice that was to be made for the sins of the whole world. The rivers of

blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love. From His instruction to Israel, He would have us learn that He has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins.

The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy.

All these things were closely studied by the company before me in my dream. Scripture was compared with scripture, and application was made of the word of God to our own time. After a diligent searching of the Scriptures, there was a period of silence. A very solemn impression was made upon the people. The deep moving of the Spirit of God was manifest among us. All were troubled, all seemed to be convicted, burdened, and distressed, as they saw their own life and character represented in the word of God, and the Holy Spirit was making the application to their hearts.

Conscience was aroused. The record of past days was making its disclosure of the vanity of human inventions. The Holy Spirit brought all things to their remembrance. As they reviewed their past history, there were revealed defects of character that ought to have been discerned and corrected. They saw how through the grace of Christ the character should have been transformed. The workers had known the sorrow of defeat in the work intrusted to their hands, when they should have had victory.

The Holy Spirit presented before them Him whom they had offended. They saw that God will not only reveal himself as a God of mercy and forgiveness and long forbearance, but by terrible things in righteousness He will make it manifest that He is not a man that He should lie.

Words were spoken by One, saying, "The hidden, inner life will be revealed. As if reflected in a mirror, all the inward working of the character will be made manifest. The Lord would have you examine your own lives, and see how vain is human glory." "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows

are gone over me. Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life."

The period of our probation is fast closing. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now, in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings, which are needed to sustain His cause.

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The minister's wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. She can teach the word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants. Those who have large families will have burdens in the home life. Those who have but one or two children to engage their time and attention may educate themselves to do service for the Lord in helping their husbands in more general work.

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record on the sacred page. If the Lord's people had faithfully obeyed His directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own.

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. "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."

February 11, 1902

Purpose of Man's Creation

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives.

Satan determined to defeat God's plan. He began by bringing jealousy into the heavenly courts. To many of the angels he communicated his disaffection, and there was war in heaven, which ended in the expulsion of Satan and his sympathizers.

Thrust out of heaven, Satan determined to set up his kingdom on the earth. Through him sin entered the world, and death by sin. By listening to his misrepresentations, Adam fell, and the flood gates of woe were opened on the world.

There was no excuse for Adam's transgression. All his wants were generously supplied. Only one prohibition was laid upon him. God said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This prohibition Satan used as a means of insinuating his suggestions. "God doth know," he said to the woman, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

And God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the

field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

This lesson is for all mankind. By it God teaches that His word is to be sacredly respected, and His commands implicitly obeyed.

Through the ages that followed the expulsion of Adam from Eden, Satan strove to instill his evil principles into the minds of men, till, when Christ came to the earth, He found His chosen people filled with the selfsame jealousy that led Satan to stir up rebellion in heaven. The Jewish leaders would not receive Christ, because His coming and His work were not in harmony with their belief. And they were jealous of Him; for they saw that His influence over the people was greater than theirs. Spiritually blind, they made no effort to receive enlightenment, choosing rather to remain in darkness.

Christ's miracle of restoring the sight of the man who had been born blind was a convincing evidence of the divinity of His mission. When the people saw the transformation in the man, they said to him, "How were thine eyes opened?" He answered, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not."

Then they brought him to the Pharisees, and "the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed; and do see."

But with hearts hardened by prejudice and unbelief, the Pharisees said, "Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered

them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is."

And the man answered, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

So the Pharisees made themselves even more blind than they already were; and not content with closing their own eyes, they tried to close the eyes of the man who had been healed. They saw that Jesus was working wonderful miracles, and they hated Him, fearing that He would be honored above them. Their hatred grew until they crucified Him, and mocked Him as He hung on the cross.

Can we afford to tamper with jealousy,--the cause of so much of the misery in the world today? Is it not best to work on Christ's plan,--the plan outlined in the words, "Whatsoever ye would that men should do to you, do ye even so to them"?

In the condition of the world today we see the terrible result of living for self. God's Spirit is being withdrawn from the earth, which in its moral pollution is as it was before the flood, and as it was in the days of Sodom and Gomorrah. So great is the corruption of the cities, that the moral atmosphere is as poisonous as the atmosphere of a pesthouse. From generation to generation sin has demoralized society, bringing a continual increase of depravity and degradation. Soon, from the highest authority in the universe will come the word, Shorten the days, lest no flesh be saved.

The world is becoming more and more devoted to the service of sin. Each age, as it passes, bequeaths to the one following its accumulation of contamination. Satan is the god of the world. With despotic power he rules in palace and temple, working with intense earnestness to overthrow every plan set in operation to counteract the increasing disregard of God's law. The destructive power of his agencies is dedicated to bringing

destruction and death into the world. In his hands temptation has become a science. Under his control, men sin by rule.

The enemy works with great power through children of disobedience who are church-members. The life of one who is a professed Christian, and at the same time an instrument in Satan's hands, is a terrible power for evil.

Is it not time for those who claim to believe the truth to awaken? Shall not the people who have had great light depart from all iniquity? Shall they not set a more Christlike example? Shall they not show with greater distinctness the power of the truth to sanctify? The Lord calls upon His Church to arise and shine amid the moral darkness. His people are to be a spectacle to the world, to angels, and to men.

If we realized the solemnity of the time in which we are living, if we realized how greatly the world needs to see Christ's grace revealed in His followers, we would work more earnestly and diligently for the Master. Let those who claim to believe the truth put their belief into practice. Let all unite in carrying out God's will. All are to work in perfect harmony, receiving from the same source their influence and their power.

Many who profess to love God and keep His commandments are making void His law. God is greatly dishonored by the failure of professed Christians to reveal the unity that should be seen among His children. No one can enter the heavenly portals who fails of practicing the great principle of love. Those who love God will love one another. They will show by a Christlike life that they are members of the royal family.

It is the plan of God that every Conference, every church, shall cherish the spirit of sympathy and helpfulness. We are to build one another up in the most holy faith, seeking the impartation of the Holy Spirit, that in clear, bright rays we may reflect the light of heaven. Shall we allow the enemy to enter to cause discord and separation, to rob families of happiness and the Church of usefulness? Shall we allow him to use us to prevent the great and blessed work of reformation? Who can say, "It is well with my soul," while evil-thinking and evil-speaking are allowed to rule in the heart?

Christianity transforms the character, bringing the will into harmony with the will of God. The Lord's people are plainly distinguished from worldlings because they follow God's plan. To those who are inclined to sow the seeds of jealousy and envy,

Christ says, "Ye must be born again." God grant that they may be thoroughly converted.

When the truth is practiced, when God's people are obedient to all His commandments, there will be no contention as to who is the greatest. There will be no strife for the supremacy. Then will be cherished the love that brings peace and joy into the home, and usefulness into the Church. Then will the Redeemer be honored. Then will be obeyed the injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

February 11, 1902

Moral and Physical Law

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison with what it might be even now, if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this! how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind!

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation.

Many complain of providence when their friends suffer, or are removed by death; but it is not in the order of God that men and women should lead lives of suffering, and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge Him with a result which, in many cases, is due to the individual's own transgression of natural law.

Because mankind have, by the transgression of these laws, departed so far from God's purpose in their creation, and have brought upon themselves such untold woe, a reform in habits relating to health has become an important branch of the great work of God in the earth. The soul temple has been polluted, and men are called upon to awake,

and win back their God-given manhood.

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,--men who will be an honor to God and a blessing to the world.

In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation.

As in everything else, the Bible is the standard on this subject. The teaching of the Bible has a vital bearing upon men's prosperity in all the relations of life. Compliance with its requirements will be a blessing to both soul and body. The fruit of the Spirit is not only love, joy, and peace, but temperance also,--health of body as well as health of mind.

February 18, 1902

Christian Liberality

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

God is in heaven, but He has delegated His work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world; and God calls upon all men to make a complete surrender of all they have and are to Him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the family indebted for his possession?--To God, who not only gave temporal blessings, but freely offered up His only begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life."

God has intrusted men with His gifts, that they may represent His benevolence toward those who are poor and needy. If they have the Spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that His children manifest compassion toward those who are poor and needy, He will bless them as faithful stewards.

"Moreover, brethren," writes the apostle Paul, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves. Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as

we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.... For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

To a youthful ruler who inquired of Him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler's property was not his own; it had been intrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure, or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?--When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory.

Individually we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,--fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states He expects us to, or shall we take up our cross and follow our Saviour in the path of self-denial?

Millions of people in our world are making the choice of the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake He became poor, that they might be rich; and yet, though wholly dependent on Him for all their earthly possessions, they refuse to do His will by showing love to their fellow men. They are not willing to alleviate the necessities of those around them with the means the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of those around them, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they

would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness.

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and the consequences that would follow his choice, were presented by the prince of this world. The opposite side was presented by the Prince of light, the world's Redeemer. He held out the recompense of reward, viewed by the eye of faith, and the path of affliction, self-denial, and self-sacrifice, that must be traveled in order to gain this reward.

The decision was left with Moses. As a free moral agent, he was at liberty to choose. All heaven was interested in the matter. What would be his choice,--obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." This is a lesson for all who would have correct ideas of true service. We must not venture to remain where our associations will tend to draw us from God, and to obscure our view of the reward of obedience.

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to all God's requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will co-operate with the Lord, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker.

God rejoices when, like Moses, His children choose to serve Him rather than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience sorrow. God and the angels rejoice over every victory gained by the Christian, but when temptation overcomes the soul, there is sorrow in heaven.

Men are tested while in this world by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--the grace of Christian liberality. "To do good and to communicate forget not." By this communicating the apostle means Christian liberality. God desires that the bounties He has freely given to His children be communicated to those who do not possess so many temporal blessings. By this communication, by the utterance of kindly words, accompanied with deeds of love, those who work for God will find entrance to hearts, and win others to Christ. This part of religion we are not to forget; "for with such sacrifices God is well pleased."

"Charge them that are rich in this world," continues the apostle, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom He has blessed with means take of their abundance, and relieve the necessities of the poor, giving of their means to help the needy. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

God's children should be educated to see that God has claims upon them. All our supplies come from Him. As regularly as the seasons come round, He gives us the harvest of the earth. His liberality is constant and systematic; and our returns to Him are to be made in accordance with the gifts which day by day He bestows upon us. The steady, un failing flow of Jehovah's goodness testifies of His love and benevolence. Then shall we not, with hearts filled with gratitude for all His blessings, respond by giving Him what He claims in tithes and offerings?

All classes are intrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who by their unfaithfulness will make God's benevolence to them a curse. Let us carefully follow God's directions in this work, and as we do this, He will supply grace for every time of need; for He is acquainted with the desires of the human heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our

blessings to others, not from compulsion, but because He has, for our own good, made us a part of His firm. He has ordained that we shall sustain and carry forward His work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In His strength we can do this; for He is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work."

February 25, 1902

The Need of a Revival and a Reformation

"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."

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the Church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, "I will remove thy candlestick out of his place, except thou repent."

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time.

Just before His ascension, Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." God's people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance.

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?--Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the

beginning of our confidence. We are to be "not slothful in business; fervent in spirit; serving the Lord." One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

God brings against ministers and people the heavy charge of spiritual feebleness, saying, "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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and

faithful servant; ... enter thou into the joy of thy Lord."

The word of the Lord never represses activity. It increases man's usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities,--a crown of everlasting life.

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling.

God loves His Church. There are tares mingled with the wheat, but the Lord knows His own. "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. He that hath an ear, let him hear what the Spirit saith unto the churches."

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

Let the Church respond to the words of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it

may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.

March 4, 1902

The Need of Medical Missionaries

The Lord's people are to be as true as steel to principle. He has pointed out the work devolving on every church-member. He declares that the church-members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord, and to do judgment and justice.

But the light which for years has been before the churches has been disregarded. The work that ought to have been done for suffering humanity in every church has not been done. Church-members have failed to heed the word of the Lord, and this has deprived them of an experience they should have gained in gospel work.

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers, who will surmount these difficulties. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance.

Many have stood off to criticise and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform, and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Medical missionary work,--Christlike ministry for the suffering,--this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field.

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places that are yet barren. Had they sought the Lord diligently, He would have given them places in which to work.

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the most high God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich. He is the greatest medical missionary who ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way that souls would be made glad in the truth. Constantly He went about doing good, sympathizing with the weary, the heavy laden, the oppressed, feeding the hungry and healing the sick. By His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him?

We read of Christ, "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephtholim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.... And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

The Lord continually performed deeds of loving ministry, and this every minister of the gospel should do. He has appointed us to be His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature."

Read carefully the instruction given in the New Testament. The work that the Great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the

missionaries? In the name of God I ask, Where are the laborers together with God?

It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near.

The evangelization of the world is the work that God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, going over and over the same ground, but by warning those who have never heard the last message of mercy. Work, with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs.

The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.

March 11, 1902

Preach in Regions Beyond

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

I would present before you the necessity of seeking most earnestly to heed the counsel of the True Witness; for now, "in this thy day," is your opportunity. The message to the Laodicean Church is applicable to all who have had great light and many opportunities, and yet have not appreciated them. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or 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: I counsel thee to buy of me gold tried in the fire [the gold of faith and love], that thou mayest be rich; and white raiment [the righteousness of Christ], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Unless missionaries shall constantly seek to reach a higher standard, they will become "lukewarm," "neither cold nor hot," and ready to be spewed out of the mouth of God. Unless they have a living connection with Him, they will mingle self and common, earthly practices and habits with the sacred, holy principles of truth. The truth should be placed before the people in its true, elevated position. All should constantly seek for the true faith that works, not by an earth-born, emotional element, but by love that purifies the soul. This love cleanses the soul-temple from pride, and expels every idol from the throne of the heart.

God is not glorified by those who claim to be missionaries, and who yet center their affections upon human beings to such an extent that they cherish inordinate affection, and commit the sin of idolatry. This quality of love is entirely selfish, and

diverts the mind and draws the affection from God. Great activity on the part of such workers does not manifest that they have genuine religion. Let us listen to the voice of God. The word of inspiration says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.... And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.... Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

You must be doers of the word, and possess that love that was manifested in the life and character of Christ. This love is no narrow, selfish affection. You are to be constrained by this love "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

The Gospel Minister's Work

The work ever before the minister of Christ is to preach the gospel with earnest fidelity to them that are nigh, and to them that are in the "regions beyond." This involves self-denial, and necessitates cross-bearing. This kind of work that will lead us both to be faithful home missionaries and to press forward into new fields, must be carried on more and more as we near the close of earth's history. The gospel is not to be restricted to any time, nor confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation. When he has finished giving a discourse, his work is only just entered upon; for the word of life is to be presented

from house to house. The truth must be carried from city to city, from street to street, from family to family. Every method by which access may be gained to the homes of the people must be tried; for the messenger must become acquainted with the people. The truth must be carried from province to province, from kingdom to kingdom. The highways and byways must be thoroughly gleaned, and the message must spread from continent to continent until the whole earth is belted with the gospel of our Lord Jesus Christ.

Ministers and missionaries must ever keep in view the "regions beyond." The Saviour has said of His people, "Ye are the light of the world." The truth is to be proclaimed, the light is to shine forth in clear, steady rays. Self-denial, self-sacrifice, whole-heartedness, must be put into the work; the light must shine forth until precious souls are brought to take their stand on the Lord's side. Then the worker is to press on into the "regions beyond," where souls are to be gathered, and precious light shine amidst the moral darkness that enshrouds the people. Thus must the truth be preached until the minds of those who sit in darkness, as under the pall of death, are enlightened, elevated, and broadened. Every worker must stand at his post of duty, not only to preach, but to come close to souls, to become acquainted with them at their homes, as did Jesus, working unselfishly, devotedly, until the work is nicely bound off. When one company is raised up to carry light to the community, openings will be seen, inviting the laborers into the "regions beyond." The workers for God will ever be pressing onward, ever depending upon the guidance of the Holy Spirit.

The minister or missionary and his wife must be vitalized by the Holy Spirit, leaving the things that are behind, and ever pressing onward and upward. The minister's wife may do a large work, if she realizes her dependence upon Christ, and finds Him to be her full sufficiency. It is poor work that any of us can do, even though we consecrate every ability to God. But if we do not thus consecrate ourselves, we become stumbling-blocks. I would urge upon all the necessity of aiming to reach the highest standard in spirituality. A form of godliness has but little value, indeed it is a positive curse when the heart is unrenewed, unregenerated. Great responsibilities rest upon the missionary's wife. A great deal will depend upon whether she is gathering heavenly treasures, or allowing her mind to grasp things of trifling importance. If she is dwelling upon heavenly things, she will have the true missionary spirit; her love for souls will flow out in copious streams, and will constrain her to seek and to save that which is lost.

Labor among the Churches

The Lord will not approve of ministers' spending much of their time with churches that already believe the truth. When they preach to those who understand the truth for this time, and labor with them, devoting their time to the flock, they teach the people to depend upon them in their various perplexities. It is needful that our churches should be visited by ministers, but the churches must not expect that the minister is to hold them up, and make them believe. By such a course, the church is weakened rather than strengthened. Ministers have a work to do that will call them forth from believing companies; for they are to preach in "regions beyond," and bear the warning message to those who have never heard the truth for this time.

The end of all things is at hand, and a world is to be warned. Eternity must be urged upon the people. Their attention must be called away from the things of this world, and attracted to everlasting realities. It is a time when the most poisonous errors are prevailing among men, working the destruction of souls. May God bless His messengers who feel the burden and the importance of the message which He has given them to bear to the world.

In all his labors, let the minister educate his hearers from the very first. Let him present to them the precious pearls of truth, and not confine his work to mere sermonizing, but let him minister to the people. Let him visit his hearers at their homes, not waiting for invitations, but going as one sent of God. Let him invite himself to the people's homes, in meekness and humbleness of mind seeking admission, and then present to them a sin-pardoning Saviour. The minister, when visiting at the homes of the people, is not to spend the precious time in mere talk upon common themes of conversation, but he is to watch for an opportunity to introduce them to his best Friend. Too often men and women are indifferent and careless in regard to that which concerns their spiritual interests, but even to this class, a word in season may be as seed dropped into good soil.

Necessity of Personal Work

Every one has his work. Paul said to Timothy, "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." The ministers of Jesus Christ will have more than a mere casual interest

for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the need of the soul. This personal work cannot be looked upon as of secondary importance. The minister is the Lord's appointed under-shepherd to the flock of God, and it is his business to minister to the sin-sick, tempted, and erring. This very work is needed among all classes and in all places. It is the character of the work to be done in "regions beyond." In different places are families, and individual members of families, who have left their native land, and are sojourners and strangers in a strange land. In leaving their own country and coming to a new place, they have failed to form new church relations, and have grown cold to their best Friend, and have drawn away from Him at the very time when they most needed His presence. They have given up calling upon their strong and mighty Helper, because many perplexities have engaged their minds, and cares have come in between their souls and Jesus, who has assured them that He is a present help in every time of need. They do not pray, they do not lay hold upon Him who is mighty to save unto the uttermost all who come unto God by Him, believing that He is, and that He is a rewarder of them that diligently seek Him. This class need Jesus, and the ministers should educate them, pointing them, as did John, to "the Lamb of God, which taketh away the sin of the world." If they will only come to Jesus, He will hear them. Present to such souls, not doctrinal points, but a living Saviour, and open to them the Scriptures, showing them the way to find Jesus, Him who has promised to heal all their backslidings; thus great good may be accomplished.

If ministers who are called upon to preach the most solemn message ever given to mortals, evade the truth, they are unfaithful in their work, and are false shepherds to the sheep and the lambs. The assertions of man are of no value. Let the word of God speak to the people. Let those who have heard only traditions and maxims of men, hear the voice of God, whose promises are Yea and Amen in Christ Jesus. If the character and deportment of the shepherd is a living epistle to the people of the truth which he advocates, the Lord will set His seal to the work. True friendships will be formed with the people, and the shepherd and the flock will become one, united by a common hope in Christ Jesus.

The love of Christ is not a fitful feeling, but a living principle, and it is not only to be expressed in words, but to be lived out in the life, and to be made manifest as an abiding power in the heart. Where this love exists, there will be unity, and in unity there

is strength. The love of Christ warms the heart of both teacher and learners, and they are quickened together by the Holy Spirit. They all drink from the same fountain, and are all moved by the motive power that comes from love to Christ, which is revealed in good works for Jesus Christ and for those who are purchased by the infinite price of His own precious blood. When love wanes in the Church, it is a sure testimony that ministers and people have lost their first love, and that they need to hear the words of the True Witness as He says, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

March 18, 1902

Laborers Together With God

"The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." When He gave Jesus to our world, He included all heaven in that one gift. He did not leave us to retain our defects and deformities of character, or to serve Him as best we could in the corruption of our sinful nature. He has made provision that we may be complete in His Son, not having our own righteousness, but the righteousness of Christ. In Christ the whole storehouse of knowledge and of grace is at our command; for in Him dwells "all the fullness of the Godhead bodily."

Christ has given His life for us; we are His property. "Know ye not," He says, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God's children are to show their love for Him by meeting His requirements, by giving themselves to Him. Then only can He use them in His service, that others, through them, may discern the truth and rejoice in it.

But the people of God are asleep to their present and eternal good. The Lord says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the Church will realize the Holy Spirit's working. The influence of this work will go through the Church like leaven. Fathers and mothers need converting. They have not educated themselves to mold and fashion the characters of their children aright.

As God's ministers, dear parents, you must use the precious remnant of time in doing the work He has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best friend.

Religion to Be Made Attractive

Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of the Scriptures be well chosen and simple; let the children join in singing; and let the prayers be short, and right to the point.

The minister alone cannot do the work that needs to be done for our churches. The members must have the savor of salt in themselves. But if the salt has lost its savor, how can the families be salted? how can they be preserved from the corruptions and immorality that exist in this age? "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."

Christ is our pattern. In Him was perfection of character,--of outward manner, and inward grace. He never spoke a discourteous word; He was meek and lowly in heart. When He saw the hypocrisy, the deception, and the wicked devising of the priests and rulers, when He saw them misleading the people by false interpretation of the Scriptures, teaching for doctrine the commandments of men, he was indignant at their boldness and their false statements. He could discern in all this the working of satanic agencies. It was Satan and his angels whom He had to meet in the specious, deceptive reasonings of priests and rulers. Keen and searching were His denunciations of sin. He had a holy wrath against the prince of darkness; but He manifested no irritated temper.

Christ knew with whom He was contending; Satan knew whom he was resisting. Our Redeemer wrestled not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The follower of Christ will have these same agencies to meet. In his efforts to help his fellow beings, he will be opposed by the unseen forces of evil. But Christ has said, "Lo, I am with you always, even unto the end of the world." Consider, my brethren and sisters, that you are in the service of God, that you have access to One who is a present help in every time of need. "If any of you lack wisdom, let him ask of God, that

giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

How to Become Fruitful Branches

Christ says to His Church, "Ye are the light of the world." If each would let his light shine in the home, he would then be able to work earnestly for the Church. But the Christian is powerless unless he is in living connection with Christ. It is only through its connection with the vine, that the branch can bring forth the same fruit as does the vine. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." This is the fruit that every branch which is grafted into the True Vine will bear. There will be no pomposity, no rash, independent, self-sufficient movements. No envy or jealousy, no evil surmisings or harsh denunciations, will be manifested by any who love Jesus. There will be no crowding, no climbing above one another; for there is room for all to work.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This kind of fruit is not borne by the branch that abides in the Vine. "This wisdom descendeth not from above, but is earthly, sensual, devilish.... 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."

Through the apostle Peter the Holy Spirit admonishes us: "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."

By living and working upon this plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will

work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

A Call to Service

Will God's people listen to His voice speaking to them through His word? will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of Scripture I have quoted is a sermon for every member of the Church. Will you receive it, and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement?

The Lord is coming. This earth's history is soon to close. Are you prepared to meet the Judge of all the earth? Bear in mind that "he shall have judgment without mercy, that hath showed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them?

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and His righteousness, and in diffusing the light to others. God now calls upon His people who have great light, and are established in the truth, having had much labor bestowed upon them, to work for themselves and for others as they have never done before. Make use of every ability; bring into exercise every power, every intrusted talent; use all the light that God has given you to do others good. Do not try to be preachers, but become ministers for God. As the truth is better understood, it will ever appear in a more striking light; as you seek to enlighten others,

with your mind under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayer for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus with Christ abiding in the heart, you may become laborers together with God.

March 25, 1902

Opinion and Practice to Be Conformed to God's Word

Those who desire to know the truth have nothing to fear from the investigation of the word of God. But upon the threshold of investigation of the word of God, inquirers after truth should lay aside all prejudice, and hold in abeyance all preconceived opinion, and open the ear to hear the voice of God from His messenger. Cherished opinions, long-practiced customs and habits, are to be brought to the test of the Scriptures; and if the word of God opposes your views, then, for your soul's sake, do not wrest the Scriptures, as many do to their soul's destruction in order to make them seem to bear a testimony in favor of their errors. Let your inquiry be, What is truth? not, What have I hitherto believed to be truth? Do not interpret the Scriptures in the light of your former belief, and assert that some doctrine of finite man is truth. Let your inquiry be, What saith the Scriptures? Let God speak to you from His living oracles, and open your heart to receive the word of God.

Many are following the traditions of men; but as the traditions of men are erroneous, and no error has sanctifying power, their souls are not sanctified to God. Yet they hold on to the doctrines of men with firm tenacity, and will not be moved by the testimony of Scripture. They have been educated to believe falsehood, and they use every ingenious method to make it appear that the Bible supports them in their position of error, making falsehood appear to be truth. But the first work to be done by those who would know the truth, is to open the Bible with a determined purpose to conform to the requirements of the word of God, establishing their faith upon "It is written." Make up your mind that your former theories must change if they are not in harmony with the doctrines of the Bible. You are called upon to put forth diligent effort to discover what is truth. This should not be thought a hard requirement; for men are called upon to toil for their temporal and earthly blessings, and it is not to be expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth, and exercise all our powers of mind and heart to understand.

We thank God for the Bible; for it is the treasure-house of knowledge, and it is the duty and privilege of every son and daughter of Adam to search the pages of both the Old and the New Testament with diligence, in order that all may know what are the

terms of salvation. We are to explore the sacred word as a miner searches the earth, and examines the rocks for hidden treasures, for the gold and the silver concealed in the veins of the mountains. Those who come to the searching of the sacred mine of truth with a humble and teachable spirit, will soon discover jewels of truth that will reward the earnest seeker. The Bible contains the science of salvation, and directs the way to Christ. Do you want to know more of the character of God? then bear in mind that the Bible gives the revelation of Him in the character of Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

How to Read God's Word

Beware lest you read the word of God in the light of erroneous teaching. It was on this very ground that the Jews made their fatal mistake. They declared that there must be no different interpretation placed upon the Scriptures than that which had been given by the rabbis in former years; and as they had multiplied their traditions and maxims, and had clothed them with sacredness, the word of God was made of no effect through their traditions; and if Jesus Christ, the Word of God, had not come into the world, men would have lost all knowledge of the true God. Christ was the light of the world. All the communications of the Old Testament were from Jesus Christ; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. Christ said of them, "In vain they do worship me, teaching for doctrines the commandments of men." "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them.... Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them."

He told them that they made the commandments of God of no effect through their tradition. The requirements of men were placed where the requirements of God should have been, and Jesus charged them with being ignorant both of the Scriptures and of the power of God. It is Satan's studied plan to pervert the Scriptures, and to lead men to put

a false construction on the words of God. He has led the Roman Church to take a position that the Bible is to be read in the light of the interpretation of the Fathers and of the Church, and therefore the Lord cannot penetrate the minds of the members of this Church until they read the Bible as the word of the infinite God. All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the word of God. If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the word of God gives us foundation for our faith.

The holy oracles should be studied with humble hearts and earnest prayer, in order that we may bring the truth which we see plainly stated into our practical, every-day life. Thus we shall make it evident that we conform our life to the teachings of God's word. Jesus presents to us two classes who have been blessed with an understanding of divine truth. One class not only hear His sayings, but they also do them, and another class hear, but do them not. He says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the 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."

Those who see evidences of truth, and yet refuse to walk in its light, because they see that in so doing they would be obliged to make some sacrifice of opinions, of business, or of some other temporal advantage, who put aside their convictions, and reject the plain "Thus saith the Lord," and turn from the truth unto fables, misapplying and misinterpreting the Scriptures in such a way as to make them appear to sustain their errors,--these persons come under the woe pronounced upon Chorazin and Bethsaida. In the days of Christ it was this class who were reproved by His words when He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than

for thee."

Experience to be Tested by the Word

There are many who claim that they have been sanctified to God, and yet when the great standard of righteousness is presented to them, they become greatly excited, and manifest a spirit which proves that they know nothing of what it means to be sanctified. They have not the mind of Christ; for those who are truly sanctified will reverence and obey the word of God as fast as it is opened to them, and they will express a strong desire to know what is truth on every point of doctrine. An exultant feeling is no evidence of sanctification. The assertion, "I am saved, I am saved," does not prove that the soul is saved or sanctified. Many who are greatly excited are told that they are sanctified, when they have no intelligent idea of what the term means; for they know not the Scriptures nor the power of God. They flatter themselves that they are in conformity to the will of God, because they feel happy; but when they are tested, when the word of God is brought to bear upon their experience, they stop their ears from hearing the truth, saying, "I am sanctified," and that puts an end to the controversy. They will have nothing to do with searching the Scriptures to know what is truth, and prove that they are fearfully self-deceived. Sanctification means very much more than a flight of feeling. Excitement is not sanctification. Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God's word is sanctification. The word of God is to be our guide, not the opinions or ideas of men. Let those who would be truly sanctified search the word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed. "Sanctify them through thy truth: thy word is truth."

Christianity is simply living by every word that proceedeth out of the mouth of God. We are to believe in, and live in, Christ, who is the way, the truth, and the life. We have faith in God when we believe His word; we trust and obey God when we keep His commandments; and we love God when we love His law. Believing a lie will not put any one of us in the way of being sanctified. Should all the ministers in the world tell us that we were safe in disobeying a single precept of the holy standard of righteousness, it would not lessen our obligations, nor make our guilt less, if we reject a plain "Thou shalt" or "Thou shalt not." We need not think that because our fathers did a certain way,

and died happy, we may follow in their footsteps, and be accepted in rendering the same service, and doing the same works, that they did. We have had more light than they had in their day; and if we would be accepted of God, we must be as faithful in obeying the light and walking in it as they were in receiving and obeying the light that God sent to them. We must accept and improve the light that shines upon our pathway, as faithfully as they accepted and improved the light that fell upon their pathway in their generation. We shall be judged according to the light that shines into the soul-temple in our day; and if we follow the light, we shall be free men and women in Christ Jesus.

April 1, 1902

Instruction to Church Members

In the Church today there are tares among the wheat. Christ declared: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn...."

"Then Jesus sent the multitudes away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Read this instruction carefully, doing all in your power to understand the parable. The Holy Spirit will impress the minds of those who desire a clear comprehension of this parable.

How the Growth of the Gospel Seed is Hindered

The Saviour said again: "Hear ye therefore the parable of the sower. 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 his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Those who do not follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, have no root in themselves; and therefore they lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not honor the truth. They do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth, but do not receive it. Of this class Christ says: "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."

Of Chorazin and Bethsaida, cities in which so many of Christ's mighty works were done, which were exalted to heaven by being honored with His presence, the Saviour declared: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Those who have been favored with great light and many opportunities, but who have not accepted the light nor improved the opportunities, who have not followed correct principles in dealing with their brethren or with unbelievers, will receive punishment in accordance with their sin. They will meet with some sad surprises in the

last great day, when every case shall be brought up in review before God. In their record they will see that which will fill them with shame, but nothing can be changed. All is beyond recall.

Christ has made every provision for the sanctification of His Church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart.

Church Members Are to Help One Another

Christ has given direction for their guidance, declaring that they are to show Christian interest in one another. If one commits sin, do not talk of it among yourselves. Go first to the one who has offended. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Do church members obey this word? Suppose that in every institution established among us, in publishing houses, sanitariums, and schools, God's people had sought to understand and follow His plan, as it is outlined in the Old and New Testaments. Suppose that the instruction given by Christ to the children of Israel had been woven into the life-practice. Would not we as a people stand today on vantage ground?

The instruction given in Matthew presents the work that must be done to keep the Church purified from error and defilement. The brethren in the Church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring an offering to God, ask yourself, Am I cherishing wrong feelings toward any of my brethren in the faith? If you are, do all in your power to be reconciled to the one with whom you are at variance.

It is a sin to cherish anger against a brother or a sister in the Church. Christ treats anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a cause"--O, how much there is of this in the Church today!--"shall be in danger

of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother raca, "vain fellow;" but these passionate words are a savor of death unto death. He who utters them is not co-operating with God, but with Satan. In heaven his wicked railing is placed in the same list as swearing.

April 8, 1902

Instruction to Church Members

Many things that do not now appear in a correct light, will be made plain in the day of the Lord. But the question of forgiveness needs not to be interpreted. There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counselor, and need yourself to repent and be forgiven.

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive because you may think that he does not feel humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart.

If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and action. Then the weight of his sin will not in any degree rest on you. "Considering thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another.

One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is not God's plan. This is in accordance with the promptings of human nature. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you also wound and bruise the heart of Christ.

While hatred is cherished, there is not an iota of love in the heart; therefore when a man has an offering to present to God, he is to clear away all hatred, that his path may not be blocked. If he humbles his heart before God, confessing his mistake in giving way to the passion which opened the door for Satan to enter and take control of the

mind, God will forgive his sin and accept his offering.

Christ sees that little heed is paid to his instruction. His people come to him in prayer, asking favors of him, while at the same time they are cherishing hatred against their brethren, not only thinking, but speaking evil of them. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God should he give it to them as they desire.

O how much better it would be if church members would humble themselves under the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Christ points his followers to the path of self-sacrifice and self-surrender. Those who walk in this path not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan throws across the pathway.

My brethren and sisters, prepare the way, that you may come to God and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offerings brought to him.

Study the Saviour's words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case"--whatever your position--"enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal as well as external. The heart must be purified, else Christ cannot be enthroned there. The life must be conformed to the will of God.

There is no need to marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul-temple is full of wickedness. There is no room for Christ. Men follow their own perverse ways. They will not heed the words of the Saviour. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Though deficient in service, they justify themselves, saying, "The temple of the Lord, The temple of the Lord are we." They set the law of God aside

to follow the light of their own imagination.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow."

God is true to his covenant with his people. His word is infallible. His people bring suffering on themselves by forsaking his counsel for their own human wisdom. It is impossible for their prayers to reach his throne, because the rebellion of disobedience is the substance of their petitions. Christ came from heaven to teach the word which his Father committed to him for the fallen members of his family. Those who hear and obey walk in safe paths, under the protection of the Lord of heaven. Through the power of Christ they are victorious over every foe. Those who do faithful, unselfish service for God will be blessed in their unity, as they work in obedience to Jehovah.

When the church allows within her borders those who are working on lines of worldly ambition, when church members cherish feelings of animosity toward one another, God is greatly dishonored. He cannot bless them with grace and power while they continue in sin, and therefore, unwatered by his grace, they become dry and spiritless. God has given all power to his Son to give to his people as largely as they prepare themselves for its reception. This power is in every way adapted to the necessities of perishing sinners, and God will use the members of his church as his helping hand, if they will place themselves where they can be used. But he does not communicate through impure channels; for this would dishonor his holy name.

All who love Jesus will search the Scriptures, that they may know and obey his will. Christ will be to them a very present help in time of need; for God's power is pledged to faithfulness. He will fulfill his word to all who are true. Christ triumphs in the triumph of his people; therefore prepare his way, that he may bestow his richest gifts on his church.

Tell in every church what the individual members must be and do if they work successfully. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. But those who

forsake the way of the Lord, marking out new methods and following human surmisings, will surely lie down in sorrow. Perversity, carried into the religious experience, will place them outside the city of God.

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "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.... 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."

April 15, 1902

The Evidence of Apostleship

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?"

These words were written by the apostle Paul to the Corinthian church. Some had charged Paul with self-commendation in writing his former epistle. Paul refers to this by asking the members of the church if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony as to their Christian character? There were those who had come to Corinth with letters of commendation from other churches; but the leading workers, the founders of these churches, the apostles of Christ, had no need of such commendation. The Corinthians, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation Paul needed. Their reception of the truth, and the reformation seen in their lives in response to the labors of the apostle, was a testimony that spoke to all nations, tongues, and peoples.

Paul regarded the Corinthian brethren as his testimonial. He loved them; for they were the fruit of his labor. The reformation wrought in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of Christ. "Ye are our epistle," he says, "written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."

The conversion of sinners and their sanctification through the truth, is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labors, he needs no other recommendation. The evidence of his apostleship is written upon the hearts of the ones converted, and is witnessed to by their reformed lives. Christ is formed within, the hope of glory. They are zealous for the truth they have received. They realize that their lives must harmonize with this truth.

True Measure of Usefulness

The usefulness of a minister of Christ is measured by the results of his labors. When men and women receive the truth, and in their lives adorn it, following the example of their Lord, they recommend the truth and the minister who presented it. The minister is greatly strengthened by these seals of his ministry.

In this age there are many preachers, but there is a great scarcity of able, holy ministers, men filled with the love that dwelt in the heart of Christ. Today the ministers of Christ should have the same witness as that which the Corinthian church bore to Paul's ministry. But pride, self-confidence, love of the world, fault-finding, bitterness, envy, are the fruit borne by many who profess the religion of Christ. Their deportment is in sharp contrast to the character of Christ. Such an epistle, known and read of all men, is, alas, a sad testimony to the character of the ministerial labor under which these souls received their spiritual mold. With such conversions Christ had no connection. In some instances, it is true, men may dishonor God by their claim to be his followers, while the minister under whose labor they professed to receive the truth was faithful, sincere, and thorough in his work. But this is seldom the case.

There is no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success do not boast. They acknowledge their entire dependence on God, realizing that of themselves they have no power. With Paul they say, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament."

There are many ministers who lose their efficiency because they do not make God their trust. They do not depend on his strength.

Many church members act unwisely toward the minister. Often when a teacher of truth has a measure of success in his labor, he is spoiled by those for whom he has worked. Petted and praised, he begins to cherish self-admiration. Thinking that he has superior qualifications, he grows careless in regard to asking God for help. He does not watch unto prayer; and Satan obtains an easy victory over him.

The true minister does the work of the Master. He feels the importance of his work as one who has charge of the flock of God, realizing that in a degree he sustains to the church and to the world the same relation that Christ sustained. He is interested in

everything that concerns the salvation of souls. He works to lead sinners from a life of sin to a nobler, higher life, that they may obtain the reward of the overcomer.

The Minister Is God's Watchman

Weighty is the responsibility resting on ministers of the gospel. The Lord calls them his watchmen. The watchmen anciently placed on the walls of the cities occupied a most important position. Upon their faithfulness depended the safety of all within the walls. When danger was apprehended, they were not to sleep day or night. Every few minutes they were required to call to one another, to see that all were awake, and that no harm had come to any. From one to another the cry of warning or good cheer was to be sounded, till it went the entire rounds of the city.

These watchmen represent the ministers of Christ, upon whose fidelity depends the salvation of souls. These ministers are to stand as watchmen on the walls of Zion, and if they see the sword coming, they are to sound the warning.

"O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." The watchmen are to live very near to God, where they can hear his word and be impressed by his Spirit, that the people may not look to them in vain. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

If the man who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true preacher. If his lips are touched with a live coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire. "What must I do to be saved?"

April 22, 1902

The Righteousness of Christ in the Law

The greatest difficulty Paul had to meet arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts.

Paul met them on their own ground. "If the ministration of death, written and engraven in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation.

So sacred and so glorious is the law, that when Moses returned from the holy mount, where he had been with God, receiving from his hand the tables of stone, his face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil.

The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth.

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by

the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered his perfection of character in the place of man's sinfulness. He took upon himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice he was to make. The slain lamb typified the Lamb that was to take away the sin of the world.

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious.

The Jewish Economy Revealed Christ

Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype.

After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving his life-giving, sanctifying Spirit to all who believe?

The proclamation of the law of ten commandments was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people?-- They were afraid. As they saw "the thunders, and the lightnings and the noise of the trumpet, and the mountain smoking," they "removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of his mediation, they would certainly

have been consumed.

"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition their guilt and sin,--of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach him. They had lost nearly all sense of what constitutes sin and of what constitutes righteousness. The pardon of sin through Christ, the promised Messiah, whom their offerings typified, was but dimly understood.

Paul declared, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law.

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government, can Christ be of any avail to them. They may talk of Christ as their Saviour; but he will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, for it was my mission to exalt God's law.

The Moral Law a Transcript of Christ's Character

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God.

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law.

In the sermon on the mount, Christ declared, "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."

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away--God's law of ten commandments, his standard of righteousness--was plainly seen by all who saw to the end of that which was done away.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till

they reach perfection.

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, "Him that cometh to me I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

April 22, 1902

An Example of Liberality

When the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Exodus 35:21-25; Exodus 36:3, 5. This generous-hearted, willing service was pleasing to God; and when the tabernacle was completed, he signified his acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:34.

Akin to this example of willing service has been the work done in behalf of our schools in the publication and sale of "Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to this work, and that their efforts are proving so successful. We rejoice that our conference and tract society officers have given their influence and energy to this grand enterprise, and that ministers, Bible workers, colporteurs, and church members have engaged so heartily in the special effort for the speedy relief of our schools. The generous whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise is well pleasing to the Lord. It is in accordance with his plan.

The Glory of the Cross

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is

hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not."

The apostle magnifies the grace and mercy of God, shown in his miraculous conversion and in the sacred trust committed to him as a minister of Christ. By God's abundant mercy he and his brethren have been sustained in affliction, difficulty, and danger. He declares that they have not walked in craftiness, nor handled the word of God deceitfully. They have been unselfish, showing no avarice. They have not modeled their faith and teaching to suit the desires of their hearers, nor kept back truths profitable for them in order to make their teaching less offensive. They have not clouded the truths of God's word, so that their meaning should not be understood. On the contrary, feeling the importance of their calling, they have presented the truth with simplicity and clearness, praying for the conviction and conversion of souls. They have endeavored to bring their conduct into harmony with the truth presented, that this truth might commend itself to every man's conscience.

Paul knew that, by many, conviction would be thrown off, that hearts would rise up against the truth, be it presented ever so wisely. The hearts of many were blinded by prejudice and lust. They could not see the beauty of the truth. But the apostle would not permit this to discourage him in his labor. If after he had plainly presented the truth, the hearts of the people were still covered by a veil, neither the truth nor the minister presenting it were at fault.

Man's Mind Blinded by Worldliness

In this age we find men and women professing godliness who refuse to walk in the light which shows that they have greater truths to accept,--truths which involve a cross,--truths which, if accepted, would separate them from the world. They refuse to recognize the sacred claims of God's law. In an effort to justify their theories and their course, they misinterpret the plainest statements of Scripture. Filled with the love of the world, they say, "I cannot see; I cannot see."

To such are applicable the words of Paul: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Men are crying, "Christ, Christ; give us Christ; but the law we

will not acknowledge." Turning from the law, they turn from the Giver of the law, and they turn also from Christ; for he declares, "I and my Father are one."

In every mind the solemn inquiry should be, "What must I do to be saved?" I must know for myself what is truth, that I may be sanctified by the truth, and thus obtain a fitness for the higher life. But Satan is untiring in his efforts to keep the transforming light of the gospel from the hearts of men. Those who do not willfully oppose, those who, like Paul, war against the truth ignorantly, may be converted. Yet it remains a stern, lamentable fact that among professed believers, as well as among unbelievers, the enemy blinds many to their ruin. They allow him to rob them of all desire to investigate the inspired word for themselves.

"We preach not ourselves," Paul continued, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The object of the apostles' ministry was not self-exaltation. They did not covet authority or pre-eminence. They preached Christ. This was their theme. They hid self in the Saviour. The great plan of salvation, and the life of Christ, the author and finisher of this plan, were exalted before their hearers. Christ, yesterday, today, and forever, was the burden of their teaching.

If those who today are preaching the word of God, would cease to glory in self, and would exalt the cross of Christ, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, to obtain a full view of the crucified Saviour, all is gained. But very few ministers point sinners as they should to the Lamb of God. Few have a just estimate of the worth of souls or of the power of Christ to save.

Satan's work is to make the truth of God of none effect. Cast out of heaven because of his transgression, his aim has ever been to defeat God's purpose for man. He seeks to make it appear that the law is imperfect, unjust, tyrannical. He declares that it is impossible for man to keep the law. And in his own power man cannot keep the law. Without a Saviour, he is without hope.

Christ saw the helpless condition of the race, and he came to redeem them by living the life of obedience the law requires, and by paying in his death the penalty of

disobedience. He came to bring us the message and means of deliverance, an assurance of salvation, not through the abrogation of the law, but through obedience made possible by his merits.

To make it possible for human beings to be kings and priests to God, the Commander of the angels took the position of a servant. He set us a perfect example. He asks us to learn of him; for his life was an exemplification of the law. No act of sin marred his conduct. In word and deed he was without blemish.

Christ's death shows God's great love for man. It is the pledge of our salvation. To remove the cross from the Christian would be like blotting out the sun. The cross brings us near to God, reconciling us to him. Jehovah looks upon it with the relenting compassion of a Father's love. He looks upon the suffering his Son endured in order to save the race from eternal death, and he accepts us in the Beloved.

Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour's love. When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners live. Your repentance is accepted; for I have found a ransom.

Through the cross we learn that our Heavenly Father loves us with an infinite and everlasting love, and draws us to him with more than a mother's yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"? It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to him who gave himself for us. Then with the light of love that shines from his face on ours, we shall go forth to reflect it to those in darkness.

April 29, 1902

An Opportunity to Give Spiritual Help

I have never seen so good an opportunity for all who will work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all who know the truth engage in this work, in the meekness of Christ and in the love of God, striving to communicate the light of truth. When you are called upon to defend a point of faith, do this in the meekness of wisdom, speaking the truth in love. "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." E. G. White.

An Exceeding and Eternal Weight of Glory

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

To men has been given the great work of preaching Christ. The priceless treasure has been placed in earthen vessels. God could have proclaimed his truth by sinless angels, but this was not his plan. He could have intrusted his work to men of wealth, position, learning, and eloquence; but neither was this his plan. He chose men acquainted with poverty, hardship, and suffering, men who could reach the poor and lowly.

The power of the truth must not be accredited to men. Men must not be given the honor due to God. It must be seen that to God belongs all the glory. Therefore human beings, men compassed with infirmity, are chosen as instruments for God's work. Through them his blessings were to be conveyed to the world. Through them his glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy. And in all their work they are to ascribe glory, honor, and praise to him who is above all and over all.

Paul speaks to his experience in connection with the service of Christ, showing that in choosing the Christian pathway he had not been prompted by selfish motives: for

it is beset with trials and temptations. Of his own experience he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." The apostles were sometimes cast down in the conflict with evil men and evil angels, yet by the grace of God they were enabled to rise and press once more to the front. Their preservation under manifold dangers testified that Jesus lived. Deliverance, support, consolation, and fortitude came to them as they endured suffering for the Redeemer's sake.

Paul reminds his brethren that as Christ's messengers he and his fellow laborers were continually in peril. The hardships they endured were telling on their strength. "We which live," he says, "are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." Wearing physically through privation and toil, these ministers of Christ were conforming to his death. But that which was working death in them was bringing spiritual life and health to the Corinthians, who by a belief in the truth were being made partakers of life eternal. In view of this they were to be careful not to increase the burdens and trials of the laborers by neglect and disaffection.

The Hope that Sustained Paul

Paul continues. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Firmly believing the reality of the truth intrusted to him, nothing could induce Paul to handle the word of God deceitfully, or to conceal the conviction of his soul. He would not purchase wealth, honor, or pleasure by a life of conformity to the opinions of the world. He was in daily expectation of martyrdom for the same faith that he had preached to the Corinthians, but he was not intimidated, knowing that he who died and rose again would raise him from the grave, and present him, with all the faithful who had accepted the truth through his labor, to the Father.

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Not for self-aggrandizement did the apostles preach the gospel. It was the hope of saving souls that led them to devote their lives to this work. And it was the hope of saving souls that kept them from fainting or

from ceasing their efforts because of threatened danger or actual suffering.

"For which cause," Paul declares, "we faint not; but though our outward man perish, yet the inward man is renewed day by day." Paul felt the power of the enemy; but though his physical strength was declining, yet he faithfully and unflinchingly declared the gospel of Christ. Clad in the whole armor of God, this hero of the cross pressed forward in the conflict. His voice of cheer proclaimed him triumphant in the combat. Fixing his gaze on high, he beholds the reward of the faithful, and in tones of victory he exclaims, "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."

If Paul, troubled on every side, perplexed, persecuted, could call his trials light afflictions, of what has the Christian of today to complain? How trifling are our trials in comparison with Paul's many afflictions! They are not worthy to be compared with the eternal weight of glory awaiting the overcomer. They are God's workmen, ordained for the perfection of character. However great the deprivation and suffering of the Christian, however dark and inscrutable may seem the way of providence, he is to rejoice in the Lord, knowing that all is working for his good.

How Sorrows and Trials are Made Light

How many there are who grieve the Spirit of God by continual repining! This is because they have lost sight of Christ. If we behold him who bore our sorrows and died as our sacrifice, that we might have an exceeding weight of glory, we shall regard our heaviest sorrows and trials as light afflictions. Think of the Saviour upon the cross, bruised, smitten, mocked, yet uncomplaining and unresisting, suffering without a murmur. This is the Lord of heaven, whose throne is from everlasting. All this suffering and shame he endured for the joy that was set before him,--the joy of bringing to men the gift of eternal life.

When the attention is fastened on the cross of Christ, the whole being is ennobled. The knowledge of the Saviour's love subdues the soul, and lifts the mind above the things of time and sense. Let us learn to estimate all temporal things in the light that shines from the cross. Let us strive to fathom the depths of humiliation to

which our Saviour descended in order to make man the possessor of eternal riches. As we study the plan of redemption, the heart will feel the throb of the Saviour's love, and will be ravished by the charms of his character.

It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of his life on earth, of his sacrifice for us; we think of his work in heaven as our advocate, of the mansions he is preparing for those who love him; and we can but exclaim. "O the heights and depths of the love of Christ!" As we linger beneath the cross, we gain a faint conception of the love of God, and we say, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore.

In all true disciples this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Jesus. It is on the earth that his children are to let this love shine out through blameless lives. Thus sinners will be led to the cross, to behold the Lamb of God.

May 6, 1902

Preparation for the Work

Those who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility.

We are to pray without ceasing, and we are to live our prayers. Faith will greatly increase by exercise. Let those who are canvassing for "Christ's Object Lessons" learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in his power to help and save you. Faith is the very life blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces and to a kindly submission in all things to the Lord.

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its errand of mercy: Exemplify in the life the lessons given by Christ in his sermon on the mount. This will make a deeper impression, and have a more lasting influence upon minds, than will the sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help; but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating, will impress the heart.

Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God in order to stir the sluggish faculties to more earnest action that he may honor faith by the bestowal of rich blessings. This is a means of advancing his work. Looking unto

Jesus, not only as our example, but as the author and finisher of our faith, let us go forward, having confidence that he will supply strength for every duty.

Much painstaking effort will be required of those who have the burden of this work; for right instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and sacrifice exemplified in the life of our Redeemer. Christ made sacrifices at every step, sacrifices that none of his followers can ever make. In all the self-denial required of us in this work; amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of his spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation to the people.

May 13, 1902

Neglected Duties

God's people are called to aggressive warfare, not against one another, but against the armies of the enemy. Never are they to relax their vigilance. Never are those who claim to be Christ's disciples to feel at ease in their church capacity, content to do nothing to rescue fallen human beings, and win them back to their loyalty. Heavenly angels are constantly ascending and descending between heaven and earth, engaged in unselfish service for humanity. Where are the men and women who will unite with these heavenly messengers? Think of what God has done for you! When you were perishing out of Christ, did not the warning message come to you, convincing you of sin, and arousing you to repentance? Did not Christ reveal himself to you as a sin-pardoning Saviour? And in the light and warmth of your first love, were you not filled with a longing to impart to others the grace that gave you newness of life?

Do not allow your zeal for soul saving to decrease. You have become Christ's helping hand, and you are to work earnestly for those whom before your conversion you looked upon with indifference. Remember that they are in as favorable a condition as you were to be brought to repentance, and that their salvation may be of higher value to the church than was yours. Grudge not earnest, tender words and kindly deeds. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Open the windows of the soul heavenward, that the bright beams of the Sun of Righteousness may shine into your hearts. Fresh grace to impart will be given to those who keep their souls in the love of God. Duty and sacrifice are precious to them, because of their love for Christ's purchased possession.

Those who are truly converted are eager to communicate the knowledge of God. They feel the strength of the cords that bind men and women to Christ in loving, faithful service. Once they had no interest in sinners; now they are united with Christ, and they are bound up in love with his heritage. The heart once frozen by selfishness is melted by the influence of the Spirit. They rejoice that sinners are accepted in the Beloved.

Let the soldiers in Christ's army remember that while they are under his banner, they can never be conquered; for angels from heaven are fighting beside them. And let

them remember also 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." What are our orders?--"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The Lord Has Work for You

This is the work to which you are called. It is not for you to sit and listen to discourse after discourse, feeling content to do nothing, making no use of the word you hear, and often criticising the ministers. Go to work, helping on the right hand and on the left. Visit your neighbors and in a friendly way, and become acquainted with them. Use every favorable opportunity, in co-operation with the heavenly agencies, to draw them under Christ's banner.

Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticise, and condemn their own brethren.

The Lord has a work for every one to do. As God's people act their part with faithfulness, the light will shine forth, extending farther and farther, from neighborhood to neighborhood. In places nigh and afar off there will be revivals and conversions. The light and power of the message will be seen and felt.

Let there be no indifference; for we are living amid the perils of the last days. Each one must act his part in extending and enlarging the kingdom of God. Every effort made by the human agent to co-operate with the Holy Spirit prepares him to accomplish the work God has been fitting him through his grace to do. God desires his people to use all their talents in his service. He wants them to labor for those outside the fold. He wants them to improve their capabilities, that they may become wise unto salvation, and by contemplating their duty to him and to their fellow men, learn to help others.

Workers are to be trained who will train and educate others. Thus the good work will go forward, and whole communities will be blessed. Men and women will be brought into the fold at the eleventh hour, and if they are earnest and faithful, the Lord will accept them and work through them. As they put on Christ, their minds are filled with the treasures of heavenly truth, which they give to others, to be given by them to still others.

We are living in the time of the end, a time crowded with events in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. The last years of probation are fast closing. The signs of the times--the wars and rumors of wars, the strikes, murders, robberies, and accidents--tell us that the end of all things is at hand. Who can doubt the truth of the prophet's words. "The wicked shall do wickedly: and none of the wicked shall understand"? Many of the inhabitants of the world have given themselves into Satan's control. They co-operate with him, helping him to carry out his plans against the government of God. Under his guidance, men have lost their horror of bloodshed and murder.

Satan himself stands at the head of his army, striving with all his power to perfect the force over which he rules, that he may wreak his vengeance on God's people. Knowing that his time is short, he has come down with great power, to work against all that is good. In the Scriptures, he is represented as walking up and down as a roaring lion, seeking whom he may devour. He fills the minds of his instrumentalities with hatred against God and with an intense desire for revenge.

The Last Conflict

Determined to efface the image of God in man. Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling error with truth, so seeking to bring confusion and distress. But in proportionate power God works to counteract Satan's plans and to bring to light his hidden purposes. When the enemy has seemed to be gaining a signal victory over righteousness, God has been working with mighty power in behalf of his people.

The stress of great temptation is already upon us. We are now to unite with one another in doing the work that Christ did when he was upon this earth. We are to be one in Christ. Thus we are to show our faithfulness to God, to our Redeemer, and to all who

are born into his kingdom. Among the people of God there is to be no dissension, no controversy, no warfare against one another. Satan's strong efforts against good, that terrible hatred of his agencies against God's agencies, emphasize the need of union and harmony among the forces of righteousness. We have no time to wrestle and contend among ourselves, no time to work on suppositions, or cherish prejudices. It is too late for this, brethren; for Christ is at the door.

A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield--the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed.

God's people are to bear a bold, decided testimony for the truth, unfolding the purposes of God by the witness of pen and voice. In place after place, they are to proclaim the message of God's word. By converted, sanctified, holy men and women the message of warning is to be proclaimed, that the prayer may be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

All heaven is in activity, and the angels of God are waiting to co-operate with those who will devise plans by which the souls for whom Christ died may hear the glad tidings of salvation. Angels who minister to those who shall be heirs of salvation, are saying to every true saint, "There is work for you to do. Go, stand and speak to the people all the words of this life."

May 13, 1902

All to Co-operate

A good beginning has been made in the sale of "Christ's Object Lessons." What is needed now is an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. Every branch of God's cause is worthy of diligence; but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers.

From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner.

God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order.

The present is an opportunity which we cannot afford to lose. We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving a part of their earnings for the help of our schools.

A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self, and to help forward the work. Let the children act a part. Let all co-operate. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make an occasion for witnessing for him and his truth in a world of darkness. The

lamp is in our hands. Let its light shine forth brightly.

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in a knowledge of God and of the best methods for reaching the people.

The Lord calls for young men and women to enter his service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to his call.

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

May 13, 1902

The Work in All Lands

The work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality; and they can aid in extending its influence of blessing to far heathen lands and to the islands of the sea.

We trust that our publishing house in Australia will make liberal terms in the publication of "Christ's Object Lessons." The Lord has greatly blessed this institution, and it should present to him a thank offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work and act its part nobly. And this co-operation with God will prove to the Australian publishing house as great a blessing as it has proved to our institutions in America.

Move out in this work, my brethren in Australasia. "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1. Have we not proved this in the past? As we have moved out, trusting God's promise, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promises should check every thought of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australasia will be guilty of this.

The Lord has done much for you all through your borders. Lift up your eyes, and look on the fields, already white for the harvest. Praise God that his word has been verified beyond all our conception.

I call upon our people to enter earnestly and disinterestedly upon the work of freeing the school from debt. Let the publishing house do its part in the publication of the book. Let our people throughout Australasia take hold of the sale of "Christ's Object Lessons." God will bless them in this work.

The workers in England should make every possible effort in the sale of this book, that a school may be established in that country. My brethren in England, Germany, and all other European countries where the light of truth is shining, take hold of this work. Let this book be translated into the different languages, and circulated in the different countries of Europe. Let our canvassers in all parts of Europe be encouraged to help in its sale. The sale of this book will do much more than to aid in freeing our institutions from debt. It will open the way for our larger books to find a ready market. Thus the truth will reach many who otherwise would not receive it.

I appeal especially to our brethren in Scandinavia. Will you not take hold of the work which God has given you? Will you not labor to the utmost of your ability to relieve the embarrassed institutions in your field? Do not look on in despair, saying, "We can do nothing." Cease to talk discouragement. Take hold of the arm of Infinite Power. Remember that your brethren in other lands are uniting to give you help. Do not fail nor be discouraged. The Lord will uphold his workers in Scandinavia if they will act their parts in faith, in prayer, in hopefulness, doing all they can to advance his cause and hasten his coming.

Let a most earnest effort be made by our people in England to inspire their brethren in Scandinavia with faith and courage. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty.

Remember that the nearer we approach the time of Christ's coming, the more earnestly and firmly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

May 20, 1902

Come Up to the Help of the Lord

As the children of Israel neared the borders of the promised land, Moses selected a man from each tribe, and sent them to view the land of Canaan, saying to them, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land."

After forty days the spies returned, bringing specimens of the fruit of the land. But all save two returned with a faithless report. "We came unto the land whither thou sentest us," they began, "and surely it floweth with milk and honey.... Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. And the Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

The unbelief of the spies cast a gloomy shadow over the congregation; and the mighty power of God, so often manifested in behalf of his chosen people, was forgotten. The people did not wait to reflect. They did not reason that he who had brought them thus far would certainly give them the land of promise; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as if they must depend solely on the power of arms.

They were desperate in their disappointment and despair. A wail of agony arose and mingled with the confused murmur of voices. Caleb comprehended the situation, and, bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said: the walls were high, the Canaanites strong. But

God had promised the land to Israel. "Let us go up at once, and possess it," Caleb urged: "for we are well able to overcome it."

Caleb's words excited the anger of the ten spies, and they cried vehemently, "We be not able to go up against the people: for they are stronger than we.... The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 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."

Israel's Sin and Moses' Prayer

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the pillar of cloud, the Angel of God's presence was witnessing their terrible outburst of wrath. In bitterness they cried. "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" With the utterance of their discontent, their bitterness grew, until they began to reproach God, saying, "And 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 to one another, Let us make a captain, and let us return into Egypt."

Cut to the heart by the rebellion of the people, feeling the enormity of their sin. "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." And again Caleb and Joshua tried to reassure the people. Above the tempest of lamentation and rebellious grief their clear, ringing voices were heard, saying: "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 which 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."

But the congregation would not listen to the earnest entreaty. The unfaithful spies were loud in their denunciations of Caleb and Joshua, and the cry was raised to stone

them. The insane mob seized missiles with which to slay these faithful men. They rushed forth with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous designs. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier One than they had revealed himself, and no one dared continue his resistance. The spies who brought the evil report crouched, terror stricken, and with bated breath sought their tents.

Moses now arose, and entered the tabernacle. And God said to him, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they."

Unable to endure the thought of Israel's destruction, Moses pleaded: "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 swore unto them, therefore he hath slain them in the wilderness.... Let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy.... Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

And God said, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice; surely they shall not see the land which I swore unto their fathers.... Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come unto the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

Israel's History Our Admonition

For our admonition, upon whom the ends of the world are come, was this history recorded. How often the people of God today live over the experience of the children of Israel! How often they murmur and complain! How often they draw back when the Lord bids them go forward! The cause of God is suffering for want of men like Caleb and Joshua, men of fidelity and unshaken trust. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demand sanctified, self-sacrificing men, men who will go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice.

Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Remember that the nearer we approach the time of Christ's coming, the more earnestly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

We need greater faith in the progress of the cause of God. When the Lord gives us a work to do, let us not stop to inquire into the reasonableness of the command or the probable result of our effort to obey. Workers for Christ are never to think, much less to speak, of failure in their work. Though the outward appearance may be unpromising, energy and trust in God will develop resources.

If we restrain the expression of unbelief, and by hopeful words and prompt movements strengthen our own faith and the faith of others, our vision will grow clearer.

Be strong, and talk hope. Press your way through obstacles. God's word is your assurance. Approach your Saviour with the full confidence of living faith, joining your hands with his. Go where he leads the way. Whatsoever he says to you, do. He will teach you just as willingly as he will teach some one else.

"Faith is the substance of things hoped for, the evidence of things not seen." Have we not proved this in the past? As we moved out, trusting God's promises, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promise should check every thought of unbelief.

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey.

May 27, 1902

A Reform Needed

If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them.

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame--those weak in the faith--out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul.

The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven.

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part, toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

Common Errors in Diet

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression.

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten.

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

To eat on the Sabbath the same amount of food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the

Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God.

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,--and all because the nerves of the brain are disturbed by the abuse heaped on the stomach.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power.

Relation of Health Principles to Spirituality

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light.

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren?

Shall we not rather do that medical missionary work which is the gospel in

practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumblingblock from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions.

God calls upon every church member to dedicate his life unreservedly to the Lord's service. He calls for decided reformation. All creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience.

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to his people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but 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."

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

May 27, 1902

An Appeal for the Southern Work

To Our Churches in America: There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that he has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement, and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing houses in Battle Creek and Oakland were sustained when they were first established.

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth.

These newly established interests should receive help from our people. Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord.

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places,--less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth his coming.' But the Word of the Lord declares:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares:

"Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The time has come for those who have a large amount of means invested in houses and lands, to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer to God for the talents he has intrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is.

If in the providence of God you have been given means, do not settle down with

the thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel's message to the world. The time will soon come when no man can buy or sell, save he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions, to be transferred to the Lord's work.

God desires his people to do far more for the establishment of his church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of his goods. If God gives us much of this world's goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the good thus accomplished, and by a sense that a conscientious use has been made of the Lord's goods.

All are being tested and tried. By the way in which we do the work Christ has given us to do in his absence, we decide our future destiny. Many neglect their God-given work. They refuse to be his helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom he gave his life.

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for his return. Let us honor him in his absence by doing with faithfulness the work he has placed in our hands. Waiting, watching, working, we are to prepare for his return. If we are faithful, if we serve him with full purpose of heart, he will receive us with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever he goeth."

I am instructed to say that slowly, but surely, the wheel of Providence is turning.

We know not how soon our Lord will say, "It is done." His coming is drawing nigh. "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. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Great and solemn events are soon to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. To the whole world the warning message is to be given.

I inquire of those upon whom for so long the light of truth has been shining, In this time of such solemn importance, what are you going to do to advance the work necessary to be done in saving perishing souls? There is much to be done for the Master. He calls upon all to watch, that when he comes, they may open to him immediately. He asks you to do his commandments, to bring forth much fruit because you are branches of the true Vine. As you bear much fruit, his joy will remain in you.

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern States. A great work is before us in the South. The brethren there need means to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened.

I am instructed to call upon my brethren in the different conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon this destitute field, and to do more for it than you have yet done. The Lord has blessed you with means to help carry forward his work, and he now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of his vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days.

In the name of the Lord, I call upon my brethren to do something to strengthen

the publishing interests and to help establish other lines of work in the South, and to do it now. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "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."

Brethren and sisters, now is the time to make haste to do something. Will you now give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?

To rescue the fallen race from the thralldom of sin, Christ came to the world, and died on Calvary. He gave his all to us. What are we willing to give to him?

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world.

Divine grace accompanies those who deny self for the sake of the work of the Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By their right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity.

June 3, 1902

A Warning to the Workers in God's Cause

The Lord reveals the power of his word today as he did to ancient Israel; but how difficult it is for the truth that is not in harmony with men's ideas to make a favorable impression on the mind. If the workers who have seen God's dealing with his people during the rise and progress of the cause will strengthen the faith of the people of God by reviewing past blessings and mercies, they themselves will be blessed, and their work will prove a blessing to those who have not had the experience they have had. As they recount the sacrifices made by those who led out in the work, and tell of the power God manifested to keep his work free from error and extravagance, they will have a molding influence for good.

Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of his work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past. A stern conflict is going on between the Prince of life and the prince of darkness--a conflict that calls for constant vigilance on the part of Christ's soldiers. There must be no sleepy watchmen on the walls of Zion.

God's workers must allow him to choose his own instruments for the work he is doing. If for any cause men refuse to accept the ways of the Lord, if they resist the light sent from heaven, they will at last be found among the workers of iniquity. And when men, after serving on the side of Christ, take a position against him, they exert an influence as much more dangerous than those who have never professed to serve Christ as their light has been greater. The only hope for such ones is to seek the Lord with humility of heart, that they may see the error they have made. Then let them honestly and frankly confess their sin. They have the sure word of God that if they do this, they will find pardon. But if they refuse to acknowledge their mistake, if they refuse to seek pardon, their sin will witness against them in the day of judgment.

Those who have laid stumbling-blocks before the feet of the inexperienced, clouding with doubt the minds of those who have not a personal knowledge of the

Lord's dealing with his people in the past, can undo their work only by making their confession as broad as their influence for wrong has been, reaching all to whom, by their resistance of the Holy Spirit, they have brought uncertainty and confusion.

The Only Safe Way

Our God is a jealous God. He will not be trifled with. Those who make straight paths for their feet must confess their sins. Then God's wisdom will overrule their mistakes for their own good and for the good of his people. He will give them the heavenly anointing, and they will see that his hand is leading his people in the right way. They will see how dangerous was the path upon which they entered when they allowed Satan to control them.

It was very humiliating for Saul to learn that all the time he had thought he was doing God service, he had been persecuting Christ, using his power against the truth. The Saviour revealed himself to Saul, and the Pharisee was filled with abhorrence of himself and his work. He was made physically blind by the glory of him whom in the past he had blasphemed, but it was that he might have spiritual sight. During the days and nights of his blindness, he had time for reflection, and he no longer saw himself righteous but sinful, his thoughts, words, and actions, condemned by the law. The thought of his zeal in persecuting God's people filled him with bitter remorse. Hopeless and helpless, he cast himself on Jesus as the only one who could pardon him, and clothe him with righteousness.

My brethren, some of you have been doing as Saul did,--despising the messages God has sent for the salvation of his people. You have used your capabilities to make God's work of none effect. You need to repent and be forgiven. Unless you have this experience, you cannot be saved.

It was a hard struggle for Paul--heretofore able to say of himself, as far as outward acts were concerned, as "touching the righteousness which is in the law, blameless"--to see himself a transgressor, all his supposed goodness swept away. It was a hard struggle for him to give up his supposed righteousness, and cast himself for salvation on the One he had despised. But he yielded to the convictions of the Spirit. The far-reaching claims of the law of God took hold of his life, reaching to the thoughts and emotions of his sin-corrupted heart. With eyes anointed by the grace of God, he saw

the mistakes of his life. From a proud Pharisee, who thought himself justified by his good works, he was changed to a humble suppliant for mercy. The tongue, once so ready to blaspheme the name of Christ, became eloquent in sounding the praises of him who had called him out of darkness into his marvelous light.

Writing later of this, Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." O that the same power that converted Paul might go forth today to soften and subdue hearts! Then wrongs would not be varnished over, but open-hearted confessions would be heard.

No way has been provided by which men can pass lightly over their errors. The only safe way is to send sins beforehand to judgment by coming to Christ with the humility and simplicity of a little child. Men must confess their sins, else they will be left in hardness of heart. Light rejected becomes to the rejecter darkness blacker than the darkness of midnight.

Beware of Prejudice and Unbelief

In the past some have followed a course of action that has been displeasing to God. They have viewed matters in a distorted light. That which might be to them joy and peace in the Holy Ghost appears inconsistent, and they put on the armor of Satan to war against the work of God. The testimony of the Spirit of God is no more to them than the word of men, because in their blindness they cannot distinguish between truth and error.

The messengers God has seen fit to send have not been infallible. They have been weak, erring human beings; but the Lord wrought through them as they gave themselves up to his service. The word spoken was adapted to the necessities of God's people; the evidence of truth was clearly and distinctly presented. The reason the word did not have the desired effect on the hearers was not that there was a lack of evidence; for link after link was produced until the chain was complete; but the minds of the hearers were filled with prejudice. They were not willing to accept evidence, and tried to make the Bible sustain their ideas, instead of changing their ideas to meet the Bible.

The Jews watched Christ, hoping to catch from his lips some word at which they might take offense. Is not this done today? Men refuse to give up their own ideas. They

are not humble enough to acknowledge the divine origin of that which is not in harmony with their opinions.

The Lord knows the honest in heart. He hears their prayers, and sends them divine light. The Holy Spirit sends the truth home with power to the hearts of all who are not hardened by unbelief. Christ rejoiced when the evidence rejected by the men who thought themselves wise, was accepted by those who in comparison might be called babes in knowledge. He who feels secure in his own wisdom must become as a little child, else he will never wear the crown of eternal life. He must be willing to learn the lessons Christ has for him to learn, willing to say with John the Baptist, "He must increase, but I must decrease."

What words can I trace to arouse my ministering brethren to a sense of the responsibility resting on them? How fearful their position if, while professing to be watchmen on the walls of Zion, they lay stumbling-blocks in the way of their less experienced brethren, leading them to question the precious messages God sends! Christ promised success to his disciples if they would place themselves under the bright beams of the Sun of Righteousness. They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were endued with power from on high. Do the workers today regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power.

June 3, 1902

Results of the Work

Through the work for the relief of our schools a fourfold blessing will be realized,--a blessing to the schools, to the world, to the church, and to the workers.

While funds are gathered for the relief of the schools, the best reading matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen "Christ's Object Lessons." There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life.

It is the Lord's design that "Christ's Object Lessons," with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for his kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them.

As they carry this book to those who need the instruction it contains, the workers will gain a precious experience. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate "Christ's Object Lessons," will obtain an experience that will enable them to be successful laborers for God. Very many, through the training received in this work, will learn how to canvass for our larger books, which the people need so much.

All who engage in the work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in his work, but to those who place themselves decidedly on his side he will give a willing mind. He will bless all who work out the spirit which he works in. To such workers he will give favor and success. As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to

the work. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord himself. Souls will be converted, and money will come in. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked. Every field shows new places to win. All that is done brings to light how much more still remains to be done.

As we work in connection with the Great Teacher, the mental faculties are developed. The conscience is under divine guidance. Christ takes the entire being under his control.

No one can be truly united with Christ, practicing his lessons, submitting to his yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spiritual, the service more Christlike. In the life there is seen that which no words can express,--true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master.

After we have, by sanctified energy and prayer, done all that we can do in the work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result.

If it is made in a free, willing spirit, God will make the movement for the help of our schools a success. He will enable us to roll back the reproach that has come upon our educational institutions. If all will take hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it will not be long before the jubilee song of freedom can be sung throughout our borders.

June 10, 1902

The Promise of the Spirit

Just before leaving the disciples, Christ gave them the promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Had men been consulted in regard to their choice of the blessing to be bestowed, they would have asked for some inferior good. But the Lord took the matter into his own hands, and promised his Spirit,--a blessing which, when received, satisfies every need.

Christ had an infinite variety of subjects from which to choose in his teaching, but the one upon which he dwelt most largely was the endowment of his Holy Spirit. What great things he predicted for the church because of this endowment! Yet what subject is less dwelt upon today? what promise less fulfilled? Prophecies are dwelt upon, doctrines are expounded, but the promise of the Spirit, the fulfillment of which is necessary for the success of God's work, is incidentally touched upon, and that is all. Other blessings and privileges have been set before the church but the thought entertained regarding the promise of the Spirit is that it is not for the church now, that at some time in the future the church will receive this gift. But this promise belongs to us now as surely as it belonged to the disciples.

God's people seem to be incapable of comprehending and appropriating this promise. They seem to think that only the scantiest showers of grace are to fall on the thirsty soul. They act as if they must rely on their own efforts for salvation, and as a result they have little strength for the work of overcoming. They have little light to give to the souls dying in the darkness of error. Church members have long been content with little of the blessing of God. They have not felt the need of reaching for the exalted privileges provided for them at infinite cost. Their spirituality is feeble, their experience dwarfed and crippled; and therefore they are disqualified for the work of the Lord. They are unable to present in the power of the Spirit the great and glorious truths of God's Word.

It is not because of any restriction on God's part that the riches of his grace do not flow to men. His gift is godlike. He gave with a liberality that men do not appreciate because they do not love to receive. If all were willing to receive, all would be filled with the Spirit. By resting content with small blessings, we disqualify ourselves for receiving the Spirit in its unlimited fullness. We are too easily satisfied with a ripple on the surface, when it is our privilege to expect the deep moving of the Spirit of God. Expecting little, we receive little.

How Do You Treat Christ's Representatives?

The necessity of the Holy Spirit's working should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths that have been intrusted to human beings will lose their power on the mind. It is not enough for us to have a knowledge of the truth. We are to walk and work in love, conforming our will to the will of God. Of those who do this the Lord declares, "I will put my laws into their mind, and write them in their hearts." God is the mighty, all-powerful agency in this work of transformation. By his Holy Spirit he writes his law in the heart.

Thus divine relationship is renewed between God and man. "I will be to them a God," he says, "and they shall be to me a people." There is no attribute of my nature that I will not freely give in order that man may reveal my image." When we allow God to work his will in us, we shall harbor no sin. In the refining furnace all dross will be consumed.

When the Holy Spirit came down on the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive it.

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry, "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence. Fill my heart with thy Spirit that I may love my brethren as Christ loves me."

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church.

We are to seek most earnestly to be of one mind, of one purpose. The baptism of the Holy Spirit, and nothing less can bring us to this place. Let us by self-renunciation prepare our hearts to receive the Holy Spirit that a great work may be done for us, so that we can say, not, "See what I am doing," but, "Behold the goodness and love of God!"

A Spirit-Filled Church

After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, as though God desired to show his people that it was his prerogative to bless them with the choicest of heaven's blessings. What was the result?--Thousands were converted in a day. The sword of the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth his praises. Believers, reconverted, born again, were a living power for God. A new song was put in their mouths, even praise to the Most High. Controlled by the Spirit, they saw Christ in their brethren. One interest prevailed. One subject of emulation swallowed up all others,--to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, by kindly words and unselfish deeds. All strove to see who could do the most for the enlargement of Christ's kingdom. "The multitude of them that believed were of one heart and of one soul."

In the twelve disciples the leaven of truth was hidden by the Great Teacher. These disciples were to be the instruments in God's hands for revealing truth to the world.

Divine power was given them; for a risen Saviour breathed on them, saying, "Receive ye the Holy Ghost." Imbued with this Spirit, they went forth to witness for the truth. And so God desires his servants to go forth today with the message he has given them. But till they receive the Holy Spirit, they cannot bear this message with power. Till they receive the Spirit, they cannot realize what God can do through them.

The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. The peace that dwells in the soul is seen on the countenance. The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done.

We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for his fullness, ever pressing toward the mark set before us,--the perfection of his character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished."

June 10, 1902

Without Spot or Wrinkle

Order is heaven's first law, and the Lord desires his people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on.

Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things?--He would; for the fact is stated, lest in seeing their uncleanness, he could not go forward with their armies to battle.

He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of his people today. God looks with disfavor on uncleanness of any kind. How can we invite him into our homes unless all is neat and clean and pure?

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness.

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies

and clean clothes. Today his people are to honor him by habits of scrupulous neatness and purity.

Christians will be judged by the fruit they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth.

The mother's dress should be simple, but neat and tasty. The mother who wears torn, untidy clothes, who thinks any dress good enough for home wear, no matter how soiled or dilapidated it may be, gives her children an example that encourages them in untidiness. And more than this, she loses her influence over them. They cannot help seeing the difference between her appearance and the appearance of those who dress neatly; and their respect for her is weakened. Mothers, make yourselves attractive, not by wearing elaborately trimmed garments, but by wearing those that are neat and well fitting. Let your appearance teach a lesson of neatness. You cannot afford to lose the respect of your children.

From their infancy, children should be taught lessons of purity. Mothers cannot too early begin to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure. Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own for his clothes. Few parents are so poor that they cannot afford to provide for this purpose a large box, which may be fitted with shelves and tastefully covered.

To teach children habits of order will take some time each day; but this time is not lost. In the future, the mother will be more than repaid for her efforts in this direction.

See that the children have a daily bath, followed by friction till their bodies are aglow. Tell them that God does not like to see his children with unclean bodies and ragged garments. Then go further, and speak of inward purity. Let it be your constant

effort to uplift and ennoble your children.

We are living in the last days. Soon Christ is coming for his people, to take them to the mansions he is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass through the gates of the city of God must here be clothed with inward and outward purity. They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, ... and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

June 10, 1902

Help the Relief Fund

The work being done with "Christ's Object Lessons" is a good beginning to the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and old and young can engage. The Lord's plan has opened the way for all to do something. This is a work that is to be a blessing to all who engage in it. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you."

June 17, 1902

What the Sale of "Christ's Object Lessons" Will Accomplish

My heart is made glad in the Lord as I hear of the result of the effort to sell "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the effort being made to carry this plan to completion.

About two years ago, when I was asked what could be done to relieve our schools from debt, I laid the matter before the Lord, and there came to me the thought that I could give the book, "Christ's Object Lessons," to the schools. Then came another thought, "I have depended on this book to pay my workers, and I must be just before I am generous." In the night season I was considering the problem of my finances. I desired to save money to pay my debts, that I might be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give "Christ's Object Lessons" for this purpose, and I said, "It must be done." Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would not share the gift with me by giving the work that must be done in the publication of the book.

The plan was presented to me by the Lord as one that would be an all-around blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to me in which ministers were being aroused to act their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling "Christ's Object Lessons."

I saw that the book found ready sale. It was bought by thousands not of our faith; and some, after seeing the value of the matter it contained, bought several copies for distribution among their friends.

The workers gave their time, receiving nothing as far as money is concerned, but receiving a reward of infinitely greater value.

Individual action brought a consciousness of well doing. Those who engaged in the work improved in health of body and health of mind. They gained an experience that made their hearts glad in the Lord. They had no time to speak needless words. Their one thought was, "The book must be sold; for the debt must be lifted from the schools." It seemed as if in every place prayer could be heard; and faith in the work constantly increased. A happy enthusiasm filled the hearts of the workers.

I was made very happy by the result of the plan. And those who engaged in selling the book were happy. They helped one another to make the work a success.

I saw that in selling "Christ's Object Lessons," our people were learning how to handle larger books. They were being prepared to enter the canvassing field. The earnestness with which they took hold of the work showed that they appreciated the opportunity of learning how to canvass. Prejudice was removed. In becoming acquainted with the people, the workers gained a valuable experience. And as they were thus sinking fresh shafts, their example helped the church to see that all around them was work to do. There were those in the church who needed the experience to be gained by telling others of the truth; and as they went forth to this work, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became his people's strength. The pulpit became a place of power.

I saw that the sale of "Christ's Object Lessons" opened the way for the establishment of missions. In the church there was a revival of the missionary spirit. An earnest desire to learn how to work for the Lord was shown. Small companies gathered for prayer and Bible study. All moved forward with harmonious action. Believers went to places where the people have no opportunity to hear the Word of God, and gathered the children for Sabbath school. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus the way was opened for light to shine forth from the Word of God.

The foregoing is a brief description of what can be done by those who know the truth. With this representation of the results of selling "Christ's Object Lessons" before my mind, I have looked for the success now attending the faithful workers. I believe that this effort will arouse our people to see what can and should be done.

A Work in Which All May Help

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of them have become rusty from inaction. The Lord in his providence has now given them something to do, and has thus opened the way for them to help others to become acquainted with the special truths for this time. He has given them a work to do that will bring a great and grand result. In getting out of the easy-chair of self-satisfaction, and going forth to give the light of truth to their fellow men, they will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work,--helping to lift the debt from our schools, and at the same time giving the precious light of truth to those who need it.

I hope that no one who can engage in this work will excuse himself, and so lose the blessing that there is in it. This work is the means that the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself. "We are laborers together with God." These words seem so appropriate to the work now being done.

There are many, many souls that the Lord Jesus desires to save. And he asks for our co-operation in this work. These souls cost him an infinite price. Let the questions come home to us, "Are we willing to be workers together with God? Are we willing to go to those outside the faith, and plant in their hearts the seeds of truth?"

The work now being done with "Christ's Object Lessons" is a good beginning of the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and because it enables all to act a part. It is a work in which old and young can engage. The Lord's plan has provided a way for all to do something. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you."

The work of selling "Christ's Object Lessons" is to accomplish double and triple good in different lines. Those who purchase the book feel that they are doing something to advance a worthy cause. The work is done with an earnestness that appeals to their hearts. It is a lesson to them, and although they are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They

realize that what they are doing is commended by the Lord, who blesses every good work. Light shines into their hearts. To many the conviction of the Spirit will come through the seed sown by this unselfish work for the Master. The saving of precious souls will be the result of the work done in canvassing for "Christ's Object Lessons."

In Company with Jesus

The Lord comes very near the workers, and angels go before them. My brethren and sisters, never forget whose company you are in. See by faith an angelic host around you. Believe that the Lord Jesus is by your side, that his glory enfolds you, that he is pouring upon you the refreshing showers of his grace. Speak and act to the glory of God. Say, "In thought, word, and deed I will be a blessing to those I meet. I will let light shine forth." Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into their homes the sunshine of heaven. Outside of the truth, there is little enough of this sunshine now in the world.

As you seek to become acquainted with those who have no knowledge of the truth, as you strive to speak words in season, remember that you are God's helping hand, and that he will teach you to speak words which will cause light to shine into darkened minds. Doors will open for the work of soul saving. Many who enter Christ's service at the eleventh hour will labor with great earnestness for him. They will appreciate the wonderful truths of the Word of God, and will bring these truths into the daily life.

Let the workers remember that their spirit and their actions have a great influence on the minds of those they meet. Let them feel their dependence on God. It is only when we place ourselves in his hands, to be worked by his Spirit, that he can use us in breaking the power of the enemy over souls. Let them remember, too, that to those with whom they become acquainted in this work, they are to speak of the love of the Saviour, who, though he was rich, yet for our sake became poor, that we might be rich. He gave himself to a life of lowliness, privation, and poverty, that he might know how to reach every suffering child of his. In all our afflictions he is afflicted. "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." Let us follow where he leads the way, denying self, and taking up the cross. As we share his humiliation in this life, partaking with him in his suffering, we are preparing to share his glory in the future life.

I have never seen so good an opportunity for those who are willing to work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all engage in this work, striving, in the meekness of Christ and the love of God, to communicate the light of truth. Go forward, brethren and sisters, and in forgetfulness of self and unselfish effort for others you will receive a rich reward. Trust in the Lord for aid. Remember that when with thankful hearts you do the very best you can, you are closely allied with the angels of heaven. There is sympathy and co-operation between divine and human agencies. The Lord will open ways for you. He does not limit his grace to any special time or special effort. Only have a heart to obey his word, and your example will make an impression in favor of the truth. Only be wide awake to see your opportunities, and God will help you to improve them. Only do what you can, in humility and sincerity, and you will not lose the blessing the Lord has for you.

June 17, 1902

Do Not Weary in Welldoing

I am glad that there has been such harmonious effort to carry out the purpose of God and to make the most of his providence. This effort to circulate "Christ's Object Lessons" is demonstrating what can be done in the canvassing field. To ministers, students, fathers, mothers, young men, and young women who have engaged in this work I would say: Let not your interest flag. Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools, and a fund is created for the establishment of schools in important fields where there is great need of educational work.

As the ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work, and we will continue to labor for the circulation of 'Object Lessons,' and for the freedom of our schools." Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come.

Let us have faith in God. In his name let us carry forward his work without flinching. The work he has called us to do he will make a blessing to us. And when his plan for the relief of our schools has been vindicated, when the work pointed out has been fully accomplished, he will indicate to us what to do next.

As long as the message of mercy is to be given to the world, there will be a call for effort in behalf of other institutions and enterprises similar to that for the relief of our schools. And as long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ has directed: "When they persecute you in this city, flee ye into another." Matthew 10:23. If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have

gone over the cities of Israel, till the Son of man be come." Until in heaven is spoken the word, "It is finished," there will always be places for labor and hearts to receive the message.

Wherefore "let us not be weary in well-doing; for in due season we shall reap, if we faint not." Galatians 6:9.

June 24, 1902

Work in Christ's Lines

God has given men talents, not to be used for selfish purposes, for the gratification of human pride, but for the glory of his name, for the promotion and advancement of his work, for the benefit of suffering humanity.

Different gifts are imparted to different men, that they may see their need of one another, and connect with one another in the work. God's servants are to be a help and an encouragement to one another. The lines of work that are to represent in our world the truth of heavenly origin are to be carried forward in the name of the Lord. Not one thread of selfishness is to be drawn into the web. No worker is to tear down the work of another man in order to please himself. Those who are working for the Lord are to consult him at every step, that they may work together in unity. By faith they are to lay hold upon the unseen, that they may accomplish the work of preparing a people to stand before God at his coming.

God can communicate with his people today, and give them wisdom to do his will, just as he communicated with his people of old, and gave them wisdom in building the sanctuary. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do."

This is an object lesson for us. The tabernacle was to be sacred to the service of God. It was to stand continually in the sight of more than a million people as an illustration of the perfection of Christ's work; and all that was done in its building was to represent this perfection.

The Best for God

So with God's work today. Everything connected with his service is to be without a flaw. Those who are seeking to advance his work should give the very best they have, that the work may illustrate the perfection God requires.

God must be honored by the work that is done for him at this time. His work must move forward with stability. Faithfulness and fitness must appear in its every line. The buildings that are erected must correspond with the providences of God and with their relation to the work to be done in other places.

We are to follow God's design exactly in the formation and establishment of the work, small though it may be in some places. Outward show and a large outlay of means are not necessary in order to gain the blessing of God. Human taste, human devising, human inclination to ornament, are not to be encouraged. An unnecessary expenditure of money means that there will be less to invest in the work in other places.

He who is the author of every temporal and spiritual advantage is also the finisher of our faith. Into all the work we do for him we should bring purity of heart and sanctification of spirit. All our work should be an illustration, not of display and extravagance, but of sanctified judgment. And every move that is made should be made with reference to the work in other places.

Lines of work which will absorb means are not to be set in operation without reference to the work in other parts of the Lord's vineyard where there are few facilities. It is the Lord's plan that his workers shall consult together; for the work in one place has an influence on the work in another place. One institution is not to be regarded as a complete whole. The workers in one part of the field are not to feel that they need show no interest in the work in another part of the field. No one is to labor only for the special line under his supervision, feeling no care for other lines of work. All are to labor for

the good of the whole cause. Day by day we should feel the greatest anxiety for the constant intercession of Christ, that the work started and the institutions established in different parts of the world may not be in vain.

Those who work for God are to be self-sacrificing. Christ gave his life for us, withholding nothing. Let those who work for him show a spirit of self-sacrifice and an earnest desire to carry the work forward with expedition, realizing that it is a work which must be done as speedily as possible. Let consecrated, zealous efforts be made. Let those who believe the truth represent Christ by working for him with willingness and love.

Fruits of the Spirit to be Revealed in Every Act

God's people are to mingle with all they do the incense of Christ's merits. In all their actions the fruits of the Spirit are to be revealed. Every day by faithful actions sermons are to be preached.

It is God's desire that those who are connected with him shall do their very best. When Christ was upon this earth, he was a diligent worker. Learn lessons from him as you work. And when you rest from your labor, tell one another what your experience has been in gaining a knowledge of God. Remember the words, "Ye are God's husbandry, ye are God's building."

We should return to God in freewill offerings the very best of what he has given us, gratefully acknowledging him as the giver of all our blessings. We should regard nothing as too good to be devoted to God's service. We should give freely for the establishment of memorials of his goodness. The largeness of his blessings speaks to us of our obligations to return to him his own.

All spiritual illumination and perfection come from Christ. He is able and willing to communicate in accordance with the needs of all in every line of his work. He desires all to feel their need of him, and to ask him for the help of his Holy Spirit in the work they have been given to perform. Holiness to the Lord was the great characteristic of the Redeemer's life on earth, and it is his will that this shall characterize the lives of his followers. His workers are to labor with unselfishness and faithfulness, and with reference to the usefulness and influence of every other worker. Intelligence and purity

are to mark all their work, all their business transactions. He is the light of the world. In his work there are to be no dark corners where dishonest deeds are done. Injustice is in the highest degree displeasing to God.

July 1, 1902

God's Interest in His Institutions

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love.

We are now reorganizing, and we need much of the help of the Lord. Those in responsible places must stand where God can use them. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to him. Then will Christ be glorified. Then will his prayers for his followers be answered. They will be one with him and with one another, and the world will see that God did indeed send his Son into the world.

Human instrumentalities are the Lord's helping hand. God expects men and women to work for him to the limit of their ability. Each is to strive to accomplish his God-given work. None are at liberty to turn from conformity to the will of God in order to follow their own desires. Even the thoughts are to be brought into captivity to the will of Christ. Not that man can, in his own strength, conform to the mind of God. But he can place himself where the Spirit can guide and control him.

"We are laborers together with God." In his service divine and human agencies are to co-operate. By the partnership of God and man, the work of warning the world is to be carried to completion. Without the Lord's co-operation, we can gain no success. Without his aid, the efforts of human labor, human science, are worthless. All true knowledge comes from him. When man accomplishes anything good, it is because he co-operates with his Maker.

God's Work is a Unit

God is to be brought into every pursuit of life. With every enterprise he is

concerned. But he is especially interested in the various branches of his work, and in the institutions consecrated to their advancement. The offices of publication, by means of which the truth is to be given to the world, are sacred to his service. The sanitariums are his helping hand. Their work--the restoration of the sick to health, and the relief of suffering--is the work for this time. Our schools, where children and youth are to be trained for God, are an important part of his great plan.

There are to be no walls of partition between the different lines of work. This work is to be carried forward without division. In God's cause there are to be no territorial lines. Our schools are to be regarded as a part of his great plan. Our sanitariums also are to be thus regarded. Medical work is to be sacredly cherished and carefully conducted. It is as the right hand of the body, and is to open doors for the entrance of truth.

No line of work is to be pushed forward to the hindrance of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be carefully guarded. They are to be placed on a high spiritual plane. Nothing is to be done to rob them of the advantages they should have. This would be selfishness, and will never bear the Lord's indorsement.

Our publishing houses should make more of an effort to help our schools than they have done in the past. The Lord will not excuse any effort to cripple the educational work. This work is second to none in importance. God's desire is that it shall be given the advantage of every facility that can be used for its advancement.

God is no respecter of persons. Those that honor him he will honor. Of those who obey his commandments it is written, "Ye are complete in him." They co-operate with him in the work of soul saving. God says to them. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

Every Act is to Bear Heaven's Impress

In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without me ye can do nothing." And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, might better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness.

All that God's servants do is to advance the work of soul saving. All that is done in our institutions is to bear the impress of heaven. The policy followed by the Lord's workers is to be in marked contrast with the policy followed by worldlings. Those who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly principles.

Divine agencies are constantly working to counteract the human purposes and plans that are not in harmony with the purposes and plans of Jehovah. No worldly policy is to be brought into God's work. It is his design that his work shall be done by men who realize the broadness of his law and the greatness of his love, men who jealously guard their words and actions, lest they shall fail of doing his work exactly in his way. When men grow careless, the history of their past failures is repeated, greatly to the hindrance of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to his claims, more determined to carry out his plans in harmony with his high standard, regardless of human policy, he will overturn and overturn. After test and trial, he will remove those who are not spiritualized, whose words and works do not harmonize with his will.

July 1, 1902

Rusty From Inaction

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of those who claim to be the children of God have become rusty from inaction; and the Lord in his providence has given them something to do, and in thus doing, has opened the way for them to help others to become acquainted with the truth.

He has given them a work to do that will bring about a good and grand result. In getting up out of the easy chair of self-satisfaction, and going forth to give the light of truth to their fellow men, God's people will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work--helping to lift the debt from our schools, and at the same time giving most precious light to those who really need it.

July 8, 1902

An Appeal to Parents

My attention has been especially called to a work that has been strangely neglected,--the training of children. Parents have set aside the work that lies at the very foundation of soul saving. Child training is the grandest work ever committed to mortals. The child belongs to the Lord, and from the time it is an infant in its mother's arms, it is to be trained for him, trained to enter his service. For the first years of a child's life, the home is to be its school. In the home, parents and children are together to learn the way of the Lord. Carefully and untiringly parents are to watch the opening minds of their children, giving them the lessons they need in order to develop into Christian men and women. Parents should make all else subordinate to the work God has given them to do for their children.

It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine example. The world teems with corrupting influences. Fashion and custom exert a strong power over the youth. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil, and turn from the good. Let every mother go often to God with the prayer, "How shall we order the child, and how shall we do unto him?" Let her heed the instruction that God has given in his Word, and wisdom will be given her as she shall have need.

Few parents realize as they should that child training is God's appointed agency for the salvation of their children. They do not make it their first work to train their children for the Lord. They allow exhibitions of temper, pride, selfishness, to pass unnoticed; and the children grow up unlovely in character, an injury to their companions, a sorrow to their parents, and an offense to God.

Obedience and How it may be Taught

The first lesson that children are to be taught is the lesson of obedience. When they have learned to obey their parents, it will not be hard for them to obey God. Obedience becomes a part of their nature.

But before parents can teach their children obedience, they must learn the lesson themselves by obedience to God. How can they discipline their children aright till they learn the meaning and the value of self-discipline? How can they lead their children up the difficult heights of self-control, self-denial, patience, and truthfulness, unless they first climb these heights themselves?

A parent gives way to temper before the child, and then wonders why the child is so difficult to control. But what could he expect? Children are quick to imitate; and the child is but putting into practice the lessons taught him by his parents in their outbursts of anger.

Too often parents follow a course that develops evil in the child. Harsh and severe, they drive him to rebellion. Then they wonder why he has traits of character that are so unlovely, when they try so hard to break his stubborn will. It is in trying to break his will that they make their mistake. The child's will is to be trained, bent, not broken.

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. Require obedience, never with a storm of angry words, but firmly and kindly. And when called upon to discipline your child, remember your own relation to your Heavenly Father. Have you walked perfectly before him? Are you not wayward and disobedient? Do you not grieve him continually? But does he deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. Remember how often you act like grown-up children. In spite of your years of Christian experience, in spite of your many opportunities for self-discipline, how easily you are provoked to anger. Deal gently, then, with your children, remembering that they have not had the opportunities you have had to gain self-control.

You may have to punish your child with the rod. This is sometimes essential. But never, never strike him in anger. To correct him thus is to make two wrongs in trying to cure one. Defer the punishment till you have talked with yourself and with God. Ask yourself, Have I submitted my will to God's will? Am I standing where he can control me? Ask God to forgive you for transmitting to your child a disposition so difficult to

manage. Ask him to give you wisdom, that you may deal with your wayward child in a way that will draw him nearer to you and to his Heavenly Father.

Be Christlike in the Home

Love breaks down all barriers. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God." The Lord will give rich blessings to those parents who make diligent efforts to rule the spirit. The grace of Christ softens harsh traits of character and smooths out the rugged disposition.

Those who govern by force have far less influence than those who govern by love. Harshness hardens the heart and braces the will to resistance. Gentleness softens the heart and subdues the most stubborn will.

To every parent God says, "Take heed unto thyself,"--thyself, father; thyself, mother. Before you can do your children justice, you must surrender yourselves to God's training. You must be filled with high motives and noble aspirations. Each day you must endeavor to make yourself more worthy of your trust. Then God will cooperate with you.

The family firm should be well organized. Together the father and mother should consider their responsibilities. Together they should work for the highest good of their children. There is to be no variance between them. Never should they in the presence of their children criticise each other's plans or question each other's judgment. If the wife is inexperienced, she should try to find out where her work makes the work of her husband more difficult, as he labors for the salvation of the children. And the husband should hold up the hands of his wife, giving her wise counsel and loving encouragement.

A Christian father is the house-band of his family, binding them close to the throne of God. Never is his interest in his children to flag. The father who has a family of boys should not leave these restless boys wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates. It may be hard for the mother to exercise self-control. If the husband sees that his wife's weakness is endangering the safety of the children, he should take more of the burden upon himself, doing all in his power to lead his boys to God.

Parents are not left to carry forward alone the work on which so much depends. Christ says, Come unto me. I will bear your burdens and your perplexities. All power in heaven and in earth has been given to me. I will give you strength. Go to him, fathers and mothers. Many of you cannot properly fulfill your trust until you are more closely connected with Christ. Some ask, "Why does not the Lord work miracles today, as he did when he was upon the earth?" Let parents live in the home the life of Christ, and the transformation in the lives of their children will testify to God's miracle-working power.

July 8, 1902

The Lord Knew Best

The Lord knew just the best way to help us out of our difficulty in regard to the debt on the schools. The school work is to me a part of myself, and I am greatly encouraged by the success of the plan to relieve our schools from debt. My heart is made glad in the Lord as I hear of the money brought in by the sale of "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the efforts made to carry out this plan. I have already seen much more accomplished than I expected to see.

I hope that no one who can engage in this work will excuse himself, and so lose the blessing there is in it. This is the means the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself as his co-workers. "We are laborers together with God." These words seem so appropriate to the work now being done.

July 15, 1902

An Appeal to Parents--No. 2

God's great lesson book, his holy Word, gives parents instruction regarding the preparation they and their children must receive before they can be admitted into the heavenly family. Parents, hear the word of the Lord to you:

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

Upon obedience depends the life and happiness, the health and joy, of men, women, and children. Obedience is for our well-being in this life and in the life to come. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

If the law of God were taught in the home, if obedience were enjoined upon children from their earliest years, how different the world would be today! Temperance, industry, and economy would be seen. Evil would be avoided. Virtue would be cherished.

The Scriptures given above are for our admonition and instruction. But they are not studied as they should be. The failure to follow God's plan is causing him to withdraw his blessing from parents and children. Many fathers and mothers will have a

heavy charge brought against them when they stand before the Judge of all the earth. They do not obey the voice of the Lord. They permit their children to do wickedly. Their unruly, disobedient children testify to their neglect of duty.

God is watching the families who claim to be Christians, to see how they are conducting themselves. If ever evangelical work was needed, it is needed now in our families, our schools, our sanitariums, and our publishing houses. Let us consider the work to be done. Fathers and mothers need to feel the converting power of God. Their lives need to be cleansed. There are many professed Christians who have never been transformed in character. This is why the Holy Spirit cannot accomplish its work upon hearts.

"I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

A Reformation Called For

God calls for a thorough purification of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before. When the great light that God has given shines forth through human agencies, a great work will be done. In demonstration of the Spirit, and with power, the truth will be revealed in clear, distinct lines. But this work must begin in the home.

As the right work is done in the home, parents will find their hearts subdued and

melted. Strange prejudices that have been cherished by brethren and sisters in the church, prejudices that have borne evil fruit, will be overcome, and will disappear. A spirit of candor will come in, a spirit after Christ's likeness. God's people will give up the tenacious desire to have their own way and to urge their own ideas; for they will realize that they are in the presence of God's Son.

I beseech the parents in our churches to make a solemn covenant with God by repentance and confession. Confess your past neglect, and in the fear of God take up the work of educating your children in righteousness. Do you not think that it is time to seek the Lord with the whole heart, that you may find him, and co-operate with him in working for the salvation of your children? The Lord will not pass over a neglect to feed his lambs. Teach your children that they are the younger members of the Lord's family. Guide their feet in the way of holiness. Lead them to God. Guard well your words and actions, that by example as well as by precept you may give the lessons God has instructed you to give. Respond to the striving of the Holy Spirit. Thus you prepare the way for your children to respond to this striving.

O parents, for the sake of yourselves, and your children, I make this appeal to you. My heart is greatly burdened. I cannot sleep as I think of parental neglect and its fatal results. I pray that you may be impressed with the importance of the work on which so much depends. There is set before you "a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, ... and a curse, if ye will not obey." This is your day of trust. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Let Christ find you his helping hand in carrying out his purposes. Prepare for the coming of the Lord. This is the preparation day. Set your own hearts in order, and work earnestly for your children. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. When you take up the cross and follow Christ, when you bring your lives into conformity to the will of God, your children will be converted. The world will take knowledge of them that they have been with Jesus and have learned of him. In word and deed they will bear witness to the power of Christ's grace.

July 22, 1902

Neglected Duties

The church is the channel through which the Lord works to save the perishing. By the members of the church are to be made known his mercy, goodness, and power. What a wonderful work has been committed to us! All heaven is waiting for human channels through which to communicate the grace of God. But selfishness is hindering us in fulfilling God's purpose for us. Selfishness is hiding the Saviour from his people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to do his work. He needs men of sound minds, clear heads, and tender hearts.

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practice the word of God, they will never see the King in his beauty. God's law is his standard of character. And the foundation principles of this law are, "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." Obedience to this law is the condition of gaining salvation. Upon our obedience depends our present and future happiness.

Will men and women claim to be Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to speak and act harshly? Will they treat those connected with them in labor as if they were unworthy of notice?

When you see a fellow being striving to climb the hill, will you, standing securely at the top, reproach him because he is not there also? or will you descend the hill, and linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage?

Have you not seen a fellow worker, pale and worn, bearing on his face the premonitions of death? How did you treat him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? or did you selfishly seek gain for yourself at his expense,--you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to

destroy your fellow worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself upon your financial gain?

How did the pitying Redeemer look upon such a course? Think you that he placed on it the seal of his approval?

We are to Work the Works of Christ

Our work is to restore, not to destroy; to lift up, not to cast down; "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." We are commanded to remember those that are bound, as bound with them. God asks, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

Study your Bibles, my brethren. In the name of Christ I call upon you to work the works of Christ. Godliness is profitable for all things. It is the fruit of a repentance that needeth not to be repented of. The evidence of its worth is in itself, and is revealed by good works. True reform bears the fruit of the Spirit. He who loves God is a friend to those for whom the Son of God died.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.... Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Neglected duties confront us. Too often, instead of doing the work the Lord has given us, we have watched for defects in those whom, instead of criticising, we ought to

have helped. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness he is inviting them to come to him, that he may use them as channels for the communication of his grace. But those whom he has appointed to co-operate with him in fitting these souls for service, have failed to manifest that loving tenderness which as Christians they should manifest for the young and the inexperienced. Not only do they themselves fail of following Jesus; they keep others from his side. How can the Lord bless them? Let us break the crust of selfishness that surrounds us. Let us not descend to bickering and strife, criticising and condemning one another. Christ is ashamed to call those who do this his brethren.

Christ's Work for Us an Incentive to Labor

A great work is to be done, and in doing this work, we are to labor on a much higher plane than we have labored on in the past. Brethren and sisters, this matter has been so forcibly presented to me that I cannot hold my peace. Into the church there has come a hard-hearted spirit, and with it principles of selfishness, which have excluded the light of Christ from our hearts.

Christ is constantly working for us. Our advocate in the heavenly courts, he is ever making intercession for us. The cry of the one ready to perish finds swift entrance to his ear. "He shall deliver the needy when he crieth: the poor also, and him that hath no helper." Shall we not work for him in the way he has marked out? Shall we not help those in need of help?

Christ suffered, being tempted; therefore he always sympathizes with those whom Satan is seeking to destroy. That he might be a merciful and faithful high priest, he was in all things made like those he came to help. He has compassion on the ignorant, and on those that are out of the way; for when he was on this earth, he was compassed with infirmities. He is ever willing and ready to help us in our perplexities. As he worked for us, let us work for others.

Many more than we suppose need a helping hand held out to them. There are many to whom words of sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow beings?

July 29, 1902

The Importance of a Knowledge of Health Principles

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with the victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers.

Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,--the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God, go forward without delay, bearing in mind your individual responsibility to him who gave his life for you. Act as if you heard Christ calling upon you personally to do your utmost in his service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom he can use as channels to convey light to many who are groping in darkness.

All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be

your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and by redemption. They should be taught that all their powers of body, mind, and soul are his. They should be trained to help in various kinds of unselfish service. Do not allow your children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others they increase their own happiness and usefulness.

The Home Reading Circle

Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these subjects. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practice these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing.

Many who desire to obtain knowledge of medical missionary work have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. Read the Good Health, for it is full of valuable information. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,--the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved.

Especially will the youth who have been accustomed to reading novels and cheap storybooks, receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly, I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I

will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits.

The Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to him, if they would practice self-denial in the home, relieving their careworn mother, the mother could find time to make neighborly visits; and when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits, or for drugs which, even if obtained, are only an injury.

Duty of Parents to Instruct and Train their Children

Parents should seek to interest their children in the study of physiology. But few among the youth have any definite knowledge of the mysteries of life. The study of the wonderful human organism, the relation and dependence of its complicated parts, is one in which many, even parents, take little interest. They do not understand the influence of the body upon the mind or of the mind upon the body. Needless trifles occupy their attention, and then they plead a lack of time as an excuse for not obtaining the information necessary to enable them properly to instruct their children.

If all would obtain a knowledge of this subject, and would feel the importance of putting it to practical use, we should see a better condition of things. Parents, teach your children to reason from cause to effect. Show them that if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals. Your children require patient, faithful care. It is not enough for you to feed and clothe them; you should seek also to develop their mental powers, and to imbue their hearts with right principles. But how often are beauty of character and loveliness of temper lost sight of in the eager desire for outward appearance! Parents, be not governed by the world's opinion; labor not to reach its

standard. Decide for yourselves what is the great aim of life, and then bend every effort to reach that aim. You cannot with impunity neglect the proper training of your children. Their defective characters will publish your unfaithfulness. The evils that you permit to pass uncorrected--the coarse, rough manners, the disrespect and disobedience, the habits of indolence and inattention--will bring dishonor to your names and bitterness into your lives. The destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them his agents in ruining others; on the other hand, if you faithfully instruct them, if in your own lives you set before them a godly example, you may lead them to Christ, and they in turn will influence others, and thus many may be saved through your instrumentality.

Fathers and mothers, do you realize the importance of the responsibility resting upon you? Do you realize the necessity of guarding your children from careless, demoralizing habits? Allow your children to form only such associations as will have a right influence upon their characters. Do not allow them to be out in the evening unless you know where they are, and what they are doing. Instruct them in the principles of moral purity. If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, begin at once to do your duty. Take up your responsibilities, and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Make diligent efforts to redeem the past. No longer remain in the condition of the Laodicean church. In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home.

As you faithfully do your duty in the home, the father as a priest of the household, the mother as a home missionary, you are multiplying agencies for doing good outside of the home. As you improve your own powers, you are becoming better fitted to labor in the church and in the neighborhood. By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God.

August 5, 1902

A Call to Service

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

True, indeed, are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches. These persons have not had the special, testing truths for the last days presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those who have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth.

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his countingroom, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and if they continue in this path, they will with him be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the earth, and souls are going to ruin because the light of truth has not been flashed upon their pathway.

The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world that he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he has loved us. He

desires those who have a knowledge of the truth to impart this knowledge to their fellow men.

Now is the time for the last warning to be given. There is a special power in the presentation of truth at the present time; but how long will it continue?--Only a little while. If ever there was a crisis, it is now.

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's memorial of creation has been torn down, and in its place there stands a false sabbath. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. And the people to whom God has given his truth are hiding their light under a bushel, allowing the cares of this world to engross the time and attention that should be given to the Lord's work.

The Christian's Privilege and Responsibility

It is an eternal law of Jehovah that he who accepts truth which the world needs is to make it his first work to proclaim this truth. But where are those who make the burden of perishing sinners their own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win sinners to righteousness. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent.

Who can sympathize with Christ in his distress and anguish, as with quivering lips he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"? Who can say with Jeremiah, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"?

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in union with the heart of Christ, how can

we understand the sacredness and importance of the work to which we are called by the words, "Watch for souls as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls?

Church members are trifling with their responsibilities, unfitting themselves for service. What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the need of imparting to others the truth that God has given them? O that they were awake to the purposes of God and to their individual accountability! Then would they use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. God's people would be lights, shining amid the darkness of this degenerate age.

The work has extended so that it now covers a large territory, and the number of believers has increased. But there is still a great deficiency. A much larger work might have been done had the missionary spirit been shown that was shown in the earlier days. Our present numbers, the present extent of our work, are not to be compared with what they were in the beginning. We should think of what the work might have been had every worker consecrated himself, body, soul, and spirit, to God as he should have done.

A Forward Movement Called For

God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in his work. By an unreserved consecration we are to prepare ourselves for service.

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people on the earth who have not forgotten that he has a law, binding upon all human beings. In all the churches there are those who know not that the seventh day, and not the first day, is the Sabbath. These are to hear the message of present truth.

We need now to train men, and set them to work, giving them every facility for the impartation of truth. There is at this time a sad dearth of laborers. Scores of men and women might be set to work. This need should have been foreseen. Our faith is not proportionate to the light God has given us. When our hearts are emptied of selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use.

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord.

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the churches have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired with the spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth into the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

August 12, 1902

The Work of Soul Saving

We are living in solemn times. The end is near; and I have a message for our people. They must awake, spread their tents, and enlarge their borders. The present state of things must be changed. The world is to be warned. The truth is to be taken to men of the world, that they may see the duty that the Lord has placed on them. Those belonging to the higher classes are to hear the message of present truth. God says to his people, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The one work more precious than any other is the work of soul saving. God's servants are to move forward in this work, weighted with the importance of the message they are bearing.

To secure your present and future good, Christ gave himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in the work of soul saving. You are to be his helping hand, to do in the world the work that needs to be done to place the truth before as many as possible. "Ye are not your own; for ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Refuse to admit the worldly interests that strive for the supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to his claims. Say, to those who seek to draw you from his work, I am not my own; Jesus has bought me. I belong to him. Every particle of my influence is to be used to magnify the principles of his law. God is mine, and I am his, united to him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give him anything that is not already his. Every part of my being, every talent, every faculty, belongs to him. If I had more than one life, I would give it to him; for it would be his.

Have you so deep an appreciation of the sacrifice made on Calvary that you are

willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service.

The Christian's Work Begins in His Own Family

The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no place in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life blood of God's only begotten Son.

God opens ways whereby such ones may work for him. Let them look ever to him, that they may know what he wants them to do. Let them do what they can; even though it be but little, it may result in great good.

How can I best glorify him whose I am by creation and by redemption?--this is to be the question we are to ask ourselves. With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in his work. If he has children, he realizes that his work must begin in his own family. His children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ; and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour.

On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those parents who have a living connection with Christ will not rest until they see their children safe in the fold. They will make this the burden of their life.

Parents, do not neglect the work waiting for you in the little church in your own home. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory.

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down.

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligations resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches.

The Formation of Small Bands for Soul-Saving Efforts

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth.

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God; and his work testifies that he is born of God.

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

August 19, 1902

Words to Ministers

In all departments of ministerial work there is need of greater earnestness. Time is passing, and the work that should be far advanced is almost at a standstill. God's servants are to be "not slothful in business; fervent in spirit; serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much."

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic Christians filled with zeal to give to others the blessings of the truth.

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the source of all strength.

To every young man in the ministry, Paul's words to Timothy are spoken, "Take heed unto thyself, and unto the doctrine." Thyself needs the first attention. First give yourself to the Lord for sanctification to his service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from him what it means to labor for those for whom he gave his life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life.

Let the young men who are preparing for service read and study the third chapter

of Colossians, and the first chapter of Second Peter, and also the following scriptures:

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

The Preparation for True Service

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason.

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour, "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." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian.

Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." "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."

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such relation to God that you will give full proof of your ministry. You will see the fruit of your labor.

Give careful, prayerful thought to the preparation required in order to do true service for God. Then a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. A hearty response will be made to the words, "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."

The Minister is to be an Educator

O what a work there is before us! Ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters, God's messengers are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to work. Let the minister devote more of his time to educating them to preaching. Let him teach the people how to extend the knowledge of the truth. While the new converts should be taught to ask counsel of those more experienced in the work, they should also be taught not to put ministers in the place of God. Ministers are not gods, but human beings, men compassed with infirmities. Christ is the One to whom all are to look for guidance. "The Word was made flesh, and dwelt among us,... full of grace and truth.... And of his fullness have all we received, and grace for grace." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work, imparting that which they have received. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the message of truth to the regions beyond.

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Every minister is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing whole hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life.

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the truth in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, never less. The Lord's work is to widen and broaden until it encircles the world.

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants today are to labor, selecting and training, worthy young men as co-laborers. God help us to sanctify ourselves, that others may be sanctified, enabled to do successful work in winning souls to Christ.

August 26, 1902

Words to Lay Members

Our ministers are to go forth to proclaim the message of present truth to those who have not heard it. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear much fruit to his glory. As one man, they are to strive to attain one object,--the salvation of souls.

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning.

Let church members begin to work where they are. Everywhere there are souls who know not the truth. Humble men, willing to make sacrifices, to work as Christ worked, are needed. The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so near to the Lord that they continually receive grace to impart. As they take up their work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts.

It is not God's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, such men--if humble, discreet, and godly--can do more to meet the real needs of families than could a minister.

The Lord has a work for women, as well as for men. They may take their places in his work at this crisis, and he will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the

self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.

It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. We are inexcusable if we allow God-given talents to rust from inaction. Christ asks, "Why stand ye here all the day idle?" Let us consecrate all that we have and are to him, believing in his power to save, and having confidence that he will use us as instrumentalities to do his will and to glorify his name.

My brethren and sisters, do not pass by the little things to look for larger work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is a work to be done. It is by doing with your might what your hands find to do, that you will develop talent and aptitude for large work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered.

There are many ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this way. Others who have the necessary qualifications can give Bible readings or conduct Bible classes.

The very simplest modes of work should be devised, and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase and through their efforts souls will be saved.

The Waste Places of the Earth

The waste places of the earth are to be cultivated. In humble dependence upon God, families are to go forth and settle in the unworked places of his vineyard. As the reward of their self-sacrifice in order to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, giving Bible studies, opening the Scriptures to

those in spiritual darkness, many hearts will be touched.

Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much, because they put forth patient, persevering effort, relying upon no human power, but upon God, who gives them his favor. The amount of good that these workers accomplish will never be known in this world.

Self-Supporting Missionaries

Self supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Let two or more persons start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will get financial support; nevertheless, let them go forward, praying, singing, teaching, and living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the people is a means of finding access to them. As these devoted missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Providence opens the way for them to go to isolated places, and if they bear the message God gives them, their efforts are crowned with success. Many will be brought to a knowledge of the truth, who, but for these humble teachers, would never have been won to Christ.

What more can I say than I have said to impress upon our churches the realization of the eternal loss they are suffering in not putting to use in God's service the ability that he has given them? If the members of our churches would but put their powers to use in well-directed efforts, following well-matured plans, they would do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with

meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth.

God calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God.

As humble, God-fearing men and women consecrate themselves to the Lord, he will accept them and work through them. As they place themselves in right relation to him, light from the throne above will shine upon them, making them channels of blessing to others. All that they accomplish may not now be seen, but they are sowing seed that will yield fruit unto eternal life.

September 2, 1902

An Interesting Letter

To Those Connected with Our Work at Nashville.

My Dear Brethren, You are engaged in an important work, and the Lord calls upon you to take heed to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, and with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work at Nashville, and he will help every one of you if you will co-operate with him.

The Lord desires you to move onward and upward. He bids you to be careful to take the right path. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"The path of the just is as the shining light, that shineth more and more unto the perfect day." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "They shall walk, O Lord, in the light of thy countenance."

Do you understand the question that the lawyer put to Christ, "What shall I do to inherit eternal life?" Christ laid upon the lawyer the burden of answering his own question. "What is written in the law? how readest thou?" he asked. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 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?"

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed, and left by the roadside, wounded and dying.

"And by chance there came down a certain priest that way." Did he help the one so sorely in need of help?--No; "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," Christ asked, "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."

This scripture certainly outlines our work.

"Faith, if it hath not works, is dead, being alone." When the Lord created trees, he commanded them to bear fruit. And to us Christ says, "Herein is my Father glorified, that ye bear much fruit." Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul.

When Jesus would prove to John the Baptist that he was the Messiah, he said to John's messengers, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The fruit that he bore in his life was his answer to John's question.

"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." These words are to be engraved on the tablets of the heart. In the estimation of the world, it is going to extremes to love God supremely and our neighbor as ourselves; but this is what God requires. He says to us, "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; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.... For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

The plans and methods of God's workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticiser greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers.

The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of gain, they place themselves in the most terrible danger.

Not a vestige of avarice nor a sign of greed will be seen in the life of a Christian. He will not be guilty of one dishonest act.

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen?--No; it is unseen. It is the consecrated mind, placed wholly on the Lord's side.

Those who work in the Southern field, a field so difficult and so poverty-stricken, need constantly to receive grace from on high. They need a power outside of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from him.

I have not written to you for some time because I have not been able to do so. I have been under a heavy strain. My mind would not let me rest, and at last my strength gave way. I suffered great pain in my head and eyeballs. I have not yet fully recovered, and cannot endure much taxation. I am now sleeping better than I have been, but I

cannot find the rest that I need, because I have so much writing to do.

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, "What shall I do?" when a little bird hopped on to the window sill, and poured forth such a flood of song that it set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank him that I have been so wonderfully sustained. I want to do much more work for him before I lay off my armor.

September 9, 1902

Encouraging Counsel

To Our Teachers at Berrien Springs.

My Dear Brethren and Sisters, I have an earnest desire that you shall every day be learning of the great Teacher. If you will draw near to God, and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach. Do your very best to impart to others the blessings he has given you. With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come close to them. Unless teachers have the love and gentleness of Christ abounding in their hearts, they will manifest too much of the spirit of a harsh, domineering master.

The Lord wishes you to learn how to use the gospel net. In order for you to be successful in your work, the meshes of your net must be close. The application of the Scriptures must be such that the meaning shall be easily discerned. Then make the most of drawing in the net. Come right to the point. However great a man's knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make an impression on hearts. Urge your students to surrender themselves to God. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

Teachers, remember that the Lord is your strength. Strive to give the students ideas that will be to them a savor of life unto life. Teach by illustrations. Make your illustrations self-evident. Ask God to give you words that all can understand.

A little girl once asked me, "Are you going to speak this afternoon?" "No, not this afternoon," I replied. "I am very sorry," she said. "I thought you were going to speak, and I asked several of my companions to come. Will you please ask the minister to speak easy words, that we can understand. Please tell him that we do not understand big words, like 'justification' and 'sanctification.' We do not know what they mean."

The little girl's complaint contains a lesson worthy of consideration by teachers and ministers. Are there not many who would do well to heed the request, "Speak easy words, that we may know what you mean"?

Make your explanations clear. I know that there are many who do not understand much of what is said to them. Let the light flowing from the great Teacher flood your mind. Let his Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding.

By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes the ability to articulate every syllable distinctly, placing the force and emphasis where they belong. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost.

Into what you say put the spirit and life of Christ. On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury the archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors can affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to your grace, the reason is very plain: it lies in the power of enthusiasm. We actors on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary."

"Feed my sheep;" "feed my lambs," was the commission given to Peter. "And when thou art converted, strengthen thy brethren." To those who hear, the gospel is to be made the power of God unto salvation. Present the truth in its simplicity. Follow Christ's example, and you will have the precious reward of seeing your students won to him.

Suggestions

We need now not merely resolutions but decided action. Our youth are in the highest sense to be learners, seeing God behind the teacher, and the teacher co-operating with him. Wherever students are trained, a work is to be done that will establish them in the principles of our faith. The religious phase of their work is of the greatest

importance; for, like Daniel and his fellows, they are to bear witness of God. By diligent, persevering effort, they are to acquire knowledge. By self-denial, by obedience to the principles of strict temperance, they are to prepare themselves to endure trial.

The students should have abundant opportunity to gain an education in physical labor; for thus they will be better prepared to acquire the knowledge they need for their work.

In the fifty-eighth chapter of Isaiah the Lord tells us plainly what the work is that he requires of us. In order that our young people may be fully prepared to do this work, small sanitariums are to be connected with our schools. The students are to be taught how to use nature's simple remedies in the treatment of disease. And as they learn to care for the sick, they are to be taught to act under the direction of the Lord Jesus Christ.

Words to the Students

Students, prepare yourselves to co-operate with your teachers. As you co-operate with them, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed. Make your student-life as perfect as possible. You will pass over the way but once. Precious are the opportunities granted you. You are not only to learn, but to practice the lessons of Christ. It rests with you yourself whether your work is a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart.

It is your privilege to make the advancement spoken of in the first chapter of second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication.

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does

not understand. This will be an aid to your own understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher. This is the co-operation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets every one, old or young, just where he is.

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way.

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just as long as you follow Christ, you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold or silver or precious stones.

September 16, 1902

A Letter to a Worker in New York City

My Dear Brother, I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and sinful condition, does not speak for itself, what place can you find that expresses its need?

I understand why you feel discouraged. It is because the work is hindered by a lack of united and harmonious action on the part of those who were already in the field when you came.

If you go to the Lord in faith, believing his promises and taking special care of yourself, he will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city.

O, who will rid himself of all hindrances, and take up the work in New York City? Will you, my brother, take hold of this work where you are, helping as best you can?

Let us remember Jesus, the author and finisher of our faith. Let us remember that he lived not to please himself. He left heaven to take his place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression.

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me.... Lo, I come to do thy will, O God;" "yea, thy law is within my heart."

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you.

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Ask him who was sent to announce his coming.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.... I indeed baptize you with water... but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Ask John, the beloved disciple.

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God.... In him was life, and the life was the light of men.... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

We turn to Peter, and he declares of his Master,

"Thou art Christ, the Son of the living God."

We ask Christ himself who he is, and he replies,

"Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father."

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

My brother, do not become discouraged. The light given me is that in our large gatherings, our camp meetings, we need all the ministerial talent that can possibly be spared from other work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let business men attend to the business, and let ministers be left free to labor in the camp meetings. At these meetings a special work is to be done.

Let each one offer the prayer, Lord, "give therefore thy servant an understanding heart."

Solomon called himself the Lord's servant, pleased that he could sustain this relation to the King of kings.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said; Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor.

God said to Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

The Lord told Solomon that if he would walk in his way, his blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses.

Today each one has a part to act--duties to perform and responsibilities to bear. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that he gave to Solomon as a prayer appropriate for him to offer.

September 23, 1902

Work While It Is Called Today

My brethren and sisters, You have been bought with a price, and all that you have and are is to be used to the glory of God, and for the good of your fellow men. With earnest, unwearying effort you are to seek to save the lost. Christ's sacrifice on Calvary has made it possible for you to live a new, transformed life. You are to hold every new-found power as a precious trust, for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour, you pledged yourselves to unite with him in bearing the cross. For life and for death you are bound up with him, a part of the great plan of redemption. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "They have been with Christ, and have learned of him." As you seek to draw others within the circle of his love, the purity of your language and the unselfishness of your actions will bear witness to the power of his grace.

"We are laborers together with God." Lay hold of his work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to win the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag.

Do not depend on human aid. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at his word, move forward unitedly, with steadfast, unfaltering faith. Christ's presence and his word, "Lo, I am with you always,"--these are our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At an immense cost, probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal. They will think of the high, pure association

it was their privilege to gain. But it is too late! The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved."

The world is to see God in his followers. Life and immortality are brought to light through those who are one with Christ. It is our privilege to have the Spirit that is the wisdom of heaven. Those who have the Spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their lives the power of Christ's grace.

Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth.

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people, and quicken their dulled senses, that they may realize that the gospel is the power of God unto salvation to them that believe. I desire if possible to impress our people with the importance of giving so pure and righteous a representation of God that the world shall see him in his beauty. I desire them to be so filled with the Spirit that dwells in him that the world shall have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids.

The Reward of Earnest Endeavor

Each worker, while preserving his individuality, should seek to labor in harmony with every other worker. Each is to be united with his fellow workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. Each may receive light from the Source of light. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

All are to do their best. All are to keep looking to their Leader, studying the lessons he has given in his guidance of his people from the beginning. The experiences of Abraham, of Moses, of Daniel, contain lessons of great value to us at this time.

Those whom God chooses as his workers are not always talented, in the estimation of the world. Sometimes he selects unlearned men. These have a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing his compassion and love, and ascribing all the glory to him whom they love and serve.

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice his virtues; for their life is assimilated to his. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek: for they shall inherit the earth."

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear his inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in his chain of service. And it is his desire that every human instrumentality engaged in work for him shall be recognized, however small may be the work he does.

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by him because they have felt it an honor to minister to those for whom he gave his life.

September 30, 1902

The Work in the Cities

Time is passing, and the Lord calls upon the laborers in all departments of his work to lift up their eyes and behold the fields all ripe for the harvest.

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must be accomplished. When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls.

Those in our cities--living within the shadow of our doors--have been strangely neglected. Organized efforts should now be put forth to give them the message of present truth. A new song is to be put into their mouths. They are to go forth to impart to others now in darkness the light of the third angel's message.

We all need to be wide-awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the instruction to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. We are to continue working until a church is organized, and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons.

The workers laboring in cities should read carefully the tenth and eleventh chapters of Hebrews, and appropriate to themselves the instruction that this scripture contains. The eleventh chapter is a record of the experience of the faithful. Those who work for God in the cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. Faith is the substance of things hoped for, the evidence of things not seen.

My mind is deeply stirred. In every city there is work to be done. Laborers are to go into our large cities and hold camp meetings. In these meetings, the very best talent is to be employed, that the truth may be proclaimed with power. Men of varied gifts are to be brought in. One man has not all the gifts required for the work. To make a camp meeting successful, several workers are needed. No one man should feel that it is his prerogative to do all the important work.

If in the camp meetings held in the cities the speakers proclaim the truth in the power of the Spirit, hearts will be reached. The love of Christ received into the heart will banish the love of error.

There is need of camp meetings like those held in the early stages of the work,--camp meetings separate from the business work of the conference. At a camp meeting the workers should be free to give the knowledge of the truth to those who attend from outside.

At our camp meetings arrangements should be made so that the poor may obtain wholesome, well-prepared food as cheaply as possible. There should also be a restaurant in which healthful dishes shall be prepared and served in an inviting manner, especially for the education of outsiders.

This work is not to be looked upon as separate from other departments of camp-meeting work. Each department of God's work is closely united with every other department, and all are to advance in perfect harmony.

"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." Let the indifferent ones arouse, and act their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities,--a work that has been looked at, and then passed by on the other side, as the wounded man was passed by the priest and the Levite. Take up the work in the cities wholeheartedly, intelligently, unselfishly.

There are men of talent and influence who are longing for something they have not yet received. Let the truth in its simplicity be presented to them.

God selects his messengers, and gives them his message; and he says, "Forbid them not." New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men whom he will call into his service,--men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. Many who have not yet heard the message to be given to the world, have learned the meaning of self-denial and self-sacrifice. Men will accept the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make mistakes, and will need to be corrected and instructed. But have not men who have been long in the truth made mistakes, and needed correction and instruction? When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with his banner to hold aloft.

Our large cities are fast reaching the condition represented by the condition of the world before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God-dishonoring sins are practiced by people living in lordly homes; but some of these very people, under the preaching of the last testing message, will be convicted and converted. From his inexhaustible store of grace, God can endow all who come to him. Looking upon humanity, fallen and degraded, he declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the special truths for this time will feel the conviction of the Spirit as they listen to the message of startling importance.

In our large cities the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and his angels will go before them. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. Let the message be given with so much power that the hearers shall be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say, "Yea," where once they said, "Nay." Some who were once enemies will become valuable helpers, advancing the work with their means and their influence.

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, he has counted his workers, both men and women, and has prepared the way before them, saying, "I will send my

messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of my name. They will go forth to work for me with zeal and devotion. Through their efforts the truth will speak to thousands in a most forcible manner, and men spiritually blind will receive sight, and will see my salvation. Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism."

God will set in operation many plans for the accomplishment of his work. The means that he has intrusted to wealthy men will be used to sustain his cause. His people will concentrate their efforts more and more on the great consummation, believing and obeying the commission:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

October 7, 1902

Presenting the Truth in Love

The Lord is soon to come. The angels are holding the four winds, in order that God's people may do their long-neglected work. We are not half awake to what might be done in our world. The work moves slowly because the truth has not yet taken full possession of the men engaged in the ministry. Our ministers need to arouse and set in operation lines of work that will give the warning message to those who have never heard the truth. Let them plan and study as to the best way of removing prejudice and reaching the hearts of the people. Present truth has almost lost its power because of the way in which it has been handled.

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of his work. Decided proclamations of truth are to be made. But in regard to this work, I am instructed to say to our people, Be guarded. In bearing the message, make no personal thrusts at other churches. Speak the truth in tones and words of love. Let Christ be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving some one a thrust. That thrust may do much harm, and no good. It may quench conviction in many minds. Let the truth tell the story of the inconsistency of error.

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of righteousness.

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye therefore wise as serpents, and harmless as doves." Make no denunciatory speeches. Clear-cut messages are to be borne; but restrain all harsh expressions. There are many souls to be saved. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and goodwill to men. Wonderful are the results we shall see if we enter the work imbued

with the Spirit of Christ. If we carry forward the work in righteousness, mercy, and love, help will come in our necessity. Truth will bear away the victory.

The truth is to be presented with divine tact, tenderness, and gentleness. It is to come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew, nor as the still showers, which revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand. We are to watch unto prayer, and be ready always to give an answer to every one who asks a reason for the hope that is in us. Lest we shall impress unfavorably one soul for whom Christ has died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake to work for God, the Spirit of God will be your helper. The Holy Spirit will apply the truth spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ.

Evangelistic Canvassers

Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it.

I feel very sorry to know that so many of the books which should be finding ready sale are lying on the office shelves. These books contain the light that people need. May the Lord move upon many of our young people to enter his service as evangelistic canvassers. Our time for work is short. Many, very many, need the promptitude of the "quickly" in them, to lead them to arouse and go to work. The Lord calls for workers just now.

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the

multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own." Selfishness was expelled from the heart. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Why is there not now a more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth quickly to proclaim the truth, "the Lord working with them, and confirming the word with signs following"? Our commission is to let the light shine forth everywhere from the press. By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preacher. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of truth.

Let Christian youth be selected to circulate the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they cannot properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ.

In this work the youth should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God, and showing them how best to work for him. If the youth will work out their own salvation with fear and trembling, they will know by experience that God is working with them, to will and to do of his good pleasure.

Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan.

As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ directed: "When they persecute you in one city, flee ye into another." If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the

Son of man be come." Until in heaven is spoken the word, "It is finished," there will be places for labor, and hearts to receive the message.

Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of his work. He is your efficiency. "Be strong, yea, be strong."

October 14, 1902

Christ the Missionary's Example

Christ said to his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Satan's efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth.

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit. As a people we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misrepresent everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from his straightforward course of truth in order to follow the wanderings, and twistings, and turnings, and prevarications of Satan.

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, "the Lord said unto Satan, The Lord rebuke thee, O Satan; even the lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves.

The Truth as it is in Jesus

Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus, will have a telling influence upon many minds.

Many souls are hungering for the bread of life. Their cry is, Give me bread; do not give me a stone. It is bread that I want. Feed these perishing, starving, souls. Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now.

When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true character, and the people would have an opportunity of knowing just what the minister said. Those who introduce the leaven of truth amid the mass of false theories and

doctrines may expect opposition. Satan's batteries will be opened upon those who advocate the truth, and the standard bearers must expect to meet many sneers, and much reviling that is hard to bear.

The message of warning is to be given in all the highways and byways. The cities are to be worked, not merely preached to; there must be house-to-house labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and his precious name is to receive all the glory. Let self be hid in Jesus.

There is danger of indulging a controversial spirit. But those who really love the truth, who have received it into the heart as a living principle, will have the greatest desire to reveal in words and actions the sanctifying power of truth upon the life. They will be representatives of the truth, showing its transforming power upon their own character. When opposed, they will not retaliate. Children and youth cannot, unless they are under the direct influence of the Spirit of God, correctly represent the sanctifying power of truth upon mind and character. And there are many grown-up persons who need to enter the school of Christ and learn his meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongue's end. There are many fathers and mothers who would today engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home.

The Believer is Complete in Christ

Christ represented his Father; he knew how the Father would do under any and every circumstance, and he did just as the Father would do. He made manifest in his work the ways of God. The living God was working through his Son. Jesus, when he was found in fashion as a man, had a realizing sense of the world's needs, and he employed his human, God-given powers for the benefit of men, while in every act of mercy and healing he drew upon the divine power, even the power that made the

worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to his service, who feel the need of the impartation of his grace. To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world. The human agent is complete in Christ. Learning in the school of Christ, daily studying his life, we become one with him, and reflect the virtues of his character.

He who is daily a learner in the school of Christ can say, "As the Father gave me commandment, even so I do." Thus did the Son of God in his human life, leaving us an example of perfect obedience, prefacing every deed with such words as these: That which the Son seeth the Father do, he doeth also. "This commandment have I received of my Father." The history of Christ's human life in our world is the record of his purpose toward us for the manifestation of his divine perfection. He was the light shining in darkness; and what is the record? "And the darkness comprehended it not." The standard is high, for Christ is our standard, and he could justly claim perfection in all his works. But how few, in their practice, will follow the Lamb of God whithersoever he goeth. Following Jesus, imbued with his Spirit moment by moment, the human agent would represent Christ, as Christ represented the Father.

October 21, 1902

Christ the Missionary's Example

Jesus has revealed to men that while the hatred of God against sin is as strong as death, his love to the sinner is stronger than death. Christ, in his life and his death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of his government in the heavenly courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of his holy law. The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish his love for man, and bring condemnation upon the whole human family.

God has given all heaven in the gift of Christ to our world; but the great gift is so interpreted as to work in behalf of Satan's schemes to annul the law of God, the very work that Satan began in heaven. God has given Christ to take the penalty of transgression, and die to ransom the world. This, his heaven-sent reconciliation, is to be proclaimed, and the condition of eternal life, that men obey the laws of the divine government. But when this message of mercy is proclaimed, Satan inspires men to scowl back in defiance, and exclaim, "Depart from us; for we desire not the knowledge of thy ways, O God." Nevertheless God sends his delegated messengers to entreat attention. But too often their message is not respected. Hatred against the law of God has continued to increase in intensity. Men have beaten one of the messengers of God, and killed another, and stoned another. New methods are continually devised to turn men away from the truth. The materials for the last great warfare are collecting; already the conflict has reached large proportions. And as iniquity abounds, the love of many waxes cold. As the occasion requires, the Lord giveth more grace to his chosen, tempted, tried ones. Jesus knows the strength of Satan's temptations, and with every

temptation he makes a way of escape.

Just prior to the crucifixion of Christ, the whole universe of heaven was with intense interest watching every move of Satan and his evil confederacy. They were watching to see what move would next be made against Jesus, and what would be his action under the circumstances. He had carried the human nature triumphantly through every period of test and trial, assailed by the whole confederacy of fallen angels leagued with evil men. He finished his mission by committing his work to the human agents who were to carry it forward in his name. The message of repentance toward God, and faith toward our Lord Jesus Christ, was to be given to a fallen world. Beginning at Jerusalem, it was to go to all nations, tongues, and peoples.

Christ has demonstrated that through his grace humanity can keep the law of God. He has demonstrated to the universe of heaven and to the fallen world, that, by the invitation of our gracious Sovereign, all who will believe on him may receive pardon, and be restored to the favor of God. He would take those whose course had been the most offensive to God, impart to them his divine power, place them in the highest positions of trust, and send them forth into the camp of the disloyal to proclaim his grace, and offer a full pardon to all who will turn from sin unto God. "Ye have not chosen me," he says; "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Some of the very ones that were brought into closest connection with the work of Christ had not only felt, but said, "Come, let us kill him," and had thought that in this act they were doing God service. Our Saviour redeemed them, loaded them with divine favor, and sent them forth as lambs in the midst of wolves. He made them one with himself, and declared that those who refused to accept them and to hear the heaven-sent message, rejected the Lord Jesus himself. "If the world hate you," he said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

Presenting the Truth in New Places

But let every one bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way. Do nothing before the time. When God gives a close, cutting message, it will be his work, not prompted by the impulse of finite beings. Man's cutting and slashing with the two-edged sword will hedge up our way, so that we shall find doors closed and locked against us.

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people.

October 28, 1902

God's Sign

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work."

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever."

God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people.

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath, and with it their knowledge of the Creator. God called his people out of Egypt, and in the wilderness gave them his law, the expression of his character and authority. From Mount Sinai he spoke the commandments in an audible voice, and then wrote them with his own finger on tables of stone, thus denoting their enduring character. In this law God declared, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; ... 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."

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath. He rained manna from heaven for

their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.... The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day.

Sacredness of the Sabbath

God directed that a tabernacle should be built, where the Israelites, during their wilderness-journeying, could worship him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of the work and the need for haste, some argued that the work on the tabernacle should be carried forward on the Sabbath, as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly as possible. The word came to them, "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest day. Thus jealous is God for the honor of his memorial of creation.

The Sabbath is a token between God and his people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished.

As we observe the Sabbath, let us remember that it is the sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the

city of God, and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to his commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh.

The Sabbath is the clasp which unites God and his people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the fifty-eighth chapter of Isaiah is outlined the work God's people are to do. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be restored to its rightful position as God's rest day. The law is to be magnified and made honorable. To those who do this work the Lord says: "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."

November 4, 1902

"If Ye Know These Things, Happy Are Ye if Ye Do Them"

Christ's last great struggle with the power of darkness should ever be kept fresh in the minds of all who believe in him as the propitiation for the sins of the world. God would have us study the lesson taught by the experience of the children of Israel, when they were bitten by serpents. Those bitten were directed to look at the brazen serpent which had been uplifted in the camp, and those who looked in faith lived. Today we are standing in a position similar to that of the children of Israel. As we look upon the world in its moral defilement, we see the poisonous serpents abroad, ready to sting us to death. To the cross of Calvary, bearing a dying Saviour, we must look. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Only the Lamb of God can take away our sins. We should think more of this than we do. Our eternal interests demand that we show faith in Christ.

In the words spoken by Christ when he gave a representation of true humility by washing the feet of his disciples, I would appeal to all who name the name of Christ: "If ye know these things, happy are ye if ye do them." Do you see the uplifted Saviour? Do you know that it was for your sins that he suffered and died? Do you do his will? Knowing is only a part of our duty. Our eternal interests demand that we do also. But to many who have had great light the words of Paul are sorrowfully appropriate: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Though Christ had been set forth among the Gentiles, they had not had a personal sight of the divine Sufferer, enduring the weight of the sins of the world.

Christ crucified is to be presented by those who preach the word. The last scenes of his life, in which he achieved a victory for the world, are not to be set forth in a tame, listless manner, but earnestly, and by those who feel constrained to keep the memory of these mighty deeds from growing old. The past should be made a living reality, as if being transacted before us. But this cannot be done by human ability. Those who preach Christ must have the help of God's Spirit. Christ is our advocate in the heavenly courts, and he presents in our behalf the sacrifice he offered on Calvary. This we are to present to others. In this way we are to perpetuate the memory of the crucifixion. When this is

done, heavenly instrumentalities work at the same time upon the hearts of the hearers. A power independent of human effort is felt. The speaker does not labor in his own unaided strength. He is endued with a power that is wholly from above. As the words flow from his lips, the Holy Spirit co-operates with him; and the hearers are impressed, as though Jesus were in reality before them.

Through the preaching of the word and the administration of the sacramental service, Christ has been set forth among us. The Lord's supper was ordained by Christ shortly before his death, and the ceremony of feet washing was instituted just prior to the Lord's supper. As we celebrate these ordinances, we are to remember that Christ is present, making the occasion one of great interest. Thus it will be to all who have a true sense of the situation. We should search our hearts, and confess the sins that we have cherished. If we are guided by the Holy Spirit, our thoughts will not be thoughts of self-exaltation, but of severe self-censure and humiliation. Selfishness, evil speaking, and evil thinking will be put away. We shall remember Christ's action, as he girded himself with a towel. While the dispute as to who should be greatest was still fresh in the minds of the disciples, Christ humbled himself, and washed their feet, wiping them with the towel wherewith he was girded.

After Christ had washed their feet, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

During this ceremony, the Holy Spirit was impressing the hearts of the disciples, sweeping away the selfishness that they had shown in their dealings with one another. Not long before, some of them had been offended because their brethren sought the highest place. All this now appeared so insignificant, the mountain was reduced to such a molehill, that shame took the place of disputing. "He that is greatest among you shall be your servant," declared Christ. He that doeth service will humble himself, and in so doing, he will be placed where the Lord can safely honor him, because he has the Spirit of Christ.

The Object of the Passover and of the Lord's Supper

The Jews had been strictly enjoined to celebrate the Passover. This had been instituted at the time of their deliverance from Egypt. Then the children of Israel ate the Passover supper in haste, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they had been thrust out of the land of Egypt, and were about to begin a painful and difficult journey through the wilderness. But in Christ's time this position had been changed. In harmony with the rest that had been given them, the people partook of the Passover supper in a reclining position. By God's direction, wine was drunk; but this was not fermented wine; it was the pure juice of the grape.

The Passover was ordained as a commemoration of the deliverance of the children of Israel from Egyptian bondage. God had directed that when their children asked the meaning of this ordinance, the history was to be repeated, that the wonderful deliverance from bondage might be kept fresh in the minds of all. The ordinance of the Lord's supper was given to the disciples to be celebrated till Christ should come the second time, with power and great glory. It is the means by which he designs that the great deliverance wrought out for us as the result of his sacrifice shall be kept fresh in our minds.

When the ordinances are celebrated as the Lord has commanded, messengers from the throne of God are present, listening to the words of confession and forgiveness. The Holy Spirit quickens the sensibilities of those who thus obey Christ, and turns their thoughts into spiritual channels. As the disciples of Christ, they seem to be passing through the garden consecrated by the agony of him who bore the sins of the world. They witness the struggle by which our reconciliation with God was obtained.

Reconciliation one with another is the work for which the ordinance of feet washing was instituted. By the example of our Lord and Master, this humiliating ceremony has been made a sacred ordinance. Whenever it is celebrated, Christ is present by his Holy Spirit. It is this Spirit that brings conviction to hearts. As Christ celebrated this ordinance with his disciples, conviction came to the hearts of all save Judas. So we shall be convicted as Christ speaks to our hearts. The fountains of the soul will be broken up. The mind will be energized, and, springing into activity and life, will break down every barrier that has caused disunion and alienation. Sins that have been committed will appear with more distinctness than ever before; for the Holy Spirit will

bring them to our remembrance. The words of Christ, "If ye know these things, happy are ye if ye do them," will be clothed with new power.

"Verily, verily, I say unto you," Christ said to his disciples, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.... He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.... He then having received the sop went immediately out: and it was night."

After Judas went out to do the mission of Satan in the streets of Jerusalem, he was no longer favored by God, but abandoned. He found the council of Christ's enemies, and completed the work he had begun. After he had gone, Christ's countenance assumed a more cheerful aspect. The presence of the traitor had placed him under a painful restraint. His last interview with his disciples was sacred; but while Judas was there, he could not express his feelings. His utterances revealed this restraint. "Ye are not all clean," he said. "I speak not of you all." Now the restraint was removed. "Now is the Son of man glorified," Jesus said, "and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Christ's face seemed radiant, so clearly was divinity seen. He spoke to his disciples with the tenderest affection. He wasted no words over the traitor's departure; he did not speak of the dreadful ordeal through which he must pass. He must endure his suffering alone. He seemed like an irrepressible, living spring of water.

The disciples looked upon Christ with admiration and love. Divinity was seen in humanity. He was transfigured, and exalted above everything earthly. He was about to be separated from his disciples in a way that they did not expect. But they caught the bright beams reflected from him, and lost all thought of contention or desire to be first. Every word Christ uttered impressed them with a sense of their co-partnership with him.

It was at this time that Christ gave his disciples the precious instruction found in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. He knew that they

must have special instruction; for unless divine power were combined with human effort, their future work would prove a failure. He was about to be separated from them. They would no longer have him as their visible counselor, to take the responsibility in all matters. They must be instructed; for were they to leave the divine agency out of their efforts, they would not accomplish the work he had appointed them to do. In all their ministry, upon which they should enter to bless humanity, they must build upon a divine Christ.

Today a great work is to be done. The Holy Spirit is to work through human agencies. A partnership between God and the workers must be maintained. Man works because God works in him; all the efficiency and power is of God. Yet God has so arranged that all the responsibility rests with the human instrument. These are the appointed conditions of partnership. Men are required to move among men, doing a divine work. God designs that they shall have power from on high, but if they fail to seek for this power, if they neglect to improve the facilities which God has provided whereby they may reach the highest standard, they fail to uplift fallen humanity.

November 11, 1902

Sending Missionaries Abroad

Before his ascension, Jesus told his disciples not to depart from Jerusalem till they had received the promise of the Father. "Ye shall be baptized with the Holy Ghost not many days hence," he declared. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem, in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To scatter his representatives abroad, where they could work for others, the Lord permitted persecution to come upon his church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power "in all Judea, and in Samaria, and unto the uttermost part of the earth."

In every age since the first advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth as missionaries for God. We thank the Lord that during this camp meeting several of our workers have given themselves to go as missionaries to different countries outside our land. My brethren, we bid you Godspeed. Our prayers shall follow you wherever you go. How glad we are to send men and means to other countries!

Years ago I little realized that I should spend many years of service as a pioneer missionary in distant lands. But when the call came to go to Europe, I responded. Afterward, when asked to go to Australia, I went, notwithstanding I was over sixty years of age. Nine years I worked in that field. My heart is filled with the missionary spirit, and although nearly seventy-five years old, I feel such a desire to see souls saved that should the Lord call me to the work, I would go to the ends of the earth to bring to

men and women a knowledge of the truth for this time.

To these our friends who expect soon to go from us to other lands, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing.

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment; help the careworn, anxious mother to relieve her suffering child.

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have.

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you.

My brethren and sisters who are under appointment as missionaries, I greatly desire that your hearts shall be filled with Christlike pity, love, compassion. As I bid you farewell and return to my home, do not think that I shall soon forget you. We will offer our petitions to God in your behalf, pleading with him to open the way before you. He will hear our prayers; he has promised to hear us. And he is just as ready to answer your prayers for strength and wisdom to do your work. He has said 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. Wherever you go, pray to him in the morning, at noon, and at night. Pray in faith, without wavering.

Church Members Called to Work

Some of the members of our churches may feel that we are sending away too many conference laborers, and that the work in the home field cannot be done by the few who remain. But this is not the proper view to take of this matter. Those in the employ of the conference are not the only ones who should work for souls. Let the church members go to work. Let them communicate to others the knowledge they have received. In many churches in California the members have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. While I was in Australia, many of them sent letters to me across the broad Pacific, inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the Saviour's promise, "Lo, I am with you alway, even unto the end of the world." They did not seem to realize that they could gain spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned of the blessing that comes to us from telling our fellow beings enslaved by appetite, of that divine power which will enable them to overcome the desire for every harmful indulgence.

Let those who teach the truth, teach in simplicity. Let them not try to drive the truth home with a vim that will arouse antagonism. Let the voice express sympathy and tenderness. Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness. Let us ask in faith for a converted voice, a converted tongue, and for Christlike sympathy and tenderness, that we may win souls to the truth we teach.

None of our churches need be barren and unfruitful. But some of our brethren and sisters are in danger of starving to death spiritually even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of his stewards to use the talent intrusted to him. He bestows rich gifts upon us in order that we may bestow them freely upon others. He keeps the heart flooded with the light of his presence, in order that we may reveal Christ to our fellow men. How can those who fold their hands in ease, content to do nothing, expect God to continue to supply their necessities? The members of all our churches should labor as those who must give an account.

Brethren and sisters, when these workers go to their fields of labor across the

seas, will you close up the ranks in the home conference? Will you put on the Christian armor? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Will you stand firm for the truth, even though your church may not often be visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on "the whole armor of God;" and be sure to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour.

"Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it very trying to do work of this kind; but if you go forth in faith, the Lord will go before you, and his light will shine upon your pathway. As you enter the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven. Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit. Christ was often heard singing hymns of praise; and yet I have heard persons say, "Christ never smiled." How mistaken their ideas in regard to the Saviour! There was joy in his heart. We learn from the Word that there is joy among the heavenly angels over one repentant sinner, and that the Lord himself rejoices over his church with singing.

The Blessedness of Laboring for Others

What a privilege it is to labor for the conversion of souls! Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their forms, but by faith we may know that they are with us. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Brethren, sisters, God invites us to unite with the angels in their ministry. Thus every one of us may become his helping hand. To fit us to do this work, he will strengthen our minds as verily as he strengthened the mind of Daniel. As we give to those in darkness the truths that have enlightened us, God will enable us to understand these truths still better. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God.

May the blessing of God rest upon every one in this congregation. The presence of God is here. His angels are in the midst of us. And the evil angels also are here. Let us close the windows of the soul earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but let us keep it open to receive the communications that the heavenly angels are ready to give to us.

May the Lord bless and strengthen you who are under appointment to go to other lands. We may never meet again in this life, but I pray that we may meet in that glad day when the gates of the city of God shall swing back on their glittering hinges, and the nations that have kept the truth shall enter in, there to hear Christ saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." Then with all the redeemed we shall cast our crowns at his feet, crying, Worthy, worthy is the Lamb that was slain!

As we recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we shall fill all heaven with rich music. O what songs of praise for redeeming love will resound through the heavenly courts!

While living this probationary life, shall we not encourage one another to be steadfast? Shall we not impart a knowledge of the truth for this time to those in our very neighborhoods who have not heard it? Shall we not, by our prayers and by our means, support those who are sent to other lands to proclaim this truth? Shall we not practice self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us and in our homes a contribution box in which to place offerings for missions?

Let us teach our children to deny self in order to help sustain the Lord's work. Let us tell them that God, in giving his Son, gave all heaven to save not only us, but those who as yet have not so much as heard of him. Let us tell them how, in order to redeem mankind, Christ laid aside his kingly crown and royal robe, left his high command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and to die a death of shame. Shall he have died in vain for us? Shall he have died in vain for those whom by self-sacrifice we could save?

Brethren and sisters, will you today pledge yourselves before God to pray for these workers who have been chosen to go to other lands? Will you pledge yourselves not only to pray for them, but to sustain them with your tithes and offerings? Will you pledge yourselves to practice strict self-denial in order that you may have more to give for the advancement of the work in the "regions beyond"? We feel moved by the Spirit of God to ask you to pledge yourselves before him to lay by something weekly for the support of our missionaries. God will help and bless you in doing this. Give those who are under appointment to go abroad evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God today, signify it by rising to their feet. [Nearly the whole congregation--about one thousand--arose.]

Thank the Lord! As these missionaries go to their new fields, they will have an assurance that their brethren and sisters in this conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distant fields. We expect to see the Lord taking men from the plow, and sending them out to proclaim the truth. We expect to see children bearing a message that their parents cannot bear. Let us all stand ready to respond to God's call to duty, whatever the sacrifice.

November 18, 1902

A Message to the Church

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. At one o'clock I awoke, and arose. For a time I walked the room, praying earnestly for clearness of mind, and for strength to write the words that must be written. I entreated the Lord to help me to bear a testimony that would arouse his people before it should be forever too late.

My soul was drawn out in the consideration of matters relating to the carrying forward of God's work. This work is to be carried forward without outward display. In establishing institutions we are never to compete with institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who are unable to endure the seeing of him who is invisible, are surrounded with spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed with the trifling things of earth. Having forsaken God, the fountain of living water, they hew out for themselves broken cisterns, that can hold no water. Let it not be thus with those who have tasted the power of the world to come.

In establishing the work in new places, we are to economize in every way possible. The work of soul saving must be carried forward in the way that Christ marked out. He declares, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by following Christ's example.

We are nearing the end of this earth's history, and the different departments of God's work are to be carried forward with much more self-sacrifice than has yet been practiced. The work for these last days is a missionary work. Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial, purified and refined, as gold tried in the fire.

Wearing Christ's Yoke

The Lord calls upon men and women to unite with Christ by wearing his yoke. But he tells them that they are to refuse the yoke which human hands would place on them; for this yoke would be galling and oppressive. There are those who refuse to wear the yoke of Christ, and yet would place upon others a yoke of human manufacture. What a terrible deception! It is as night amid the full blaze of gospel light. Such ones are not subject to the law of God, neither indeed can they be, until they pass through the death struggle, and are born again. All through their experience are woven the threads of worldly wisdom. They look upon their work as meritorious, but in the day of judgment they will learn--unless they learn it before--that they are corrupted with selfishness. They have barred their hearts against Christ's entrance, and unless they repent and open to him, they must one day hear the words. "Depart from me."

God's Purpose for His Church

Filled with the knowledge of the will of God in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, fruitful in every good work, increasing in the knowledge of God, strengthened with all might by his glorious power, unto all patience and long-suffering with joyfulness,--such were the early disciples. They sought above all things to know the will of God. But do these words describe the church in its present condition? Many who claim to believe the truth are far from practicing its principles. The church is weak and inefficient because many of its members follow their own impulses, refusing to do the will of God. Not by the Spirit of God, but by another spirit, are they led. They know not the meaning of the written Word. When they bring into the daily life the principles of God's law, they will be able to say from experience. "The law of the Lord is perfect, converting the soul."

In the hearts of many, God has a work to do, if they will allow him. They need a complete transformation of character. This is their only hope. Some now in the work will have to pass through the furnace of affliction before they will see the need of having all dross burned away from the religious experience.

The church must and will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." God's servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. "Unto me, who am less than

the least of all saints," writes the great apostle to the Gentiles, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

When these words are believed and lived, the church will have a heaven below to go to heaven in.

These words were spoken by our Instructor: "Some are reckless, insensible of the results of sin, heedless of warning. Soon the handwriting on the wall, now unintelligible to them, will be read. But it will then be too late for them to repent. Like Belshazzar, they seem unable to see their peril. A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones."

When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones. I heard the words spoken: "Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter."

Let us from this time use our powers for God. Let us work out our own salvation with fear and trembling, knowing that he works in us, to will and to do of his good pleasure. Let us humble ourselves before God. He is waiting for us to draw near to him, that our purposes may be more Christlike, that more of the purity and meekness and grace of the Redeemer may be brought into our work. We have walked in our own ways and followed our own counsel, as if we could counterwork the divine purposes. Let us now turn to the Lord. Let us seek him while he may be found, and call upon him while he is near, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Yes, this is God's plan. Let us come to him just as we are, and he will fulfill his

purposes for us.

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith. I pleaded with God to sustain me, and he lifted me up, and made me to triumph in him. I know that the Lord will work for his people when they sanctify their souls by obeying the truth. Then the whole being, body, mind, and soul, will be in harmony with him. We shall possess a freedom crowned with glory.

November 25, 1902

How to Deal With the Erring

In dealing with those who are in error, we are to treat them as Christ would, seeking, by a loving, unselfish interest in them, to win them to repentance. O, we need so much men who are wise in dealing with tempted souls! There are many prodigals, needing the welcome of the loving Father, not the cold repulse of the elder brother. Let us be afraid to be harsh and condemnatory. Before we speak, let us ask ourselves whether what we are about to say would be pleasing to Christ. There are angels hovering round these poor erring ones, seeking to lead them into safe paths. Let human beings keep their hands off, and give the tempted ones opportunity to recover themselves from the snare of the enemy.

Among those who accuse, there are many who, by their manner of dealing, have set an example that has led others away from right doing. Their course is more offensive to God than is the course of those whom they condemn, because, while professing to be upright in their dealings, they have done a strange work, dishonoring to God.

On one occasion the scribes and Pharisees brought to Christ a woman whom they accused of having violated the seventh commandment. "Moses in the law commanded us, that such should be stoned," they said; "but what sayest thou?" Jesus read their thoughts. He knew for what purpose this case had been brought to him. He knew that these would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that he had heard their question, he stooped, and fixing his eyes upon the ground, began to write in the dust. Impatient at his delay, the accusers drew nearer, urging the matter upon his attention. But as their eyes, following his, fell upon the ground at his feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives.

The law specified that in punishment by stoning, the witnesses in the case should be the first to cast a stone. Rising, and fixing his eyes upon the plotting elders, Jesus said, "He that is without sin among you, let him first cast a stone at her," and stooping down, he continued writing on the ground.

The accusers had been defeated. With their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they went away, leaving their victim with the pitying Saviour.

Jesus arose, and looking at the woman, said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Were Christ on earth today, would he not hear many words of condemnation and harsh judgment? Would he not see men professing to be his followers crowding those who have erred into hard places, giving them no opportunity to recover themselves? Were he to say to them, as he said to the accusing Pharisees, "He that is without sin among you, let him first cast a stone," would they not, even as did the Pharisees, go away, filled with shame?

If one errs, and is brought to repentance, let all receive his confession with a sense of what it cost him, and welcome him back with heartfelt joy and gratitude that he has been enabled to obtain the victory. Let every tempted soul who has been weaving strange threads into the web of life, who has been doing that of which he would be ashamed could he see the result, remember that Christ is ready to pardon every one who comes to him. But the sin must be repented of, and restitution must be made.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 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. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Conduct Toward the Young and Inexperienced

There are those who, though young men and young women in years, are but children in the knowledge of God. Weak in faith, inexperienced, they need the help of

those whose opportunities for gaining knowledge have been greater than theirs. There are such youth as these connected with our institutions. Let those who have charge over them remember that they are to be patiently and kindly instructed. Show Christian forbearance in dealing with them. Let your hearts be filled with desire to place their feet in right paths. Do not speak to them as if they were slaves. Remember that they are inexperienced and ignorant, just as verily in need of wise guidance as is the little child just learning to walk. Remember that you yourselves are not faultless, that many times you are in need of help.

Those in authority have many lessons to learn. Many of them have brought into their manhood and womanhood the faults of their childhood. Let them be guarded in their speech. Let them curb their hasty temper. Let them overcome the inclination to scold and criticise. Let them learn the value of self-control and sweetness of temper. Before they can expect to control others aright, they must learn to control themselves. Let them beware of prejudicing and hardening the youth with whom they are dealing, making it impossible for them to be won to Christ. Let the one who, grown to manhood, has brought into his life a loveless dignity, learn how to be kind and courteous. Only thus can he hope to win souls to Christ.

The Word of God is our guide. By studying it carefully, we shall learn how to deal with the souls for whom Christ has died. By helping those who are in need of help, by speaking to them cheering, encouraging words, by revealing a Christlike spirit, we are to perfect our education.

Let those who have any part to act in the training of the youth remember their own faults and mistakes, and strive earnestly to be what they wish the youth to become. In their treatment of them let them be wise, pitiful, and noble. Let them not forget that the youth in their care are in this life to be prepared for admittance into the royal family. They are in need of wholesome, encouraging words and unselfish deeds. Treat them as Christ's children, whom he wants you to help in every time of need. They are very precious to him. He gave his life for them. Make friends of them. Bring Christlikeness into your dealing with them. Give them practical evidence of your unselfish interest. Help them over the hard places. Patiently, tenderly, strive to win them to Jesus. Let your words be loving and sympathetic, and the tones of your voice pleasant. Let the grace of Christ soften and subdue all that is harsh in your nature. Eternity alone will reveal the results of your earnest, unselfish efforts.

December 2, 1902

The Results of Rejecting Light

Christ's lament over Jerusalem was for those also who today have had great light, and who have seen wonderful manifestations of his power and goodness, but who have not fulfilled God's purpose for them. Those who hear the voice of God and co-operate with him, using their capabilities in his service, will receive his blessing. But those who forget his instruction, and follow their own way, are a dishonor to him. A time will come when their wrong course of action, with its results and consequences, must be met.

"Whosoever heareth these sayings of mine," Christ declared, "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."

Christ uttered a fearful denunciation against those who, though privileged to have him among them, did not profit by his ministry. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The calamity that was soon to come upon the Jewish people was no greater than they deserved. They had been given the best of opportunities, but they did not accept the truth that would have made them wise unto salvation. They heard the message of John the Baptist, but it did not lead them to repentance. They trifled with the things of eternal interest. Christ made every effort to bring them to a realization of their true position,

that they might repent and be saved. But, filled with proud conceit, they rejected his warnings and despised his entreaties.

The Jews misrepresented Christ, and John his forerunner, saying of John, "He hath a devil." They imputed his severe denunciation of their sins to satanic inspiration, saying that he was not in his right mind, that he was a poor hypochondriac, full of fancies, led by a crazed imagination. And of Christ they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."

Salvation Offered to All

In sorrow Christ wept over those who, having the plainest evidence of his divinity, turned from him. His heart was filled with sadness as he thought of the result of their rejection of the message he came from heaven to bring to them. But he rose above his painful thoughts, and offered God thanksgiving, saying, "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."

Christ looked up to heaven with gratitude for the security of the covenant of redemption. Looking round on the people, beyond the priests and Pharisees, he made an offer of salvation to all the children of men, high and low, rich and poor, learned and unlearned. To all he offered a balm for the sorrow and pain that are brought by sin. All are invited to unite with God in the covenant of grace.

In our work today we shall meet with the same spirit that Christ met in his day. The world is filled with the same baleful influence that led the Jews to reject Christ. Transgression is developing in a most marked manner. We shall meet with those who have received light and evidence, but who in their perversity reject all that does not harmonize with their own plans, persisting in the determination to follow their own way. They refuse to receive truth themselves, and do all in their power to lead others to regard with indifference the word of the Lord.

The greatest scholars, the greatest statesmen, will in these last days turn from the light, because the world by wisdom knows not God. "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.... 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."

Men who are learned in the wisdom of the world may think that they can explain the mysteries of the world; but in the explanation of the mysteries of the gospel, babes and children in Christ are far in advance of them. Those whom the world account unlearned and ignorant men may be chosen by the Lord as teachers, because he sees that they are willing to learn as well as to teach. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The power that brings success is of God.

The truth is to be placed before the great men of the world, that they may choose between it and the world. God is not the author of their ignorance. He sets everlasting truth before them,--truth that will make them wise unto salvation,--but he does not force them to accept it. If they turn from it, he leaves them to themselves, to reap the fruit of their own doings.

December 9, 1902

An Appeal for Unselfish Effort

If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work, together with God, to lead men and women to accept the truth. How untiringly they would labor to advance God's cause in the world.

"Prepare to meet thy God," is the message we are everywhere to proclaim. The trumpet is to give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen.... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

John writes, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the word, will range themselves under the blood-stained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire.

Our work has been marked out by our Heavenly Father. Taking our Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We

are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it unto the Lord" is the thought that throws a charm over the work that God gives him to do.

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, whole-hearted labor will avail. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we look at our work in the light of eternity.

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let the messengers he sends work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense.

My brethren, do you realize your responsibility? Are you doing the work that God has given you to do? Is the love of Christ abiding in your hearts, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourselves before God? Have you surrendered yourselves to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have you put away all self-seeking? Are you doing your work faithfully? Are you drawing with all your might for Christ? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor?

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work.

God will carry on his work through wholly consecrated workmen. If his ministers fail of representing Christ, he will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at his bidding they will go forth to proclaim present truth.

December 16, 1902

Danger Through Self-Sufficiency

Just before Peter's fall, Christ said to him, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

How true was the Saviour's friendship for Peter! how compassionate his warning! But the warning was resented. In self-sufficiency Peter declared confidently that he would never do what Christ had warned him against. "Lord," he said, "I am ready to go with thee, both into prison and to death." His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy, and openly denied his Lord.

But even when Peter was denying him, Christ showed his love for his erring disciple. In the judgment hall, surrounded by those who were clamoring for his life, Jesus thought of Peter, and turning, he looked upon him. In that look, Peter read the Saviour's love and compassion, and a tide of memories rushed over him. Christ's mercy, his kindness and long-suffering, his gentleness and patience toward his disciples--all was remembered. He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." He saw that he was doing the very thing that he had declared he would never do. The realization of his terrible fall came over him with overwhelming force. He thought of his ingratitude, his falsehood, his perjury. Once more he looked upon his Master, and saw a sacrilegious hand raised to smite him in the face. Unable longer to endure the scene, he rushed, heart-broken, from the hall.

He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. He thought of how the Saviour, during his agony in the garden, had come for sympathy and comfort to those who had been so closely connected with him in labor. He remembered how he had said, "Simon, sleepest thou? couldest not thou watch one hour?" On the very spot where Jesus poured out his soul in agony, Peter fell upon his face, and wished that he might die.

Help came to him. Wonderful are God's ways of helping those who need help. Happy are those who will be helped in God's way.

Had Peter been left to himself, he would have been overcome. But One who could say, "Father, ... I knew that thou hearest me always," One who is mighty to save, had interceded for him. Christ saves to the uttermost all who come to him.

Many today stand where Peter stood when in self-confidence he declared that he would not deny his Lord. And because of their self-sufficiency, they fall an easy prey to Satan's devices. Those who realize their weakness trust in a power higher than self. And while they look to God, Satan has no power over them. But those who trust in self are easily defeated. Let us remember that if we do not heed the cautions that God gives us, a fall is before us. Christ does not save from wounds the one who places himself unbidden on the enemy's ground. He does not impart power to those who reject his guidance. The self-sufficient one, who acts as if he knew more than his Lord, is allowed to go on in his supposed strength. Then come suffering and a crippled life, or perhaps defeat and death.

In the warfare, the enemy takes advantage of the weakest points in the defense of those whom he is attacking. At these points he makes his fiercest assaults. The Christian should have no weak points in his defense. He should be barricaded by the assurance that the Scriptures give to those who are doing God's will. The tempted soul will bear away the victory if he follows the example of him who met the tempter with the words, "It is written." He can stand securely in the protection of a "Thus saith the Lord."

There are some lessons that are never learned only through failure. Peter was a better man after his fall. The Lord permits his children to fall; and then, if they repent of their wrongdoing, he helps them to stand on vantage ground. As fire purifies gold, so Christ purifies his people by temptation and trial. If the heart has not been hardened by a disregard of great light, the temptation and fall will bring repentance. Humble, fervent prayer will save the soul from death, and confession and restitution will hide a multitude of sins.

December 23, 1902

"Think on These Things"

Another year has almost passed into eternity. A few more days, and we shall enter a new year. My brethren and sisters, employ wisely the remaining hours of the old year. If you have in any wise neglected your duty, repent before God, and return to the path from which you have wandered. Remember how brief the period of life allotted you. You know not how soon your probation may close. Say not presumptuously, "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain." God may have different plans for you. Life is but a vapor, "that appeareth for a little time, and then vanisheth." You know not how soon your hand may lose its cunning, your step its firmness. There is peril in a moment's delay. "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."

What is your stewardship? Have you during the past year robbed God in tithes and offerings? Look at your well-filled barns, at your cellars stored with the good things the Lord has given you, and ask yourselves whether you have returned to the Giver that which belongs to him. If you have robbed the Lord, make restitution. As far as possible, make the past right, and then ask the Saviour to pardon you. Will you not return to the Lord his own, before this year, with its burden of record, has passed into eternity?

We ask your prayers for the advancement of the work. We need them. But we ask that prayer and giving may be united. Let your prayers and your alms rise as a memorial before God. Remember that faith without works is dead. We are to pray, and we are to give all that we can, both of our labor and of our means, for the fulfillment of our prayers.

From age to age Jesus has been delivering his goods to men and women. Soon will come the day when he will call each to account for the use made of these goods. It is God who gives men power to get wealth. He waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And

he asks for a return of his own.

Hoarded wealth is not merely useless; it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor.

There are many who in their hearts charge God with being a hard master because he claims their possessions and their service. But we can bring to God nothing that is not already his. "All things come of thee," said King David, "and of thine own have we given thee." All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary.

The Home a Training School

Fathers and mothers, how stands your record? Have you been faithful to your trust? As you have seen your children inclined to follow a course that you knew would result in impurity of thought and word and act, have you, first asking God for help, tried to show them their danger? Have you pointed out to them the peril of following a path of their own choosing? Mothers, have you neglected your God-given work,--the greatest work ever committed to mortals? Have you refused to bear your God-given responsibilities? In the time of trouble just before us, when the judgments of God fall upon the impure and unholy, will your children curse you because of your indulgence?

Your home is a little world of itself. In it, order, prompt obedience, submission, should prevail. It is a duty that parents owe their children to make wise rules for the guidance of the household, and then to see that these rules are obeyed.

The home is a training school. The mother is the teacher. She is to choose for her children. She is to mold and fashion their characters. She is to teach them to bring God into their lives. She should be so closely connected with God that through her he can work out his will.

Mothers, have you neglected your work? Then I beseech you to take it up now in the fear of God. Be converted. Before the year closes, confess your neglect to your wayward children, and ask them to help you to begin the new year aright, and during its

hours, to live for God.

Parents, you are the ones who must decide whether your children shall choose the service of God or the service of mammon, eternal life or eternal death. Watch them carefully and tenderly. Give them wise instructions, line upon line, precept upon precept. Study their dispositions, that you may know what traits of character to repress and what traits to encourage. Teach them to guard constantly against selfishness, fraud, cruelty, dishonesty, and to cherish all that goes to make human beings Christlike. Remember that what your children learn in the home, they will carry with them when they go out into the world, and that it will affect all their future experience.

If you have neglected your work, repent before it is too late, and strive to atone for your neglect. Think of the time you have lost, and be doubly earnest in your efforts to undo the wrong you have done. The result of your neglect you may see in the wayward course of your children, and in their lack of power to resist the corrupting influence of the age. And very plainly you will see it when they go forth to fight the battle of life for themselves. I entreat you to arouse before it is too late, and take up your work, lest you be found unfaithful. To the parent who neglects his life-work, God cannot say, "Well done, good and faithful servant."

Prayer and the Home

In many homes, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies,--for the blessed sunshine and the showers of rain, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the horse or the ox goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have beasts that perish.

Like the patriarchs of old, those who profess to love God should erect an altar to him wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should lift up their hearts in humble supplication for themselves and for their children. Let the father, as priest of the

household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to abide.

From every Christian home a holy light should shine forth. Love should be revealed in every act. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,--homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like morning dew.

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,--an argument that the infidel cannot gainsay. All can see that an influence is at work in the family that affects the children, and that God is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be "the light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

December 30, 1902

An Appeal for More Earnest Effort

I ask those who have charge of our work: Why are so many places passed by? Look upon the towns and cities yet unworked. There are many large cities in America, not only in the South, but in the North, yet to be worked. In every city in America there should be some memorial for God. But I could mention many places where the light of truth has not yet shone. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth. The Lord's name is reproached. Please read your Bibles, and see if it is not true that our work has scarcely begun. We need to realize that to every man God has given his work. Shall those who know the truth feel no responsibility? Shall not the knowledge that the signs of the times are fulfilling rouse us from our lethargy?

Catch the spirit of the great Master Workman. Learn from the Friend of sinners now to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission,--the mission that bore the insignia of heaven. He made everything subordinate to the great work that he came to this world to accomplish in behalf of the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered,--and his answer is the keynote of his life work,--"How is it that ye sought me? wist ye not that I must be about my Father's business?"

My dear brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion,

the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." Christ's life is our lesson book. His example is to inspire us to put forth untiring, self-sacrificing effort for the good of others.

Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our churches, saying, Behold how these people standing under the banner of Christ hate one another. We have nothing to fear from them while they spend more strength in fighting one another than in warfare with my forces.

The Call from Every Land

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, "Come over and help us." Rich and poor are calling for light. Money and workers are needed.

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges that he has given them, the promises that he has made, the advantages that he has bestowed, should inspire them with far greater zeal and devotion.

We need the vitalizing power of the Spirit,--the strong cry of a church travailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of the Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the waters of the sea.

God forbid that our churches and institutions shall be content to leave untouched the fields that are still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "Teaching them,"--not merely preaching a discourse now and then, but teaching them how to find the way to heaven.

In every age, but never so much as now, this has been the work of the church. Dare any one of us to withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering?

Entire Consecration Demanded

The members of the church of God in every place are to consecrate themselves to his service, body, soul, and spirit. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The church is to be a living, active, missionary agency, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world.

Every power of God's servants is to be kept in continual exercise to bring many sons and daughters to God. In his service there is to be no indifference, no selfishness. Any departure from self-denial to self-indulgence, any relaxation of earnest supplication for the Holy Spirit's working, means so much power given to the enemy. Christ is reviewing his church. How many there are whose religious life is their own condemnation!

God demands that which we do not give,--unreserved consecration. If every Christian had been true to the pledge made on accepting Christ, so many in the world would not have been left to perish in sin. Who will answer for the souls who have gone to the grave unprepared to meet their Lord? Christ offered himself as a complete sacrifice in our behalf. How earnestly he worked to save sinners! How untiring were his efforts to prepare his disciples for service! But how little we have done! And the influence of the little that we have done has been terribly weakened by the neutralizing effect of what we have left undone, or undertaken and never brought to completion, and by our habits of listless indifference. How much we have lost by failing to press forward

to accomplish our God-given work! As professed Christians, we ought to be appalled by the outlook.

Wake up, my brethren and sisters. There is a great work to be done. Unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise. God calls upon his people to wake up, to shake off their careless indifference, and to take up the work waiting for them in their families. Then let them reach beyond their families to others who need help. God calls upon them to take up their long-neglected work. Let them commune with him, that they may be imbued with his Spirit. Then let them go forth to bestow on those in need the grace they have received from him.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God... I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth....

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

January 6, 1903

The Ministry is Ordained of God

The Lord will work with humble men who reveal that they are ever learning, ever under the control of the Holy Spirit. Such men are not of the class represented as "ever learning, and never able to come to the knowledge of the truth." True learners of Christ Jesus learn to a purpose, becoming more and more Christlike in word and action.

The great enemy of the church is determined to introduce among God's people things that will create disunion and variance. The prayer for unity that Christ offered to his Father just before his suffering and death is given to impress every heart. Jesus will work with those who by earnest watchfulness and prayer are daily converted. God will surely hear the prayers of his people. He will not permit one of his praying children to be overcome by the enemy.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." These words portray the happiness and overcoming grace revealed in families where unity and peace and love abide. The Lord is honored by these peaceful homes--symbols of the purity of our heavenly home.

When professing Christians are united as one,--one with Christ in God,--they are representatives of the church of the Firstborn. Unity should ever be the element of preservation in the Christian church. Men and women are united in church capacity by a most solemn covenant with God to obey his Word, and to unite in an effort to strengthen the faith of one another.

God deals with man in accordance with his faith. Those who, having united with the church, still feel at liberty to find fault with their brethren by passing on to others some evil injury. Every time they work in this way, they place themselves on Satan's side of the controversy, becoming channels through which he communicates darkness, creating doubt and suspicion among God's children. Satan has many, many men and women of opportunity. If they are members of God's church, the enemy is better served than if they made no profession of Christianity. They may go through the outward form of worship, but in word and deed they reveal the spirit of Satan, and, unless converted, will by his devices be led on and on to final ruin.

Unconverted church members may do the same things that Christians do, with altogether a different spirit and different motives. The words and acts of a Christian are a savor of life unto life; the words and acts of a hypocritical church member are a savor of death unto death.

Contention in the church is always attended with a dearth of spirituality. The Lord cannot be glorified by a contentious church. "All ye are brethren." Cultivate the grace of God. Lift up your hearts in prayer to him for his keeping power. Avoid all contention among yourselves. Use every means within your reach to restrain the unsanctified words that are ever upon the tongue,--words that would cast a reflection upon others. Be true to one another. We are bought with a price; therefore in word and act we should glorify God.

When the members of God's church see eye to eye, they will constantly guard the tongue, in order that they may not misuse the talent of speech. This talent is a precious gift. Let us study our words with care, and be a blessing to mankind by refusing to bring reproach upon one of our brethren by passing on to others some evil report that we may hear. If we speak evil of another, reproach will lie at our door. When we all love our neighbor as ourselves, idle, mischievous whisperings will cease. May the Lord by his

converting power sanctify our talent of speech, that we may use it to his glory, and in no wise to the injury of souls.

Every watchman on the walls of Zion is under sacred obligation to watch for souls as one who must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. The work of a gospel teacher is to proclaim the truth. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace."

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to the people. Let the church members sustain the ministers in their work as ambassadors for Christ. God's ministers open to men and women the living oracles of truth. Let no one venture to make a tirade on any minister; for it would be a tirade against Christ in the person of his messenger.

When Jesus sent forth the twelve, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

Christ instructed the disciples plainly not to go "into the way of the Gentiles" until they had first borne their testimony to the Jews. If the Jews refused to hear them, they were to go into new territory. The work before them was an important one. The time had come for the light of truth to be carried to the Jewish nation and to the whole world. But if those sent forth had at first worked among the Samaritans and the Gentiles, the doors of entrance to the Jews would have been closed. Afterward, the disciples were commissioned to go into all the world, and teach all nations.

Christ himself, in all his ministry, gave the Jewish nation the first opportunity to receive him as the Saviour. Upon the Jews was bestowed the honor of first hearing from the lips of Christ his message of salvation. The Lord Jesus gave a special and very wonderful gospel to the Jews. He regarded them as lost sheep, which he, as their Shepherd, came to seek and to save, gathering them out from the bypaths and the highways of sin and error, and bringing them back to his fold.

The work that the apostles were to do was clearly defined: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the

dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."

January 13, 1903

Extending the Triumphs of the Cross

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans 8:32.

As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given his life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by him? How can we do this while we know that he who was Commander of all heaven laid aside his royal robe and kingly crown, and realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to his divinity? He became poor that we might come into possession of the heavenly treasure, "a far more exceeding and eternal weight of glory." 2 Corinthians 4:17. To rescue us, he descended from one humiliation to another, until he, the divine-human, suffering Christ, was uplifted on the cross, to draw all men to himself. The Son of God could not have shown greater condescension than he did; he could not have stooped lower.

This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan.

To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on him to follow his example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare. When church members put forth earnest

efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort.

Christ, in his mediatorial capacity, gives to His servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul-saving. That we may unite with Christ in this work, we should place ourselves under the molding influence of his Spirit. Through the power thus imparted, we may co-operate with the Lord in the bonds of unity as laborers together with him in the salvation of souls. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.

The Lord God is bound by an eternal pledge to supply power and grace to every one who is sanctified through obedience to the truth. Christ, to whom is given all power in heaven and on earth, co-operates in sympathy with his instrumentalities,--the earnest souls who day by day partake of the living bread, "which cometh down from heaven." John 6:50. The church on earth, united with the church in heaven, can accomplish all things.

On the day of Pentecost the Infinite One revealed himself in power to the church. By his Holy Spirit he descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's power. And, under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed, "Herein is love." 1 John 4:10. They grasped the imparted gift. And what followed?--Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief.

The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth

be filled with the glory of the Lord.

By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with him. They sat together with him in heavenly places. They realized the greatness of their debt to him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up.

Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of his word, "Ask, and ye shall receive"? John 16:24. Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to his praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, "Lo, I am with you always, even unto the end of the world"? Matthew 28:20. Why, then, is the church so weak and spiritless?

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in co-operation with him, and he will also move on the hearts of unbelievers to carry forward his work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference.

Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.

Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? Should not the power of God be even more mightily revealed today than in the time of the apostles?

January 20, 1903

The Signal of Advance

It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent.

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but we do not feel Christ's tender heart-longing for those outside the fold. And unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for ... souls, as they that must give account." Hebrews 13:17.

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men" 1 Timothy 2:3, 4, 1. And James says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Every believer is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Luke 14:17. Each is to encourage the others in doing whole-hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life.

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the gospel in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, never less. The Lord's work is to widen and broaden until it encircles the world.

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants are to labor today, selecting and training worthy young men as co-laborers. God help us to sanctify ourselves, that by our example others may be sanctified, enabled to do successful work in winning souls to Christ.

We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for

opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you.

At the day of judgment there comes to the lost a full realization of the meaning of the sacrifice made on Calvary. They see what they have lost by refusing to be loyal. They think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon His church to arise, and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened.

The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power.

Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed.

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.

The Lord will fit men and women--yes, and children, as he did Samuel--for his work, making them his messengers. He who never slumbers nor sleeps watches over each worker, choosing his sphere of labor. All heaven is watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Lord's servants, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God, and as the Lord's army

of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to his Son.

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome.

The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more.--Testimonies for the Church 7:17.

January 20, 1903

An open letter from Mrs. E. G. White to all who love the blessed hope

We hasten to place this letter in your hands, for it is indeed a very precious one. It comes as a most timely admonition to stir us up to the work which must be finished without further delay.

Our hearts thrill with joy as we read the cheering words, "I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success; and a blessing will attend those who engage in it with earnestness and diligence." Bless the Lord for this assurance and promise! Our hearts respond, "amen, even so, it shall be revived." And let all the people say, "Amen."

"Forward to the world," must be our motto. Scores are offering themselves for service across the seas. There was never before such a movement among us toward foreign lands. The "sound of a going" is heard. Let us be up and moving. We call upon our dear people to respond to this appeal by a full consecration to the good work, that all Israel may be on the march for the goodly land. May God bless you is our prayer.

General conference committee.

Dear Brethren and Sisters, The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence.

I thank my Heavenly Father for the interest that my brethren and sisters have taken in the circulation of "Christ's Object Lessons." By the sale of this book great good has been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. The work of the Lord includes more than one line of service. "Christ's Object Lessons" is to live and do its appointed work, but not all the thought and effort of God's people are to be given to its circulation. The larger books, "Patriarchs and Prophets," "Great Controversy," and "Desire of Ages," should be

sold everywhere. These books contain truth for this time,--truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale.

The effort to circulate "Christ's Object Lessons" has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success.

Many more of our larger books might have been sold if church members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them. My brethren and sisters, will you not now make an effort to circulate these books? and will you not bring into this effort the enthusiasm that you brought into the effort to sell "Christ's Object Lessons"? In selling this book many have learned how to handle the larger books. They have obtained an experience that has prepared them to enter the canvassing field.

Sister White is not the originator of these books. They contain the instruction that during her life-work God has been giving her. They contain the precious, comforting light that God has graciously given his servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in his hands of convicting and converting many souls. Many have read them with eager expectation, and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take his loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation.

The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth.

My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, praying that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more unto the perfect day.

Take the books to business men, to teachers of the gospel, whose minds have not been called to the special truths for this time. The message is to be given "in the highways,"--to men who take an active part in the world's work, to the teachers and leaders of the people. Thousands can be reached in the most simple, humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to open the door to hearts that have long been closed against Christ and his love.

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during his earthly ministry. How earnest, how untiring, were his efforts! He allowed nothing to turn him aside from the work given him. Are we following in his footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of heaven, he became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but he came to this world, and took upon his sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race.

January 27, 1903

The Meaning of God's Providences

We have been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald Office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has made us feel very sad, but it was suffered by the Lord to come upon us, and we feel that we should make no complaints, but learn if possible the lesson that the Lord would teach us. The destruction of this institution should not be passed by as something in which there is no meaning. Every one connected with the Review and Herald Office should ask himself, "Wherein do I deserve this lesson? Wherein have I walked contrary to a 'Thus saith the Lord,' that he should send this lesson to me? Have I heeded the warnings and reproofs that he has sent, or have I walked in my own way?"

Let the heart-searching God reprove the erring, and let each one bow before him in humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon and forgiveness. God declares, "Him that cometh to me I will in no wise cast out," and those who thus present themselves before him will be pardoned and justified, and will receive power to become the sons of God.

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald Office an appeal to them from God to turn to him with full purpose of heart. Will they not see that God is in earnest with them? He is not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from him; they have not followed his instruction, and he has come near to them in correction, but he has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay.

Let us praise the Lord that the lives of his children have been so precious in his sight. He might have cut off all the workers in their heedlessness and self-sufficiency.

But no! He says, "They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of my providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them."

When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, "If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread."

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to his counsels.

There must be entire conformity to the will of God. There must be less self measurement, and more, very much more, Christlike practice. There must be more earnest, persevering prayer. Prayer is acceptable only when offered in faith and in the name of the Redeemer. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker. As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and power that thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

How this dependence pleases the Master! How he delights to hear the steady,

earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts.

The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to his disciples just before his trial and crucifixion. He was about to leave them, but he did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

Then comes the wonderful prayer recorded in the seventeenth chapter of John,--a prayer that means much more to us than we realize. Let us receive it into the treasure-house of the soul, and make it the daily lesson of our lives:

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee,

that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me; be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantage God has bestowed on them, and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a showing exactly the opposite of that which God desires them to present.

I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth.

Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ means to those who believe on his name. We are to pray for union, and then live in such a way that God can answer our prayers.

Perfect oneness,--a union as close as the union existing between the Father and the Son,--this is what will give success to the efforts of God's workers. "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," to bring about this union, this sanctified harmony. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." It is this union that convinces the world that God has indeed sent his Son to save sinners. Christ gives to his true disciples the glory of his character, that his prayer may be answered. Through the impartation of his Spirit, he appears in their lives.

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Let us in our life-work strive constantly to answer the prayer of Christ, that we may be united with one another and with him. Let us always before undertaking anything, ask ourselves the question, Will this please my Saviour? Is it in harmony with the will of God? The consciousness that we are bringing the Christ-life into the daily experience will give a sacred dignity to the every-day duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come.

January 27, 1903

An Open Letter

From Mrs. E. G. White, to All Who Love the Blessed Hope

It was Christ's joy to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with his Spirit, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour.

I ask those to whom the light of truth has come: What are you going to do during the year that is just opening? Will you stop to quarrel with one another, to weaken and destroy the faith of humanity in humanity? or will you devote your time to strengthening the things that remain, that are ready to die? As our people engage in earnest work for the Master, complaints will cease to be heard. Many will be roused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for him.

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus they will help others, and the experience gained will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, he will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted.

I ask you, dear Christian workers, to do what you can to circulate the books that

the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many people as possible. Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way.

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourselves up to self-pleasing, will you not now repent, before it is forever too late, and strive to redeem the time? The obligation to use your talents in the Master's service rests heavily upon you. Come to the Lord, and make an entire surrender of all to him. You cannot afford to lose one day. Take up your neglected work. Put away your querulous unbelief, your envy and evil-thinking, and go to work, in humble faith, and with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask the Lord for help. If you seek him earnestly, with the whole heart, you will find him, and he will strengthen and bless you.

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling with evil, Christ says, "Let him come to me;" and he places his hands underneath him, and lifts him up. The work that Christ did, you, as his evangelists, can do as you go from place to place. Labor in faith, expecting that souls will be won to him who gave his life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco devotee from the habits which debase them till they are below the level of the beasts that perish.

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. The Angel of the covenant is empowering his servants to carry the truth to all parts of the world. He has sent forth his angels with the message of mercy; but, as if they did not speed on their way fast enough to satisfy his heart of yearning love, he lays on every member of his church the responsibility of proclaiming this message. "Let him that heareth say, Come." Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work?

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing for his sake to do and dare.

February 3, 1903

"Prepare to Meet Thy God"

"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. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.... Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the way in which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure."

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the grace of Christ their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall, and the doors were shut.

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his

seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.... Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us.

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail of understanding that it is their duty to receive, in order that they may enrich others.

The world by wisdom knows not God. Many have talked eloquently about him, but their reasoning brings men no nearer to him, because they themselves are not in vital

connection with him. Professing themselves to be wise, they become fools. Their knowledge of God is imperfect. They are not conformed to him.

Christ is a perfect revelation of God. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." Only by knowing Christ can we know God. And as we behold him, we shall be changed into his image, prepared to meet him at his coming.

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. As they heard the gracious words that fell from his lips, they forgot their commission. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered, "Never man spake like this man."

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us.... We will be glad and rejoice in his salvation."

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

February 10, 1903

Our Battle With Evil

The will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed "glory, honor, and peace, to every man that worketh good."

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and a multitude of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle field under his generalship to oppose evil against good.

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of deformity. He stirs up all evil propensities, awakening unholy passions and ambitions. He declares, All this power, these honors, and riches, and sinful pleasures will I give thee; but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin.

God calls upon men to oppose the powers of evil. He says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

The Christian life is a warfare. But "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." In this conflict of righteousness against

unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul.

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through the influence of the Spirit, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renewed through the truth, and brought into harmony with God, the Lord will accept us as workers together with himself for the salvation of others. Jesus will be our theme; his love, burning upon the altar of our hearts will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Spirit, which works effectually on heart and mind. When Jesus left to his disciples the work that he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And the disciples "all continued with one accord in prayer and supplication," waiting for the fulfillment of the promise.

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed the Spirit's power at that time, we need it more today. All manner of false doctrines, heresies, and deceptions are misleading the

minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain.

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our spiritual progress must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained?

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

February 17, 1903

Who are Representing Christ?

We are living in times that try men's souls. Those in high positions of trust, whom we may call--as God called some in the days of Noah--mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils.

In our large cities there exists an appalling condition of poverty; multitudes are destitute of food, clothing, or shelter. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses, upon personal adornment, or worse, upon the gratification of the sensual appetites, upon tobacco, liquor, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, are turned to the gratification of self, to the dishonor of God, and the neglect of his heritage.

The prince of darkness has set in operation every device to destroy man. He has legions of evil workers uniting with him to obliterate the image of God in the youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you uniting your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast with the practices of this evil age.

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave all that heaven could give for the saving of the lost. In every soul that receives this love, it will manifest itself in like manner. God so loved that he gave. If we love with his love, we too shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; ... 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." We shall do the work he has set before us,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; ... to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh."

Again the Lord says, "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." All about us are souls who have gone out of the way,--souls who have been wounded and bruised by the enemy, and who feel a craving for help, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand, a strong, living faith that will help them to put their trust in Jesus.

All who pray in simplicity, "Be thou my pattern," will walk in Christ's footsteps; they will reveal that they themselves are striving to follow Christ, and as the natural result they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it is a savor of life unto life. But it may be a savor of death unto death. Harsh or even thoughtless words may be great hindrances to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ.

The Saviour marks all our work as if done unto himself; for he identifies his interests with those of suffering humanity. Every one who names the name of Christ is called, so far as lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed him on the judgment seat, to pass judgment on a brother or a sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see

how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart.

What a power the church would have in it if all its members were so imbued with the Spirit of Christ that they would speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on another's soul.

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

My brethren and sisters, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built upon the eternal rock, and whose house will stand secure when the storms beat upon it. What foundation have you been building upon,--sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing, or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement by neglecting to work the works of Christ.

"Whosoever drinketh of the water that I shall give him," said Christ, "shall never thirst; but the water that I shall give him shall be in him a well of water, springing up

into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

February 24, 1903

"Take Heed to Thyself"

There are many who desire to command before they have learned to obey. The first lesson they need to learn is the lesson of submission,--submission to Christ. God bids me say to ministers, teachers, and leaders in every department of his work: You must be Christians in word and act, or you will fail of gaining entrance into the city of God. It is because of a neglect to heed the instruction given in the first six verses of the eighteenth chapter of Matthew that many of those who ought to conduct themselves as in the presence of Christ are making themselves obnoxious to him. To the members of our churches, from the oldest to the youngest, Christ says:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"Whoso shall offend one of these little ones,"--not only those young in years, but those young in experience and weak in faith. To him who fails to help and bless these "little ones," who does not treat them tenderly and courteously, but harshly and unkindly, discouraging and disheartening them, God says, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Workers who do not heed the instruction so plainly given in the Word of God, who do not adorn the doctrines of Christ by a well-ordered life and a godly conversation, be they teachers in our schools, directors in our publishing houses, or physicians in our sanitariums, should not be retained in their position of trust, unless they repent, and change their attitude. Those who teach others must themselves learn daily in the school of Christ, that they may know how to reveal the love and tenderness of the great Teacher.

Christ's life of holiness is our textbook. The question that ministers and people must answer is, Am I eating the flesh and drinking the blood of the Son of God? Am I making his words a part of my daily experience. Were God's people molded and fashioned by the Spirit of Christ, they would constantly act out his words in their service for him. And so plainly would the Saviour be revealed, that many souls would be won to him.

Are we Christians,--Christlike in spirit, in word, in disposition,--or are we falling continually under the temptations of the enemy, with no power to escape from his snare? Every life is a sermon, telling either for good or for evil. A true, noble life tells more for Christ than do the most powerful discourses.

One of the chief reasons that so few sinners are won to Christ is that so much of self mingles with the words and acts of his professed followers. Their daily life witnesses against him; therefore sinners are not converted. Actions speak louder than words, and the actions of many of Christ's followers reveal self, self, self. Every day the Saviour is grieved by their misrepresentation of him. In spirit and word and manner they say of him, "I know not the Man." The sermons preached against him by their lives counteract the influence of the sermons preached for him in the pulpit.

The Saviour is grieved by the dissension, the lack of love, seen among his people. He says to them, You have left your first love, and unless you repent, unless you humble yourselves as a little child, and seek my guidance, I will come unto you quickly, and will remove your candlestick out of its place.

"Thou hast left thy first love." This is the secret of the lack of power in our churches. If those who have received such great truth would live this truth, they would have no time to quarrel, no time to do that which bears the testimony, "I know not the Man."

My brethren, be whole-hearted Christians, or else make no profession of Christianity. To many the words are spoken, "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." Their conduct is not in harmony with God's holy law. They present before the world a life of selfishness, corrupted by sin. They do not love Christ; if they did, they would love their brethren. They do not

bear witness by unity and unselfish love for one another that God sent his Son to save sinners, to put the impress of divinity on all who believe on him. Ignorant of their true spiritual condition, they place a high estimate on themselves and their efforts. Boastingly, they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

These words describe the condition of many among the people of God. How much longer will they venture to delay, to remain in ignorance regarding their failure to reach God's standard of holiness? Will they not receive the message of warning? Will they not repent and be converted? Christ declares, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"I have somewhat against thee, because thou hast left thy first love.... Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." Return to your first experience, when your soul was filled with love for Christ. Gather to your heart the obedience of a faith that works by love and purifies the soul. Obedience to the law of the Lord makes men pure, holy, undefiled. "The law of the Lord is perfect, converting the soul." And this law is contained in two great principles,--love to God, and love to man. "A new commandment I give unto you," Christ said to his disciples, "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."

O that there might be seen among our people a deep and thorough work of repentance and reformation! O that they would fall on the Rock, and be broken! Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the thirteenth chapter of First Corinthians. Self must be surrendered to God before there can take possession of the life that strong, steady belief in the truth that is broad and comprehensive; that casts out from the heart all enmity, all petty differences, and transforms coldness into

Christlike affection.

Why should not believers love one another? It is impossible to love Christ, and at the same time act discourteously toward one another. It is impossible to have the Christ-love in the heart, and at the same time draw apart from one another, showing no love or sympathy. The deeper our love for Christ, the deeper will be our love for one another.

"God is love; and he that dwelleth in love dwelleth in God, and God in him." "If any 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."

March 3, 1903

A Neglected Work

God's people are neglecting a work that is close beside them. They do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. There are many cities in which no effort has been made to give to the people the message for this time. I entreat those who know the truth to take up their neglected work, and no longer let the Master look on fields whose barrenness rebukes their neglect. Every one who believes the truth is responsible to give to those in darkness the light he has received.

God says to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Why, then, do they feel so little burden to plant the standard of truth in new places? Why do they not obey the word, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not"? Why do they not return to the Lord his own, to be invested in heavenly merchandise? Why is there not a more earnest call for volunteers to enter the whitening harvest field? Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.

We repeat the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Are we doing our part to answer this prayer? We claim to believe that the commission which Christ gave to his disciples just before his ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God. There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the most needy fields close by them. Christ says, "Go work today in my vineyard." "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth,

and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is work to be done in America. In New York City a few faithful laborers have been toiling for God. Have you shown a practical, unselfish interest in their efforts? Have you helped them by your sympathy and your gifts? I do not want any one to withhold help from foreign fields, but I do urge our people no longer to dishonor God by neglecting such fields as New York City. There is a work to be done in foreign fields, but there is a work to be done in America which is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church.

In the Power of the Spirit

The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne,--a message that will pierce the spiritual darkness, and convict and convert souls. "Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer; and let them beware how they place their words and their plans in the place of God's words and his plans. Hundreds are waiting for the warning to escape for their life, and lay hold on the hope set before them in the gospel. Far less labor is to be given to those who know the truth, and far more to those who are without God and without hope in the world.

In every part of the world a straightforward message is to be proclaimed in the power of the Holy Spirit. God says to his workers everywhere, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We need to feel the importance of proclaiming the gospel message with earnestness and power. Not with tame, lifeless utterance is it to be given, but with clear, decided, stirring tones. The messengers themselves must know the power of salvation.

We have no time for dwelling on matters that are of no importance. Our time

should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches, when he says, "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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Night after night I get up at twelve or one o'clock, and walk the floor in intense anguish, because of the tame messages borne by some of our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help them to arouse, and walk and work as men on the borders of the eternal world! Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come. There will then be no time to prepare to meet him. Now is the time for us to give the warning message.

We are stewards, intrusted by our absent Lord with the care of his household and his interests, which he came to the world to serve. He has returned to heaven, leaving us in charge, and he expects us to watch and wait for his second coming. Let us be faithful to our trust, lest coming suddenly, he finds us sleeping.

March 10, 1903

The Workers Needed

God's people have a mighty work before them, and it must continually rise to greater prominence. At the beginning, this work was small. Only a few were engaged in carrying it forward. But gradually the work has enlarged; God has brought it from a small beginning to great importance. His truth was to be defended; for men were placing contempt upon the Sabbath of creation. God wrought with power; as often as the opposers sought to destroy his work, they were defeated. And the progress of the work in the future is to be much greater than it has been in the past.

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

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

There are lessons for us to learn at this time from the experience of those who labored for God in past generations. How little we know of the conflicts and trials and labors of these men, as they fitted themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of Satan. Their word was: "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against

the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

These men who in the past gave themselves to God and to the uplifting of his cause were as true as steel to principle. They were men who would not fail nor be discouraged; men who, like Daniel, were full of reverence and zeal for God, full of noble purposes and aspirations. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole trust in God. They had wealth, but it consisted of mind and soul culture. This every one may have who will make God first and last and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons that it is our privilege to learn.

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

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

We need to make use of the youth who will cultivate honest industry, who are not afraid to put their powers to task. Such youth will find a position anywhere, because

they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and constantly they press onward and upward, crying, Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake, keep the work from advancing.

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

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

Those who have sown the seeds of indolence and ignorance will reap that which they have sown. It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action.

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

God calls for those who will be workers together with him. Connected with Christ, human nature becomes pure and true. Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible.

March 10, 1903

An Appeal in Behalf of the Washington (D. C.) Church

Dear Brethren and Sisters, I have been pleased to learn, through reading the Review, and from letters from Elder J. S. Washburn, that a church building in Washington, D. C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of that city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God.

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means, to act as the Lord's helping hand by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel.

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance his cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow.

Do not all our people desire to share in the privilege of paying for the house of worship in Washington, D. C.? If every one of the believers in this country would give something, the necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing.

March 17, 1903

The Worth of Souls

God's servants need a realization of the value of souls. Christ died for human beings. His sacrifice on the cross is the measure of their value in God's sight.

Of the high priest of Israel we read, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love of Christ for his church! Our great High Priest, of whom Aaron was a type, bears his people upon his heart. And should not his earthly ministers share his love and sympathy and solicitude? As ministers labor in connection with one another, they are to follow the example of Christ, manifesting his tenderness, his kindness, his courtesy, his love.

Christ as the great high priest, making a perfect atonement for sin, stands alone in divine majesty and glory. Other high priests were only types, and when he appeared, the need of their services vanished. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

"After he had offered one sacrifice for sins forever," he "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified.... Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.... And let us consider one another to provoke unto love and to good works."

Let human beings, subject to temptation, remember that in the heavenly courts they have a high priest who is touched with the feeling of their infirmities, because he himself was tempted, even as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation, and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners, who can be saved only through the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked.

Human beings are Christ's property, and they are not to be treated with disrespect because they do not follow the lines of action that men have marked out. Men err. Often they mark out false lines and set up false standards. But O how thankful I am that the Lord never makes a mistake! Those who follow his leading will never be disappointed. They will never be led astray.

How grieved Christ is by the lack of love and tenderness manifested by his people in their dealings with one another! He notes the words, the tones of the voice. He hears the harsh, severe judgment passed on those whom he, in infinite love, is presenting to the Father. He hears every sigh of pain and sorrow caused by human harshness, and his Spirit is grieved.

Apart from Christ we can do no good thing. How inconsistent, then, it is for human beings to exalt themselves! How strange that any should forget that they must repent, in common with their fellow men, and that those whom they condemn with severity may stand justified before God, receiving the sympathy of Christ and the angels.

Let God's messengers act as wise men. Let them not lift up their souls unto vanity, but cherish humility. "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."

Let no one be sharp and dictatorial in his dealing with God's workers. Let those who are inclined to censure remember that they have made mistakes as grievous as the

mistakes which they condemn in others. Let them bow in contrition before God, asking his pardon for the sharp speeches that they have made, and the unchristlike spirit they have revealed. Let them remember that God hears every word they speak, and that as they judge, so they will be judged.

Christ is pleading the case of every tempted soul, but while he is doing this, many of his people are grieving him by taking their stand with Satan to accuse their brethren, pointing to their polluted garments.

Let not the criticised ones become discouraged; for while their brethren are condemning them, Christ is saying of them, I have graven thee upon the palms of my hands. By creation and by redemption thou art mine.

God's word is, "Honor all men. Love the brotherhood." Show all men respect, even though they do not reach the standard you have set for them. They may have made mistakes, but is your life faultless? Have you censured your own errors as severely as you have censured the errors of others?

Christ Our King

Before God's servants take up any work, they are to pray to him in all humility, and with a sense of their dependence on him, realizing that they must be worked by the Holy Spirit. They are to guard against setting themselves up as kings, because if they attempt to do this, they will dishonor the Lord, and make a failure of their work.

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service they should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God, and his righteousness." Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers of mind and body belong to him.

Christ is our King--he who is called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." And he is not only our King, but our Saviour. To him you may go with your burdens. However great your sin, you need not

fear repulse. If you have injured your brother, go to him, and confess the wrong that you have done him. Clear away the difficulty that exists between you and him. When you have done this, come to your King, asking him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged his word to forgive your transgressions and to cleanse you from all defilement. The names of his people are written in his book of life.

Remember that Christ is our only hope, our only refuge. He "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

March 24, 1903

Words to Ministers

The minister who learns daily in the school of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work in its results as lasting as eternity. He will have no desire to call attention to himself, to his learning or his ability. His one aim will be to lead sinners to the Saviour. Self will be lost sight of in Christ. The realization of his weakness and unworthiness and of the feebleness of his efforts in contrast with those of his Redeemer, will keep him humble, self-distrustful, and will lead him to rely on Christ for strength and efficiency.

Such a man will speak with power, with authority from on high. His heart is filled with the sympathy and love of Jesus, and his earnest appeals melt hearts long hardened against God, and draw sinners to the cross.

Ministers should be instant in prayer. Among the ministers of Christ there is too little prayer, and too much self-exaltation. There is too little weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thy heritage to reproach." Too little is said about the love and compassion of Jesus. Christ is constantly interceding for sinners. Those who co-operate with him must do a work which corresponds to that which he is doing in heaven. Jesus has opened the door of heaven for us, and we may make intercession at the throne of grace, lifting up holy hands without wrath or doubting, presenting before God those for whom we are laboring. And by faith we may see heaven opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners.

It is not enough to preach to men. We must pray with them and for them. We can not help them while we hold ourselves coldly aloof from them. We must come close to them in Christlike sympathy and love.

As Enoch of old, ministers should walk with God. The Redeemer's boundless love should be the theme of their conversation. The earnestness and unselfishness that marked the work of Christ should characterize their efforts. If they would remove prejudice from the minds of those who listen to their words, their hearts must be filled

with the Saviour's love. Converts to the truth seldom rise in spirituality above the level of their teachers. How important, then, that those who teach the word of God should be spiritual-minded men, who are in constant communion with heaven.

Divine power alone will melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher could of himself have gained such access to hearts as to accomplish the great results that these men accomplished. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. Today those who forget self, and rely on God for their success in the work of soul-saving will have the divine approval, and their efforts will tell gloriously in the salvation of souls.

I feel constrained to say that the labors of many of our ministers are lacking in power. God is waiting to bestow his grace upon them, but they pass on from day to day, possessing only a cold, nominal faith, presenting the theory of the truth, but presenting it without that vital force which comes from a connection with heaven, and which sends the words spoken home to the hearts of men. O that our ministers might be aroused from their spiritual slumber, and that their lips might be touched with a live coal from the divine altar! They are half asleep, and all around them souls are perishing in darkness and error.

Ministers of Christ, with your hearts aglow with love for God and your fellow creatures, seek to arouse those who are dead in trespasses and sins. Let your earnest entreaties and warnings pierce their ears. Let your fervent prayers melt their hearts, and lead them in penitence to the Saviour. You are ambassadors for Christ, proclaiming his message of salvation to a perishing world, and upon you there rests a fearful responsibility. You are not your own. To redeem you, the Saviour paid a price of agony and blood. He has a just claim to your service. He expects your willing co-operation in the work of saving souls. He asks for all your powers of mind and body. He would employ them for the salvation of souls. You dishonor him when you are not continually growing in grace and in a knowledge of the truth.

Whatever suffering you may be called upon to bear, do not allow one murmur to escape your lips. Christ endured far more for you than it is possible for you to endure for him. He redeemed you by the sacrifice of his life. When he says to you, "Go work today in my vineyard," let no selfish desire, no worldly ambition, keep you from

cheerful, unqualified obedience.

God calls upon those who in his name are bearing the most solemn message ever given to the world, to reveal the truth in the daily life. Were this done, many who have entrenched themselves behind the breastworks of infidelity would be brought to a belief of the truth. The influence of a true Christian is like the cheering rays of sunshine, which pierce the darkness wherever they are allowed to enter. Arguments may be resisted, persuasion and entreaty may be scorned, the most eloquent appeals may be disregarded; but a daily piety in all the walks of life, an unselfish love for others, beaming from the countenance and breathing in the word, make an appeal that it is well-nigh impossible to resist.

Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer. It is a sin for those who attempt to teach the Word to others to be themselves neglectful of its study. Those who realize the worth of souls will flee to the stronghold of truth, where they may obtain wisdom, knowledge, and divine power. They will not rest until they have received an unction from on high. Too much is at stake for them to be careless in regard to their spiritual advancement.

My brethren, remember that a lack of prayer and of wisdom on your part may turn the balance for a soul, and send it to perdition. You can not afford to be careless and indifferent. I entreat you to be instant in season and out of season. You need power, and this power God is willing to give you without stint, if you will go to him, and take him at his word. The Lord asks only a humble, contrite heart, willing to believe and receive his promises. You have only to use the means God has placed within your reach, and you will obtain the divine blessing.

March 31, 1903

"Search the Scriptures"

No one can attain Christian perfection while neglecting the Word of God. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to observe closely the divine model. And as he studies the life of the Redeemer, he discovers in himself many faults and weaknesses. He sees that he can not be a follower of Christ without surrendering all to him. Diligently he studies, with a desire to be like the great Exemplar; and he catches the spirit of his beloved Master. By beholding, he becomes changed. It is by thinking of Jesus, by talking of him, by studying his character, that we become changed.

After Christ's death, two disciples, on their way to Emmaus from Jerusalem, were talking over the scenes of the crucifixion. Christ himself drew near, unrecognized by the sorrowing travelers. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not recognize their risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he accosted them merely as fellow travelers, saying, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Astonished at the question, they asked if he were a stranger in Jerusalem, and had not heard that a prophet, mighty in word and deed, had been crucified. "We trusted that it had been he which should have redeemed Israel," they said, sadly.

"O fools, and slow of heart to believe all that the prophets have spoken," Christ said; "ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He reproved them for not being more familiar with these scriptures. Had they known them better, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment that Christ would receive from those he came to save.

The disciples had lost sight of the precious promises linked with the prophecies of Christ's death; but when these were brought to their remembrance, faith revived; and after Christ had revealed himself to them, they exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the

Scriptures?"

The word of God, spoken to the heart, has an animating power. Those who fail of becoming acquainted with this word can not fulfill God's requirements. Deformity of character is the result of their neglect. Their words and acts are a reproach to their Saviour.

The apostle tells us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If we would search the Scriptures, our hearts would burn within us as the truths revealed therein are opened to our understanding. Our hopes would brighten as we claim the precious promises strewn like pearls through the Sacred Writings. As we study the history of patriarchs and prophets, men who loved and feared God, walking with him, our souls would glow with the spirit that animated them.

Our youth should be far more desirous to become intelligent in the knowledge of the Scriptures than to excel in the study of the sciences. They should allow nothing to keep them from learning thoroughly the Sabbath-school lesson. Teachers in the Sabbath-school have before them a wide missionary field in the opportunity given them to instruct in the things of God the children and youth under their care. The teachers must themselves be filled with a love for God's Word, else how can they teach it to those in their charge in such a way that they will desire to learn more of it? And parents should co-operate with the teachers in the Sabbath-school, teaching their children the lesson during the week. But this many parents fail to do. They plead trifling excuses for not interesting themselves in their children's Sabbath-school lesson. Forgetfulness of God and his Word is the example they set before their children. Some parents while away hours in their own amusement, in unprofitable conversation, putting God and heaven out of their hearts. How much better it would be for them and for their children if they would search the Scriptures, becoming intelligent in regard to the truths given to guide us to the heavenly home.

Mothers are heard to regret that they have no time to teach their children, no time to instruct them in the things of God. But these same mothers find time to spend in needless stitching. They place the outward adorning above the inward adorning, which is in the sight of God of great price. In order to follow fashion, they starve their own

minds and the minds of their children.

Fathers and mothers, I entreat you to take up your long-neglected work. Search the Scriptures for yourselves, and show your children how to study the Sacred Word. Do not send them away to study the Bible by themselves. Read and study it with them. Take them with you into the school of Christ.

The question is asked, What is the cause of the dearth of spiritual power in the churches? The answer is, We allow our minds to be drawn away from the Word. If the Word of God were eaten as food for the soul, if it were treated with respect and deference, there would be no necessity for the many repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon. The word of the living God is not merely written, but spoken. It is God's voice speaking to us just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its pages. The reading of the Scriptures would be regarded as an audience with the Most High.

April 7, 1903

Rephidim

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, ... and there was no water for the people to drink... And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

It was by the express command of God that the children of Israel encamped at Rephidim. He knew of its lack of water, and he brought his people hither to test their faith. But how poorly they proved themselves to be a people whom he could trust! Again and again he had manifested himself to them. With a high hand he had brought them out of the land of their captivity, slaying the first-born of all the families of Egypt to accomplish the deliverance of his people. He had fed them with angels' food, and had covenanted to bring them into the promised land. Now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness.

The lesson is for us. Many think that in the Christian life they will find freedom from all difficulty. But every one who takes up the cross to follow Jesus comes to a Rephidim in his experience. Life is not all made up of pleasant pastures and cooling streams. Trial and disappointment overtake us; privation comes; we are brought into trying places. Conscience-stricken, we reason that we must have walked far away from God, that if we had walked with him, we should not have suffered so. Doubt and despondency crowd into our hearts, and we say, The Lord has failed us, and we are ill-used. Why does he permit us to suffer thus? He can not love us; if he did, he would remove the difficulties from our path. Is the Lord with us, or not?

But of old the Lord led his people to Rephidim, and he may choose to lead us there also, to test our loyalty. He does not always bring us to pleasant places. If he did, in our self-sufficiency we should forget that he is our helper. He longs to manifest himself to us, and to reveal the abundant supplies at our disposal, and he permits trial and disappointment to come to us that we may realize our helplessness, and learn to call

upon him for aid. He can cause cooling streams to flow from the flinty rock. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens he has borne for us, and how many burdens he would have been glad to bear, if, with childlike faith, we had brought them to him.

The experience of the children of Israel is to help us in our work. The Word of God declares, "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." The Lord brought the children of Israel into trying places to test their faith. He had promised to lead them into the promised land, and if they had waited patiently for him, reviving their faith by recounting his great goodness and wonderful works in their behalf, he would have shortened their test. But they forgot their Leader. Murmuring and complaining, they vented their wrath upon Moses, forgetting that their emergency was God's opportunity.

Today God says to his people, Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

God is declared in all his dealings with his people; and with clear, unclouded eyes, in adversity, in sickness, in disappointment, and in trial, we are to behold the light of his glory in the face of Christ, and trust to his guiding hand. But too often we grieve his heart by our unbelief. Our faith is short-sighted, and we allow trial to strengthen our natural tendency to distrust. Brought into strait places, we dishonor God by murmuring and complaining. Instead, we should help those in need of assistance, those who are seeking for light, but know not how to find it. Such have a special claim on our sympathy, but how often, instead of trying to help them, we pass by on the other side, intent on our own troubles.

God loves his children, and he longs to see them overcoming the discouragement with which Satan would overpower them. Do not give way to unbelief. Do not magnify your difficulties. Remember the love and power that God has shown in times past. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"O thou of little faith, wherefore didst thou doubt?" Christ has proved himself to be an all-powerful helper. He knows all about our trials, and in the hour of need can we not believe that he is as willing to help as in times past? No amount of tribulation can separate us from him. If he leads us to Rephidim, it is because he sees that it is for our good. If we look to him in trusting faith, he will turn the bitterness of Marah into sweetness. His word to us is, "I am with you alway, even unto the end of the world."

The way may be rough, but we have no time to spend in thinking about our difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God is leading us, and he can make us fully able to go up and possess the promised land. He declares, "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."

Our path will not always be plain or easy, but let us look to God in faith, saying, The Lord has separated us from the world, and has chosen us as his peculiar people, and he will work for us. Let us go forward in the strength of the Lord God Almighty. So shall we be witnesses for him. "Ye are my witnesses, saith the Lord, ... I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses," "that they may know from the rising of the sun, and from the west, that there is none beside me."

April 14, 1903

The Work Before Us

I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed.

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. Let us not pass this admonition carelessly by, without trying to understand its meaning. There are those who will say, "Of course the Review and Herald must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did he permit his people to be overcome by their enemies, and carried into heathen lands?--It was because they had failed to be his missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of his truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land.

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement?

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs? Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this.

A proposition has been made that our people purchase sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work.

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, "Who will go forth to proclaim the message in these places?" Christ's commission is, "Go ye into all the world, and preach the gospel to every creature."

There is a great and solemn work to be done for Seventh-day Adventists, if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God,--a sin which, unless God's people repent, will withhold from them his blessing. There are those who are ready to die, those who are without God and without hope in the world. Those need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside of our little compass to the needy fields beyond.

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for him are to be established to proclaim the truth for this time.

Regarding investment in bonds, I am instructed to say further, that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight

would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked.

The light God has given me is that there are proper ways that the conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But he does not wish his people to invest their money in bonds.

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would wish our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields, and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit.

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many? No; God wants his people to look upon the world as their great harvest field, and to use their resources in working this field.

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did he not purchase all with the blood of his only

begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them!

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields, and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages, while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them.

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the word, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Justice, mercy, and the love of God are to be brought more decidedly into our work.

God bids me say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease." Will you heed the instruction that God is sending you? and will you work upon it? God desires his work to be carried forward on solid lines. He does not want one part of his vineyard to be left destitute of facilities, while to another part many facilities are gathered.

All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth, and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to him.

We need to understand what our conferences are held for, whether to talk over a few preliminaries, or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with himself, our

work in connection with his churches and institutions will be of such a character that he can say to us, "Well done, thou good and faithful servant." Do we not all wish to hear these words?

We are not to tie up our means so that it can not be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers with their varied gifts, are to be linked together. Let none say, We can not do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked.

God wants us to receive the holy oil from the two anointed ones, "which through the two golden pipes empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow his instructions.

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move, until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves, you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek him until you find out.

Do not cut off any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off his hand. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands.

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of his Spirit. He is in earnest with us. We are but his little children, and we should ever be learning of him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven.

I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, Ye are laborers together with God. Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry, ye are God's building." Then act as if you were.

These are the words that last night I was speaking to the people. May God give us a fresh baptism of his Holy Spirit.

April 14, 1903

Our Duty to Leave Battle Creek

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for us much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established.

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard.

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland began to think of the advisability of moving from Battle Creek. They came to me, asking what they should do. I said: "Take the school out of Battle Creek, if you can possibly do so. Go out into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines." They obeyed the instruction given. This was the first move made. It has been a success. God has been pleased with it. He indorsed the effort made to get away from the congestion of Battle Creek.

For the last fifteen or twenty years, light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would be near heaven, that in Battle Creek they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the

hardest.

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the Office were not given the advantages that they should have had. They were not being prepared to go out as missionaries into various places as they might be called. They were not being prepared to stand as God's representatives. The influence of the Office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the Office, and the general irritation shown, were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by his people.

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,--a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand.

Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review Office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost.

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings

regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there,--association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the Office, and look over the accounts with the leading men, noting how much had been taken in for the publication of matter that should never have seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, he said, "The outlay necessary to do this work is larger than you estimate; but were your estimate correct, the loss in spirituality far outweighs the estimated gain." Pernicious matter has been published right in our Office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the Office, which was to be a school of training for workers. But as the result of association with the world, many in the Office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the Office was as it should be.

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining?

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a

different influence, and be connected with altogether different associations from what you have had of late in Battle Creek.

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties--you would be astonished to know how many--have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near by judgment, and swept away the printing plant. Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to move? Better to have a little confusion. Let us have another imprint. Let us see if we can not make a reformation.

The Sanitarium

I need not speak any more on this point. I wish to speak now in reference to the Sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this Sanitarium go into the hands of worldlings. And she said also that we must try to place the Sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to him. And when the Sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live, and to study what these things mean. I had many things written out, but I thought, I will not say a word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it, from those in charge.

It has been stated that, when the Sanitarium was first established in Battle Creek, my husband and I indorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office,

which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers.

The Sanitarium grew, and, in 1887, Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients.

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick.

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the healer of the soul. I was in perfect union with this move.

But of late some things have been brought in that I could not indorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,--that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek. I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants his institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man

or any group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the leader and guide and counselor of his people. His institutions are to be managed under his theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work.

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the Sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible readings with the patients, as the way opened. Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,--that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure-loving, card-playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients.

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and he put his hand on Dr. Kellogg's hand as he operated, and through his power the operations were successful.

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood the Lord's power to carry on the work successfully, and they had more confidence in him than in worldly physicians.

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by his physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works.

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of his work.

God does not indorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and he does not want you to stand there.

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance.

But God has nothing to do with making every institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker, and must guide and control every worker. Men are not to make rules and regulations for their fellow men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible, and learn from it the duty of man to his fellow man. "The law of the Lord is perfect, converting the soul."

You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be

placed on vantage ground. When the Sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it, then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is, and what it is; then he wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and his Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not indorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow.

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where he can control it, let me tell you that God will see that it is sustained.

God wants his people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for his work, are to stand as his property. He calls upon those who have the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy.

God would not have let the fire go through our institutions in Battle Creek

without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence. He wants the interests started to be conducted in such a way that his people can invest their means in them with the assurance that they are part of his work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul.

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven.

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meeting-houses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,--men who can distinguish between truth and error, righteousness and unrighteousness.

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has

given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in his providence he is turning the wheel in accordance with his own will. Let not men fasten themselves to documents, saying what they will do, and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God.

April 21, 1903

Words to Our Workers

It is by bearing much fruit that God's workers testify to the power of his word. The tame, spiritless efforts that produce no fruit are an evidence that there is no living connection with God. "Herein is my Father glorified," Christ declared, "that ye bear much fruit."

In order to labor successfully for God, there must be in the heart an all-absorbing love for him. Heart-religion must rule in the life. Until the heart is humble and contrite before God, until the sins which his word denounces are put away, his blessing can not be given. Those who win sinners to Christ must cherish the principles of Christianity. Those who do not love God with heart and soul and strength and mind might better go apart and rest awhile. They might better take up some other work, until they breathe a higher, purer atmosphere; for God can not work with them until their hearts are purified through obedience to his word.

True workers will put away all self-exaltation and self-sufficiency. It is those who have the least evidence of the power of the Spirit of God in their labors who feel the greatest self-exaltation. These will try to repress those to whom God has given the precious truths for which his flock is starving,--the bread of life, which will satisfy the hunger of the soul.

The Lord calls for workers, not sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work that we have done in this life. Then every man's work will appear at its true value. Those who have souls to show as the result of their labor will receive recognition from God. And I have been instructed that not a few, but many souls will be saved through the labors of men who have looked to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master.

There are thousands upon thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for these souls? God calls for workers who will labor for those who know not the truth, who will

go forth to rescue those who are out of the fold. Many today are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a desire to save souls.

When our ministers and teachers breathe the breath of God, a high and holy consecration will be manifest. The Holy Spirit must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. The crown of life is gained by those who run with patience the race set before them. Brethren, God forbid that you should lose this prize. But there are among our workers those who are doing little to gain a high, noble spirituality. The torpor of spiritual death has been long upon them.

It is not orthodox theories, not membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life. In an ancient tower in Switzerland I saw the image of a man that moved as if it possessed life. It looked like a living man, and I whispered when I came near, as if it could hear me. But though the image looked like life, it had no real life. It was moved by machinery.

Motion is not necessarily life. We may go through all the forms and ceremonies of religion; but unless we are alive in Christ, our work is worthless. The Lord calls for living, working, believing Christians. There are hundreds who, though professedly following the Lord, have no light from heaven to reflect to the dark places of the earth. O, if we realized how sadly the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek the Lord! In the name of the Lord I call upon those who are offering God nothing but profession, to repent. They are in need of power from on high.

There are in the ministry many who are consumers and not producers. They have been bought with a price, and they should use in God's service the strength and energy that he has entrusted to them. God calls for sincere, earnest, persevering laborers. His delegated servants should look upon no work that he gives them as too taxing. Those who would be successful laborers in his cause must put to the tax brain and bone and muscle.

Improvement is needed in many departments of God's work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers

are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect.

"Search the Scriptures," said the divine Teacher; "for in them ye think ye have eternal life: and they are they which testify of me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our ministers and teachers, are content with surface truths.

The Bible is compared to 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." He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren to allow nothing to hinder them from a daily study of God's Word.

To us today comes the message to the church in Sardis: "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 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. 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."

April 28, 1903

Words of Counsel

I have a message for those who are bearing responsibilities in God's institutions. The Lord calls upon them to bring his grace into their thoughts, their words, their deportment. They are not to leave their religion at home when they go to business for the day. Let them not, after praying to the Heavenly Father for grace and strength, go to their work with a surly, dictatorial, overbearing spirit, and a sour, disagreeable countenance. They are Christ's representatives, and they are to exert an influence that is a savor of life unto life.

God holds the managers of his institutions responsible to treat the youth in the employ of these institutions with courtesy, respect, and kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Their first work is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in their presence.

The Lord expects his people to bring religion into their business life as verily as into the assembly for his worship. How does he regard the testimonies borne on the Sabbath by those who during the week left Christ out of their work, and spoke harsh, unfeeling words? What impression do these testimonies make on those who have been hurt and wounded by the harsh words spoken?

Those who control others should first learn to control themselves. Unless they learn this lesson, they can not be Christlike in their work. They are to abide in Christ, speaking as he would speak, acting as he would act,--with unfailing tenderness and compassion. They are not to think, because they are in a position of responsibility, that they are at liberty to deal harshly with those connected with them. To the one who manages, God has given a measure of power, but this power he is ever to exercise in a pleasing and agreeable manner. He is not to feel at liberty to speak and act in an unchristlike way because an error has been made. Thus he aggravates the wrong. He arouses in the workers a spirit of retaliation, causing them to lose confidence in him as a Christian.

The Lord hears the petitions of his people when they mean what they say, and

when they reveal a determined purpose to live in harmony with their prayers. But he can not honor those who rise from their knees to speak harsh, angry words, words which are entirely out of place, even though the one to whom they are spoken is in the wrong.

O what a power a converted man, transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. Ever they are to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O what a blessing are pleasant, sympathetic words,--words that uplift and strengthen! When asked a question, one should not answer abruptly, but kindly. The heart of the one that is asking may be sorely grieved by a hidden sorrow, that may not be told. This he may not know; therefore his words should always be kind and sympathetic. By a few well-chosen, helpful words, he may remove a heavy load from a fellow worker's mind.

To those bearing responsibilities in our institutions this word is given: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

In this charge there is a threefold duty. "Feed the flock of God,"--by preaching to them his Word, by giving them earnest, personal labor, by setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge, "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them.

Let those who have been exalted to the high position of managers in the Lord's institutions, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them

remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict.

"Be ye clean, that bear the vessels of the Lord." In our institutions let self-seeking give place to unselfish love and labor. Then the golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the sacred truths of his Word.

The fear of God, the sense of his goodness, his holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to those who choose to inhale it. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand before the world as a witness, pointing to the throne of the living God.

Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers. Men will learn of the reconciliation from iniquity which the Messiah has brought in through his sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour.

April 28, 1903

Work for the Master

With every age God's plan deepens and broadens. His people are to adjust their movements to his progressive plan. They are to move forward with the force of Omnipotence, because they move in harmony with the divine purpose. They are to seize every opportunity to bless the world lying in darkness.

Our church members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to separate from every species of self-indulgence. Those who are engaged in the Lord's service are to labor unselfishly, pressing together in Christian unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life.

Many young men and women now engaged in secular labor will feel impressed to give themselves to the service of God. Some will feel a desire to enter the canvassing field, and will become able evangelists. Let these be given opportunity to obtain an education for the work of God.

Those who are impressed to enter the work, whether in the home field or in the regions beyond, are to go forward in the name of the Lord. If they depend on God for grace and strength, they will succeed. At the beginning their work may be small, but if they follow the Lord's plans, it will enlarge. God lives. He will work for the unselfish, self-sacrificing laborer, whoever or wherever he may be.

God does not ask his servants to show their devotion to him by burying themselves in monasteries or by going on long pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love for him. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love him will think how he laid aside his glory, and came to this earth to live the life of the poorest, suffering often from hunger. "Foxes have holes, and the birds of the air have nests," he said: "but the Son of man hath not where to lay his head."

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning, he obeyed. "He went out, not knowing whither he went." So today Christ's servants are to go where he calls, trusting him to guide them and give them success.

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless.

To those who profess to believe in him, God says, "Go forth to all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awake to our duty. Let us do all that we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Cooperate with the angels sent down from the heavenly courts to minister to those who shall be heirs of salvation.

Time is passing; the end is near. While you are unconsecrated, golden opportunities for helping souls to see Jesus as he is--full of grace and truth--are passing by, never to return. That which you have not done as a devoted Christian in the past, you can not now do. But through the grace of Christ you may redeem the time by redoubling your efforts. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as he said to Peter, "What is that to thee?" Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour.

Earnest, self-sacrificing workers are needed, workers who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seedsowing, no result without effort.

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries,

furnishing them with power for service. God is an overflowing fountain of strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.

May 5, 1903

Our Privilege in Service

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Thus Christ has promised to guide, comfort, and sustain his people. He declares, "I will be with you in your work of persuading men and woman to be my disciples." The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth.

The commission given to the disciples is given to us. The power promised to them is promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that he gave the disciples,--power which enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of heaven while we leave our fellow beings unwarned? Our people in the home field have not felt as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth.

The Need of the Hour

God's people should no longer fail to comprehend the needs of the present time. Every hour has its importance. They should see the need of standing in their lot and place, and of putting their powers to the stretch in doing their appointed work. Why are there so many idlers among those professedly engaged in the Lord's service? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold?

My brother, my sister, all your physical and mental and spiritual powers are

God's gifts. Use them wisely. Develop the capabilities that the Lord has given you. Let every power of body and mind be used in earnest, willing service for God.

We need the deep moving of the Holy Spirit. All along the way we see souls dropping out of the ranks. Why?--Because they are not yoked up with Christ. United with him, we are safe in any peril. Faith cleaves to him, twining about him. The promise is fulfilled. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

Divine wisdom is at our command. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The Lord Jesus is waiting for his people to feel their need of his grace. When they draw near to him, he will draw near to them, by his power supplying all their needs. As they become one with him, they receive the riches of his grace. They follow in his footsteps, helping those who need help, lifting up the hands that hang down, strengthening the feeble knees, and directing the gaze to him who gave his life for the life of the world.

Perils in the Closing Work

The coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring his purposes to pass. He will gather from the world a people who will serve him in righteousness.

Fearful perils are before those who bear responsibilities in the Lord's work,--perils the thought of which makes me tremble. But the Word comes, "My hand is on the wheel, and in my providence I will carry out the divine plan."

Whom He Chooses

The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call

forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But they will become precious jewels, to shine brightly for the Lord. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Christ's perfect knowledge of human nature fits him to deal with minds. He knows just how to treat each soul. He judges not as man judges. He knows the real value of the material upon which he is working. He will give wisdom and knowledge to those who are willing to be controlled by the Holy Spirit, willing to be doers of the word, and not hearers only, willing to uplift Christ before the world.

On the Saviour's coronation day he will not acknowledge as his any who bear spot or wrinkle. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each bearing the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and his trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by his redeemed ones,--the witnesses that his mission of suffering and sacrifice has not been in vain.

Will You Accept His Offer?

You may be weak, erring, sinful, but the Lord holds out to you the offer of partnership with himself. He wants you to come under divine instruction. Uniting with Christ, you can work the works of God. It is his righteousness that goes before us, and the glory of the Lord that is our rearward. Ye churches of the living God, study this promise, and think how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you should go forth to do Christ's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory. Are you individually workers

together with God? If not, why not? When do you mean to do your heaven-appointed work?

May 12, 1903

The Ministry Is Ordained of God

Every watchman on the walls of Zion is under sacred obligation to watch for souls as he that must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace."

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to his people. The work of his ministers is to open to men and women the living oracles of truth. Let church-members sustain the ministers by their prayers and their co-operation. Let no one venture to make a tirade on a minister; for in so doing he would be making a tirade on Christ in the person of one of his saints.

Christ is represented by those whom he sends forth to work for him; therefore those who oppose his ministers are opposing him. This is just as verily the case when those who claim to have an experience in the things of God pursue a course that hinders and afflicts one of God's servants, by misstatements and false charges, setting themselves up as judges of his course of action, which they claim to understand, but which has been misrepresented to them, and which, therefore, they do not understand.

Let our people remember that the way in which they treat the Lord's workers means much to them. Let every one attend to his own work, and not regard himself as appointed by the Lord to watch for something to criticize in the work that his brother does. If a worker sees that a fellow laborer is in danger of doing wrong, let him go to him, and point out his danger, listening kindly and patiently to any explanation that may be offered. He dishonors the Saviour when, instead of doing this, he tells others of the mistakes that he thinks his fellow worker is making.

My brother, my sister, you are forbidden to make the mistakes of a fellow worker the subject of conversation. By speaking evil of another, you sow the seeds of criticism and denunciation. You can not afford to do this. Go to the one who you think is in the wrong, and tell him his fault "between thee and him alone." If he will hear you, and can

explain the matter to you, how glad you will be that you did not take up a reproach against him, but followed instead the Saviour's directions.

Let us refuse to bear evil reports concerning our fellow laborers. The reputation of men and women is held of high value by him who gave his life to save souls. He has told us how those in fault should be dealt with. No one is sufficiently wise to improve on God's plan.

Parents should teach their children to speak ill of no man. Insinuations, words that hurt the reputation of one who is doing the Lord's work, grieve and dishonor the Saviour. And God's Word declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." To those who have educated themselves to speak unadvisedly, I am instructed to say, Unless you cease encouraging evil-speaking, unless you guard as Christians should the reputation of your fellow workers, you will endanger your own soul and the souls of many others. No longer talk about the wrong that someone is doing. Never, never repeat a scandal. Go to the one assailed, and ask him in regard to the matter. God has not appointed any man to be the judge of another man's motives and work. He who feels at liberty to dissect the character of another, he who intentionally detracts from the influence of a fellow worker, is as verily breaking God's law as if he openly disregarded the Sabbath of the fourth commandment.

Unity of Action Essential

The great enemy of the church is determined to introduce among God's people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another.

The last prayer that Christ offered for his disciples before his trial was that they might be one in him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne that God gave his Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before he can bestow on the church the enlargement and power that he longs to bestow on it.

Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to

obey his word, and to unite in an effort to strengthen the faith of one another. They are to be one in him, even though they are scattered the world over. This is God's purpose concerning them, and the heart of the Saviour is set upon his followers fulfilling this purpose. But God can not make them one with Christ and with one another unless they are willing to give up their way for his way.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church.

Christ's Attitude Toward Judas

Among the chosen disciples of Christ there was a representative of Satan. At heart Judas was not a disciple. Often he led the other disciples to form opinions contrary to the teachings of the Master. He criticised Christ's words, and asked questions that led the minds of the disciples away from the subjects that the Saviour brought before them. It was because of the influence that Judas exerted to deceive the disciples that Christ had to repeat so many of his lessons. Judas did not come out boldly in opposition to Christ; and therefore he was the better able to deceive the eleven.

Christ knew, when he permitted Judas to connect with him as one of the twelve, that Judas was possessed of the demon of selfishness. He knew that this professed disciple would betray him, and yet he did not separate him from the other disciples, and send him away. He was preparing the minds of these men for his death and ascension, and he foresaw that should he dismiss Judas, Satan would use him to spread reports that would be difficult to meet and explain. The leaders of the Jewish nation were watching and searching for something that they could use to make of no effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify his statements that the Jews would accept a false version of his words, using this version to bring terrible harm to the disciples, and to leave on the minds of Christ's enemies the impression that the Jews were justified in taking the attitude that they did toward Jesus and his disciples.

Christ did not, therefore, send Judas from his presence, but kept him by his side, where he could counteract the influence that he might exert against his work.

All the way along in the history of the third angel's message there have been found among the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves among the sheep, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded "according to his works." God "hath appointed a day, in the which he will judge the world." Then will be made the separation between the wheat and the tares. In that day it will be clearly revealed that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil.

Had not Christ borne with Judas as he did, his followers would have been in great peril after his resurrection and ascension. But when men thought of the fate of the betrayer of innocent blood, they were afraid to lay hands on the disciples. They could not but remember the final confession of the traitor, and his terrible death. "I have sinned in that I have betrayed the innocent blood," he exclaimed, when he had cast at the feet of the high priest the pieces of silver that had been the price of his Lord's betrayal. Then in despair he went and hanged himself. That same day, as the wicked throng who were leading Jesus to the place of crucifixion passed a retired spot, they saw at the foot of a lifeless tree the body of Judas. His weight had broken the cord by which he had hanged himself, and in falling, his body had been horribly mangled. His remains were immediately buried out of sight; but there was less mockery among the throng; and many a pale face revealed the thoughts within.

The death of Judas, and the resurrection and ascension of Christ, placed the disciples on vantage ground, and gave them courage. But if Christ had not borne with Judas until the end, the results of the betrayer's course would not have been sufficiently impressive to stay the hands of the persecutors, and after Christ's ascension the most terrible scenes would have been witnessed. But God worked by his Spirit, and five thousand were converted in a day. Let God be true, and every man a liar. Christ Jesus is at the helm. "Lo" he declares, "I am with you alway, even unto the end of the world."

May 19, 1903

Instruction and Response

A Special Service at the Battle Creek (Mich.) Tabernacle

Ed. Remarks by W. W. Prescott

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;" and it will certainly be helpful to recall the lessons of the past in God's dealing with His people, and to know the interpretations that He Himself gives to these experiences, and then to see how they apply to our own times and to our own experience. Although God's people had departed from Him, and had done those things that dishonored Him, yet there was provision so that it was not necessary that Jerusalem should be overthrown, or that they should go into captivity. God makes abundant provision for sins of ignorance, but He makes no provision for willful sins. The unpardonable sin is the sin that refuses to be pardoned; it is the refusal to hear Him concerning a sin, and to turn from that sin; it is the sin of refusing His instruction; it is the sin of unbelief concerning His warnings; it is the stubbornness of the heart that will not turn from sin, which seals the fate of any people or any individual.

I will direct your attention especially to the lessons given in the book of the prophecy of Jeremiah, dealing with the experience connected with the destruction and overthrow of Jerusalem, with the hope that we may mark well the real cause of its overthrow and the captivity of the people.

[The following Scriptures were then read: Jeremiah 4:1-4; Jeremiah 5:1-19; Jeremiah 7:1-14.]

The prophet Jeremiah continues his prophesying to that people, even saying, after all these words of warning and reproof, that if they would turn to the Lord, and especially if they would regard His law and keep His Sabbath, Jerusalem would stand forever; but they refused the words of the prophet, they persisted in building themselves up in their own pride, and so the Lord through Jeremiah named Nebuchadnezzar as the

one who would come against them, destroy their city, and take them into captivity to serve the king of Babylon for seventy years.

Those who are familiar with the circumstances of our work and our institutions here, especially for the last ten or fifteen years, need not be reminded of the many words of warning and instruction which the Lord has sent to us through His chosen mouthpiece, until the judgment of God has fallen upon us for our failure to obey, and it is utterly useless, and worse than useless, to attempt to hide this from our own eyes or from the eyes of the world. What we might have saved by heeding the words of instruction and warning has now become a public calamity upon us, but in spite of all this there are still voices raised which say this is no judgment upon us. Now it is time for those who fear God to respond to His instruction, and warning, and counsel. [Voices, "Amen."] I believe it is time for God's people to rise up in response, and make answer that they believe in the Lord their God, even when He visits them with judgments. I believe it is time that this people and this church openly and publicly should take their stand in response to these words of instruction and warning, and acknowledge before God and the world that the Lord has visited us in judgment, and that we do repent and turn to Him.

As setting this forth further I wish to read a communication which was received since our last gathering in this tabernacle, dated May 1, 1903, written by Sister White, and addressed "To my brethren in Battle Creek." Many words of counsel have come to private individuals, and to those holding responsible places in connection with the work here in Battle Creek, but this one comes to us addressed "To my brethren in Battle Creek." We therefore understand that this belongs to the brethren and sisters in Battle Creek, and that it should be read to the church; and we take this first opportunity after receiving it to read it to the church.

"To My Brethren in Battle Creek,

I am bowed down and greatly troubled. I am in sore distress. My whole being is full of pain. At times it seems to me that I can not live. The thought of the terrible spiritual destitution among our people presses heavily upon me. God's judgments have fallen upon our institutions in Battle Creek; but how little has this done to move hearts to repentance! Must the rebuke of God still continue to be felt? and will it still continue to be without effect? I am amazed at the apparent indifference of many who should see

and understand. I know not what to say or do. Seeing that the judgments of God have made so light an impression on the minds of those occupying important positions, fear and trembling take hold of me as to what will be the next revelation of God's displeasure.

"Men have dishonored God by choosing their own way. They have brought into his institutions principles that he has condemned. They would not change the ways and works that displeased him and belittled the testing truth for these last days.

"Those who have disregarded the messages of warning have lost their bearings. Some, in their self-confidence, have dared to turn from what which they knew to be truth, with the words, 'Who has told Sister White?' These words show the measure of their faith and confidence in the work that the Lord has given me to do. They have before them the result of the work that the Lord has laid upon me, and if this does not convince them, no arguments, no future revelations, would affect them. The result will be that God will speak again in judgment as he has spoken heretofore. When for years his messages of warnings have come to institutions and individuals, and no special heed is taken, what power will convince them?--Only the power of God revealed in judgment. Yet his hand is stretched out still to save, if thorough repentance is shown.

"We need to watch and pray, lest we enter into temptation. On one occasion, as Christ was returning to Jerusalem from a missionary tour, he was speaking to those with him about the personal salvation that all must have who enter the kingdom of heaven. His words were becoming decidedly personal and very pointed, and one present, wishing to change the subject, said, 'Lord, are there few that be saved?' Then he said, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us: and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say; I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.'

"In the great day of God, to many who make the entreaty, 'Lord, Lord, open unto us,' the answer will come, 'I know you not whence you are; depart from me.'

"There is a right way and a wrong way, and in one or the other each human being is following. Those who truly believe in Christ live a life of holy obedience. They are sanctified through the truth. Their piety is not a pretense, but a reality. They have a sanctified Christian experience in holy living.

"Let us make sure that we are perfecting Christian characters through belief of the truth. We can not be too particular in regard to this. If we fail here, our life work will bring us no reward. Those who believe in Christ, and give up their will and their plans for God's will and God's plans enter upon a life of Christlikeness. This is the only way to gain salvation."

I propose to make a personal statement of my attitude toward this instruction, and toward these judgments that have come to us, and I want to give opportunity to every one in this place who agrees with the statement, and who wishes to take the same position, and to stand upon the same platform, to rise up. I believe that these Testimonies have come from God; that these words of instruction have been God's counsel to this people directly, and that these counsels have not been heeded. I wish to take my own personal share of responsibility in this matter, connected as I have been with the work in the General Conference as a member of the Review and Herald Board. I do before God accept this as a rebuke to me in my connection with it. I have asked God's forgiveness in this matter. I accept these words of counsel here today, and acknowledge that these calamities that have befallen us are God's judgments upon this people, regardless of what interpretation may be placed upon them; and for my own part I desire to accept this instruction, to turn to God with true repentance. It seems as if these words this morning were in the nature of a last call to this people to ward off what finally came to Jerusalem--not because they had sinned, although that was the foundation of it, but because they refused to accept the words of warning and counsel; they refused to repent and turn to God that they might be saved from the overwhelming destruction that came to them. It is impressed upon my heart and mind that we are coming very close to the last days, and God is dealing with us in a very plain way, and it behooves every one of us to take a stand very decidedly for God and his truth, and on the side of his warnings through the mouthpiece he has chosen to guide and correct this

people.

[Nearly all the members of the large congregation signified, by rising to their feet, that they desired to join in this statement, as expressing their own attitude concerning this matter. The service closed with an earnest prayer of confession and consecration, in which the congregation was led by Elder A. G. Daniells.]

May 26, 1903

"Repent, and Do the First Works"

"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. 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."

The words fall from the lips of One who can not lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given his church into the hands of men. Christ, the One who gave his life for the world, that all who believe in him may not perish but have everlasting life, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord.

"These things saith he that holdeth the seven stars in his right hand." The words are spoken to the teachers in the church,--those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the precious love of Christ. The stars of heaven are under his control. He fills them with light. He guides and directs their movements. If he did not do this, they would become fallen stars. So with his ministers. They are but instruments in his hands, and all the good they accomplish is done through his power. Through them his light is to shine forth. The Saviour is to be their efficiency. If they will look to him as he looked to his Father, they will do his work. As they make God their dependence, he will give them his brightness to reflect to the world.

Christ walks in the midst of his churches through the length and breadth of the

earth. He looks with intense interest to see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them.

"I know thy works, and thy labor, and thy patience." Christ is acquainted with the history and experience of every one who has accepted him. To his people he says, "I have graven thee upon the palms of my hands." He cherishes carefully every act of love and endurance performed by them.

"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." While we should not find fault and accuse, we should never give encouragement to evil. There are those who are vain talkers. Their influence is misleading. Unless they repent, they will be weighed in the balances, and found wanting. Faithful reproof may save them.

"Nevertheless I have somewhat against thee, because thou hast left thy first love." At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity. An ardent, heartfelt love for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel,--peace on earth and good will toward men,--they called upon all to come to Christ.

Visiting the fatherless and the widow was part of their daily experience. They kept themselves unspotted from the world. They knew that a failure to do this would be a denial of the Redeemer.

In every city the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the

inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error.

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. Their love for one another began to wane. The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned.

How is it with the church of today, which has received such great light? God sees that its members have lost the love for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race. Then they could not keep silent. They were filled with desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God.

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth.

The leaven of truth needs to be introduced into society. The means of God's people should be used to carry forward his work in new fields. But many have selfishly grasped for themselves all the means they dared, and have coveted more. Grave evils have sapped the life and zeal and virtue of the church. Let us change quickly, or he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, will say to us, as he said to the church of Ephesus, "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." The work that God desires to see done by Seventh-day Adventists is not done. Unless there is a decided change, the people will accept as truth that which is not truth.

A Call to Activity and Zeal

Nigh and afar off the laws of God's kingdom are to be proclaimed. Let the churches arouse. Let the ministers clothe themselves with zeal as with a garment. God says to them, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Anything less than active, earnest service for the Master gives the lie to our profession of Christianity. Only the Christianity that results in practical work will make an impression upon those who are dead in trespasses and sins. Praying, humble, believing Christians, who show by their actions that their greatest desire is to make known the saving truth that is to test all people, will gather a rich harvest of souls for the Master.

We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts.

In times past there were those who fastened their minds upon one soul after another, saying, "Lord, help me to save this soul." But now such instances are very rare. How many act as if they realized the peril of sinners? How many take to God in prayer those they know to be in danger, pleading with him to save them?

Remember that there are those who will perish unless we as God's instrumentalities work with a determination which will not fail or become discouraged. The Lord will provide ways and means for those who will seek him with all the heart. He has in readiness the most precious revelations of his grace to strengthen and encourage the sincere, humble worker. There is no excuse for the faith of our churches being so feeble. "Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate. He dispatches his messengers to every part of his dominion to communicate his will to his creatures. He walks in the midst of his churches. He desires to sanctify, elevate, and ennoble his followers. The influence of those who truly believe in him will be a savor of life in the world. Christ holds the stars in his right hand, and it is his purpose to let his light shine forth through them to the world. Thus he desires to prepare his people for higher service in the church above. He

has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity.

June 2, 1903

Directions for Work

Men and women are not to be spiritually dwarfed by a connection with the church, but strengthened, elevated, ennobled, prepared for the most sacred work ever committed to mortals. It is the Lord's purpose to have a well-trained army, ready to be called into action at a moment's notice. This army will be made up of well-disciplined men and women who have placed themselves under influences that have prepared them for service.

God's workers are to watch for souls as they that must give an account, and they need the abiding presence of Christ in their hearts, in order that they may win sinners to him. They must themselves have surrendered all to God, that they may tell those for whom they labor the need and meaning of unreserved surrender. They must remember that they are laborers together with God, and must guard against dilatory uncertain movements. Satan watches untiringly for opportunities to gain control of those whom they are seeking to win to Christ. Only through ceaseless vigilance can the worker for Jesus beat back the enemy. Only in the strength of the Redeemer can he lead the tempted one to the cross. It is not learning nor eloquence that will accomplish this, but the presentation of the truth of God, spoken in simplicity and with the power of the Spirit.

There is only one power that can turn the sinner from sin to holiness,--the power of Christ. Our Redeemer is the only one who can take away sin. He alone can forgive sin. He alone can make men steadfast, and keep them so.

The truth is not merely to be spoken by those who work for Christ; it is to be lived. People are watching and weighing those who claim to believe the special truths for this time. They are watching to see wherein their life represents Christ. By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell on all with whom they are brought in contact. If those who know the truth will take hold of this work as opportunities are presented, day by day doing deeds of love and kindness in the neighborhood where they live, Christ will be revealed in their lives. Those with whom they associate will see that they have been with Jesus,

and have learned of him. The gospel will be proclaimed with living power. It will be seen to be a reality, not the result of imagination or enthusiasm. The lives of such Christians will have more power to convict and convert sinners than sermons, professions, or creeds.

Those who put their hand to the work of God must depend on the blessing and wisdom that come from above. It is the Holy Spirit that makes powerful the presentation of the truth, and changes the temper and habits of man. He who submits to its working is changed from a sinner into a child of God. "The Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more"

He who calls men to repentance must commune with God in prayer. He must cling to the Mighty One, saying, "I will not let thee go, except thou bless me." Give me power to win souls to Christ. There is not one tithe of the pleading with God that there will be when Christ breathes on us, and says, "Receive ye the Holy Ghost." Be assured, my brethren and sisters, that God's Spirit will plead for the conversion of souls, with groanings that can not be uttered. Be instant in season and out of season, warning the young, pleading with sinners, your heart filled with the love that led Christ to give his life for the life of the world.

When there comes from the lips of the sinner the cry, "I fear that my sins are too grievous to be forgiven," point to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." Lead him to look away from himself to the Saviour, and the victory is won. He sees for himself the Way, the Truth, and the Life. The Sun of Righteousness sheds his bright beams into his heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Christ.

Christ crucified--talk it, pray it, sing it, and it will break and win hearts. Set, formal phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the water of life. Do not allow them to go from you empty. Reveal the love of Christ to them. Lead them to Jesus, and he will give them the bread of life and the water of salvation.

In our work we have an ever-present Helper. If we feel our great need, and draw near to God, he will draw near to us, and will use us as channels through which to communicate the vital energy that will rouse souls from careless indifference, and lead them to seek God before it is too late. It is because of a lack of faith that God's people have no more of his power. Earnest, living faith is needed,--faith that will take firm hold of the promises made to the followers of Christ.

How important it is that God's messengers walk worthy of the truth they present! When they do this, when they are men of prayer and faith, obedient to the Lord's commands, the Holy Spirit will work through them, and the people will be willing in the day of his power.

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls; come and drink. You may take the water of life freely. "Let him that heareth say, Come.... And whosoever will, let him take the water of life freely." Let every soul, men as well as women, sound the message. Then the truth for this time will be carried to the waste places of the earth. The word will be fulfilled. "I will open rivers in high places, and fountains in the midst of the valleys;" and "with joy shall ye draw water out of the wells of salvation."

June 2, 1903

A Call for Canvassers

The canvassing work should no longer be neglected. Many times I have been shown that there should be a more general interest in our canvassing work. The circulation of our literature is one very important means of placing before men and women the light that the Lord has committed to his church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ.

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing different degrees of responsibility. Our church-members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us, and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us.

Why are we not more wide awake? Each worker may now understand his special work, and receive strength to take hold of it anew. Distinct and peculiar developments of the boundless glory of God will bring tributary offerings of varied kinds to the feet of Jesus. Every new disclosure of the Saviour's love turns the balance for some soul in one direction or the other. The end of all things is at hand. The men of the world are rushing on to their ruin. Their schemes, their confederacies, are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be consumed by the fires of the last days.

Canvasser-evangelists are needed, to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up. The canvasser whose heart is meek and lowly can accomplish much good. Going out two and two, canvassers can reach a class that can not be reached by our camp-meetings. From family to family they carry the message of truth. Thus they come into close touch with the people, and find

many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they have to give. Let them speak to families the words of Christ. They may expect success; for theirs is the promise, "Lo, I am with you alway, even unto the end of the world." Canvassers who go forth in the spirit of the Master have the companionship of heavenly beings.

I beg those bearing responsibilities in God's cause to let no commercial enterprises interpose between them and the work of soul-saving. Let no business be allowed to absorb the time and talents of workers who ought to be engaged in preparing a people for the coming of the Lord. The truth is to go forth as a lamp that burneth. Time is short; the enemy will make every effort to magnify in our minds matters of lesser consequence, and to lead us to regard lightly the very work that most needs to be done.

The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and the byways. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Christ says. Do not these words plainly outline the work of the canvasser? With Christ in his heart he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but thank God, not all.

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor. There are many, many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them.

The Master knows and watches over his workers, in whatever part of his vineyard they are working. He calls upon his church to arouse and become acquainted with the situation. He calls upon those in our institutions to awake and set in operation influences that will advance his kingdom. Let them send forth laborers into the field, and then see

that the interest of these laborers does not flag for lack of sympathy and of opportunities for development.

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?

Those in the darkness of error are the purchase of the blood of Christ. They are the fruit of his suffering, and they are to be labored for. Let our canvassers know that it is for the advancement of Christ's kingdom that they are laboring. He will teach them as they go forth to their God-appointed work, to warn the world of a soon-coming judgment. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, the evangelist's work will not, can not, be without fruit. Think of the interest that the Father and the Son have in this work. As the Father loves the Son, so the Son loves those that are his,--those who work as he worked to save perishing souls. None need feel that they are powerless: for Christ declares, "All power is given unto me in heaven and in earth." He has promised that he will give this power to his workers. His power is to become their power. They are to link their souls with God. Christ desires all to enjoy the wealth of his grace, which is beyond all computation. It is limitless, exhaustless. It is ours by eternal covenant, if we will be workers together with God. It is ours if we will unite with him to bring many sons and daughters to God.

Christ's interests are the first and the highest of all interests. He has a property in this world that he wishes secured, saved for his everlasting kingdom. It is for his Father's glory and for his own glory that his messengers shall go forth in his name; for they and he are one. They are to reveal him to the world. His interests are their interests. If they will be co-laborers with him, they will be made heirs of God and joint heirs with Christ to an immortal inheritance.

June 2, 1903

"Christ's Object Lessons"

How this Book should be Handled in the Future

The use which should be made of the book, "Christ's Object Lessons," in the future, has been made clear to me, and I must write to my brethren in regard to it. Letters have been received from our canvassing agents, in which they say that they think it would be a good plan for "Christ's Object Lessons" to be handled as a regular subscription book, as soon as the Relief of the Schools campaign is finished. They believe that this book would have as ready a sale in the hands of the regular canvassers as any that could be produced.

As my son read me one of these letters, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing to do?" I told my son that I thought that perhaps it would be best to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given me at the first regarding "Christ's Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for one of human devising? This book is to be treated as a sacred offering made to God; and as his plan regarding it is unselfishly carried out, the result will be wholly satisfactory."

I immediately told my son that I would not make any change regarding the handling of "Christ's Object Lessons" unless God gave me plain instruction that this should be done. As I told him this, I felt the blessing of God resting upon me.

The plan for the circulation of "Christ's Object Lessons" is not of human devising, but is God's plan. He signified that this book should be a gift to the schools. Thus far it has done its work, and God has set his approval on the self-sacrificing efforts of his people. Shall we mar his plan?--No, no! Until the Lord shall come, and our present system of school work is ended by our entering the higher school, "Christ's Object Lessons" is to stand as a gift to our educational institutions.

The Result of Unselfish Service

In the work for the relief of our schools, the Lord has bestowed on us a gift of great value, and has marked out for us the pathway of blessing. He called upon me to give our schools the manuscript of the book. "Christ's Object Lessons." He called upon our publishing houses to make liberal gifts of labor in preparing the book for sale. In response to this call, they acted their part nobly. Our people gave generously of their means to raise a material fund, and then went forth willingly to sell the book for the help of the schools.

As a result of this effort far more has been accomplished than at first we dared to expect. Angels of God co-operated with those who went out to circulate the book. Men, women, and children took part in the effort, and labored earnestly and unselfishly. The Lord gave them his approval, and with it his grace and joy and peace. Read in our papers the results of their work. Testimony after testimony has been borne witnessing to the blessing found in selling this book. How good these testimonies are! As we read them, refreshing streams of salvation seem to flow from the very throne of God into our hearts.

I have been shown many praying to God for help as they have gone forth to sell "Christ's Object Lessons." They have asked the Lord to give them success. Then, as they have succeeded, they have felt that they have received evidence that the Lord has answered their prayers. Thus they have obtained a deeper experience in heavenly things; for they have felt that they were following in the footsteps of Christ.

With many, to go out and sell "Christ's Object Lessons" meant to take up a heavy cross, but they have been rewarded by God's approval. The thought, "We are doing something for the Master," has filled their hearts with peace and gladness. Church-members who never before had courage to sell books, took hold of this work. Very timidly they began. But they did not turn back; and as they labored on, courage came, and success attended their efforts. Many gained an experience more valuable than gold or silver.

The hearts of God's people have been made light and joyful in him as they have offered him the sweet incense of unselfish service. Many of our churches have been

quicken and refresh as some of their number have engaged in this work.

Our brethren and sisters were just as surely in the service of the Lord when selling this book as they are when bearing testimony for him in a camp-meeting. They received the refreshing grace of God; for they were carrying out his purposes, and he has bestowed on them his commendation. Their minds have been freed from the malaria of selfishness and complaint and discouragement.

By the effort to sell "Christ's Object Lessons" much has been accomplished to bring the precious light of present truth to those in darkness. Thus many have been saved from sin. For every spring of influence touched, for every train of thought set in motion with a sincere desire to glorify God, the Holy Spirit has worked on hearts, bringing wisdom, courage, and strength. Those who have bought the book bear testimony to the blessing they have received in reading it. Many will shine in the kingdom of God whose conversion was the result of the efforts of our brethren and sisters to sell "Christ's Object Lessons."

The men who have taken a leading part in this enterprise have done a good work. Their labors have brought about most excellent results. They are not to become discouraged, but are to look to God in faith, and go forward, walking humbly before him. Our brethren connected with the school at Berrien Springs should be encouraged to advance as the way may open before them. We are to help them all we can. Christ stands at the helm, and to him is to be ascribed the praise and glory for the work accomplished by "Christ's Object Lessons." This work bears the stamp of unselfishness, and it will produce good fruit.

June 9, 1903

The Sin of Evil-Speaking

It is not God's plan that reports regarding the work of his servants shall be passed from one to another. My brethren, when some one comes to you with an accusation against a fellow worker, say to him, Have you gone to the one you are accusing, in the way in which Christ told you to go? If you have not done this, I am not at liberty to listen to what you have to say about him.

Hear what Christ has said regarding this matter: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And he said again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

O, how much time is worse than wasted by evil-speaking! Because of this sin, not half is accomplished that might be accomplished. Men and women become mischief-makers for Satan, and going to this one and that one, place in their minds the leaven of evil, prejudicing them against a brother or a sister, who, they say, has done wrong. The thoughts of those thus influenced are misdirected, their peace is disturbed, and their confidence in their brethren is weakened. Those who do this evil work are departing from Christ, to follow one who is teaching them to love and make a lie. Whatever their position in the service of God, they are dishonoring him. All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love.

Those who think and speak evil of their fellow laborers, opening the mind to false reports, and taking up a reproach against their neighbor, grieve the Spirit of God, and put Christ to open shame. I feel so saddened, so discouraged, by the thought that God's servants are willing to listen to and circulate hearsay. I know that the Holy Spirit will

not co-operate with those who, by their criticisms, their evil surmisings, and their hard-heartedness, are helping Satan. God says to them, "Thou hast left thy first love.... Repent, and do the first works; or else I will come unto thee quickly." I will not bear long with your perverse spirit, which leads you to cherish envy and evil surmising. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Do not these words, so plain and decided, call for serious thought and earnest study on the part of every one who claims to believe the Word of God? "Thou hast left thy first love." And the dryness and coldness of heart are revealed by a lack of that Christian courtesy, that kindness and tenderness, which is seen in the life of the true Christian.

On one occasion, on his way from Bethany to Jerusalem, Christ passed a fig orchard. He was hungry, "and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon." The tree presented an appearance of fruitfulness, but upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. Today Christ comes to his people, hungering to find in them the fruits of righteousness. But many, many, have nothing but leaves to offer him. They have left their first love, and upon them has fallen spiritual blindness, hardness of heart, stubbornness of mind. They pray to God, and present Bible truth to the people; for they are in the habit of doing so; but they have lost that which would make their service acceptable. How blind they are! how defective their service! Boastingly they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked! I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Will God's people accept this reproof? Let them beware of remaining in their present condition; for time is fast passing, and the work that ought to be done is not done. How unlike Christ we are in word and spirit, and in our attitude toward one another! His gentleness should make us "kindly affectioned one to another with brotherly love; in honor preferring one another." As a people who have had great light we stand before God under condemnation unless we fulfill the Saviour's purpose for us, holding fast to him, and allowing him to send through our religious experience a warm current of unselfish love. When we do this, our spiritual strength will show that we are living in close connection with the Life-giver. We shall impart grace for the grace that

we receive.

A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ come faith, and an unselfish interest in those around him. The selfish desire to be first is quenched. There is no hatred in his thoughts, because there is no hatred in his heart. He has the faith that works by love, and purifies the soul. The refining influence of the Saviour's life refreshes and invigorates his spiritual life. By his loyalty to his brethren he shows that he realizes the value of souls. He can pray with the spirit and with the understanding also. His zeal, his staunch adherence to principle, his devotion to all that is pure, honest, just, and of good report, make him companionable, and helpful to those with whom he associates.

Such men are of value with God. If they continue to put their trust in him, they will grow more and more like him. One day they will see God, who declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

June 16, 1903

God's Purpose for His People

Paul writes of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 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."

Paul could not speak to the Jewish converts as plainly as he desired regarding the mystery of godliness. Because of their spiritual weakness, their lack of perception, he could not utter the truth, which, could they have heard aright, with intelligent comprehension, would have been to them a savor of life unto life.

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased in understanding regarding Christ, his work, his power to save to the uttermost all who come to him. But they had not pressed onward and upward, improving their opportunity to learn more and still more of the Saviour. Because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to success in character-building.

The apostle calls their attention to their fault in this respect, which had become their spiritual infirmity. Their misconceptions gave them an indistinct view of Christ's power to make his people a praise in the earth.

How exactly their condition represents the condition of many of the people of God today, who have had every advantage, every privilege, and who, feeling the burden of God's work, ought to be saying with the whole heart, Here I am, Lord; send me. But in the place of being teachers, as they might be, they themselves can not bear the plain application of the Word of God. They do not discern the value of Bible truth. They are not a strength to the church. Had they thoroughly consecrated themselves to the Lord from their first reception of the truth, surrendering themselves unreservedly to him, and

obeying the call, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," they would have walked in the companionship of Christ, learning his lessons, receiving his divine impress. They would have recognized the claims of Christ, and would not have been half Christians and half worldlings, but whole-hearted Christians, believing and practicing the word, enlightened continually, not dwelling on vague generalities, but proclaiming Christ as the Lamb of God, that taketh away the sin of the world.

Many who should be far advanced in Christian experience give evidence that they have forgotten the first principles of Christlike service. They are but children in the things of God. Their greatest desire is to carry out their own plans, while plans that the Lord lays before them they declare can not be followed.

In the most definite terms the Lord through Moses set before his chosen people his purpose for them, and the conditions upon which they would be prospered. "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations: and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

God calls for men whose hearts are warmed by the love of Christ. He will choose workers from among those who are willing to hear his voice and obey his words. Their capabilities may be limited, but they are loyal; and loyalty is of far more value in God's sight than mere knowledge.

God calls for earnest, high-principled men. He will use such men in his service. But he will separate from his work the lukewarm, worldly minded, self-exalted ones. Those who have buried their talents will be replaced by men who will put into wise

circulation the means God has placed in their hands. Learning lessons of Christ, these workers will combine patience with diligence. Christ's work will be done. His servants will erect plants in every place in which they can find an opening. On the missionary ground next to our doors,--in the cities around us,--monuments to the truth will be established. By unselfish effort the work of God will be bound off. Humble, devoted laborers will find ways of reaching those who have not had an opportunity to hear the truth.

God's Word outlines the work that we are to do. In all parts of the world the gospel is to be preached. God calls for volunteers to engage in his work. The canvassing field is in need of recruits. Those who engage in this work in the spirit of the Master will find entrance to the homes of those who need the truth. To these they can tell the simple story of the cross, and God will strengthen and bless them as they lead others to the light. The righteousness of Christ goes before them, and the glory of God is their rearward.

My brother, my sister, it is not enough to fold your hands, and say "I am in the light." Are you walking in the light? Is the genuineness of your profession demonstrated by practical, earnest endeavor? He who works for Christ makes steady advancement. It is the doers of the Word who will be justified before God. "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."

To walk in the light is to walk uprightly, perfecting holiness in the fear of the Lord. The path of obedience is the path to heaven. Following it, we follow on to know the Lord. He who walks uprightly walks surely. The law of God is in his heart, and his steps do not slide. He stands firm in Christ.

There should be constant growth in spirituality, in righteousness, in sanctification. Every faculty of the being is to increase in usefulness. The mind is to be closely united with the mind of the Redeemer, that when Christ, who is our life, shall appear, we may appear with him in glory.

The Christian pilgrim does not yield to the desire to rest. He moves steadily forward, saying, The day is far spent; the night is at hand. This is his motto: "Not as though I had already attained, either were already perfect: but I follow after.... I count

not myself to have apprehended: 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."

June 16, 1903

The Canvassing Work

We are living in a time when a great work is to be done. There is a famine in the land for the pure gospel, and the bread of life is to be given to hungry souls. There is no better opportunity to do this work than that offered to the consecrated canvasser. Thousands of books containing the precious light of present truth should be placed in the homes of the people in our large cities.

Canvassers are needed to take up the work of carrying these silent messengers of truth to the people,--canvassers who feel a burden for souls, and who can speak words in season to those who are seeking for light. Some may say, "I am not a minister; I can not preach to the people." You may not be able to preach, but you can be an evangelist, ministering to the needs of those with whom you come in contact; you can be God's helping hand, working as the disciples worked; you can ask those you meet if they love the Lord Jesus.

The Canvasser an Evangelist

The canvassing work is a work of great responsibility, and it means much not only to those who are engaged in it, but to the people for whom they labor. Let the canvasser remember that his work is evangelistic in its nature, and that God wants those whom he meets to be saved. Let him keep his heart under the influence of the Holy Spirit. Let him keep the Bible near him for reference, and when an opportunity presents itself to speak words of truth, let him pray for grace to speak wisely, that to those to whom he speaks his words may be a savor of life unto life.

The canvasser should make every effort in his power to let the light of truth shine forth in good works. In his discharge of duty he should shed about him the fragrance of Christian courtesy, improving every opportunity to perform acts of helpful service. He should educate himself to speak distinctly and impressively. He should learn daily in the school of the great Teacher. Christ will surely help those who hide in him, depending on him for strength.

June 23, 1903

Our Responsibility in the Present Crisis

On us is shining the accumulated light of God's dealings with his people. For our admonition a record has been kept of his reproofs of wrong-doing. We have a knowledge not only of that which he condemns, but of the faithful, commendable work of those who have put their trust in him. The light we may gain from these experiences of God's people in past ages, places upon us in the present crisis a great and solemn responsibility.

In the providence of God, a voice has proclaimed his truth in every age. And in this age faithful workers are unitedly to proclaim with no uncertain voice to the world the special message of truth for this time. They are to proclaim this message in accordance with God's plans, not in accordance with human suggestions.

God's people are to be of a ready mind, quick to see and to avail themselves of every opportunity to advance the Lord's cause. They have a message to bear. By pen and voice they are to sound the note of warning. Only a few will listen; only a few will have ears to hear. Satan has artfully devised many ways of keeping men and women under his influence. He leads them to weaken their organs by the gratification of perverted appetite and by indulgence in worldly pleasure. Intoxicating liquor, tobacco, the theater and the race-course,--these and many other evils are benumbing man's sensibilities, and causing multitudes to turn a deaf ear to God's merciful entreaties.

The human family have become careless and presumptuous. In the place of serving God, they are serving idols. They do not profit by the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [intemperance in eating or in seeking for pleasure], and drunkenness, and cares of this life, and so that day come upon you unawares." God's sentinels are to stand constantly on the watch-tower, faithfully warning the church against the evils that, if allowed to enter, would weaken and injure the flock.

Every one whose name is on the church books should clearly understand what union with the church means. It means that you have pledged yourself to serve God. It

means that you have fully surrendered self to him, in order that Christ may reign where self once reigned. It means that you have given up the selfish ideas and plans that you cherished for so long, and have yielded your mind to the mind of Christ. It means that your fixed purpose is to be one with God, one with his people; that you will exercise self-denial and self-sacrifice to advance the interests of his kingdom; that you will strive to overcome everything that hinders growth in grace.

The Lord leaves in darkness no one who has an ear to hear and a heart to understand. Let every one keep the eye single to God's glory. Be not led astray by the snares of the wicked one. "Let him that thinketh he standeth take heed lest he fall." Let the warnings that God has given in his Word be voiced by the watchmen on the walls of Zion, and heeded by every one in the Master's service. Every case will be tried, every soul proved. Let each one ask, "Am I an evil servant? Do I by precept and example lead other souls in false paths?" Remember that your influence is affecting others for good or for evil.

I beseech the members of every church to seek now for the greatest blessing heaven can bestow--the Holy Spirit. If in faith you seek for a greater measure of God's Spirit, you will be constantly taking it in and breathing it out. Daily you will receive a fresh supply, daily your experience will be enriched by the rich current of God's love. Before you there lie vast fields of truth, vast resources of power. Let your daily prayer be, "Take away, O Lord, what thou dost choose to take, but withhold not from us thy Holy Spirit."

Preparation for Service

Every true child of God prepares himself for service. Jesus said, "If thou wilt enter into life, keep the commandments." "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.... This do, and thou shalt live." These words mean much. Service to God includes all there is of man. The affections must be centered on him alone.

As were God's people anciently, so we should be prepared to advance when the cloud rises and moves forward, and to halt when the cloud stops. We must adjust our movements to the guidance of God's Spirit. In the place of following ways of our own devising, we are to co-operate with divinity. Thus we shall be enabled to keep pace with

our Leader.

In order to be a Christian, it is not necessary for a man to have great talents. The human agent may have no voice in legislative councils; he may not be permitted to deliberate in senates or vote in parliaments; yet he has access to God. The King of kings bends low to listen to the prayer coming from one who desires to do the Master's will. An earnest prayer offered from a sincere, contrite heart is of more value in God's sight than is eloquence of speech. God hears every prayer offered with the incense of faith. His weakest child may exert an influence in harmony with the councils of heaven. It is in answer to prayer that God revives his work.

O that the workers at home and abroad could be aroused to stand in their allotted place in the crisis that has come! If all would realize that it is their privilege to be laborers together with God, with what earnestness and devotion they would labor to enlighten the world! They would seize every opportunity to bear the truth into new territory!

God says, "Them that honor me I will honor." Let us honor him by joining the ranks of his workers. The Leader of the host of heaven is waiting for human agencies to enlist in his service. He will lead us forth, an exceeding great army, to the conquest of the world. With such a Leader we may gain victory in every conflict.

We have no breath to waste in controversy. We are to watch, pray, work, believe, and wait. Let us proclaim the truth in its simplicity, uplifting the Man of Calvary higher and still higher.

"The grace of God that bringeth salvation hath appeared to all men [not merely enjoining them by the force of command, but communicating divine knowledge], 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."

June 23, 1903

Child Training

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you.

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children can not be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God.

We have much to learn in regard to child training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them.

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?--Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly.

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do.

Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church-members bear the responsibilities of church relationship.

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play.

Dress your children neatly in simple clothing, and allow them to spend much time out of doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort.

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for his blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers.

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise him from whom all blessings flow.

June 23, 1903

Importance of Health and Temperance Publications

The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath-keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors.

Selling Health Literature

The sale of our health literature will in no way hinder the sale of publications dealing with other phases of the third angel's message. All are to prepare the way for the coming of the Lord.

Canvassers should call the attention of those they visit to our health publications, telling them of the valuable instruction these periodicals contain regarding the care of the sick and treatment of diseases. Tell them this instruction, studied and practiced, will bring health to the family. Explain how important it is for every family to understand the science of life. Direct their minds to him who formed and who keeps in motion the wonderful machinery of the body. Tell them that it is our part to co-operate with God, caring wisely for all our faculties and organs. The proper care of the body is a great responsibility, and requires an intelligent knowledge of its parts. Tell them that God is dishonored when, for the gratification of appetite and passion, man misuses the machinery of the body, so that it does its work feebly and with difficulty. Tell them that the books you have for sale give much valuable instruction regarding health, and that by practicing this instruction, much suffering, and also much of the money spent in paying doctors' bills, will be saved. Tell them that in these books there is advice which they can not possibly obtain from their physician during the short visits he makes.

Teaching Health Principles by Example

In his association with those whom he meets, the canvasser can do much to show the value of healthful living. Instead of staying at a hotel, he should, if possible, obtain lodging with a private family. As he sits at the table with the family, let him practice the instruction given in the health works he is selling, holding up the banner of strict temperance. As opportunity is offered, let him speak of the value of a healthful diet. He should never be ashamed to say, "No, thank you; I do not eat meat." If tea is offered, let him refuse it, explaining that it is harmful, that though for a time stimulating, the stimulating effect passes off, and a corresponding depression is left. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain.

Ministering to the Sick

As the canvasser goes from place to place, he will find many who are sick. He should have a practical knowledge of the causes of disease, and should understand how to give simple treatments, that he may relieve the suffering ones. More than this, he should pray in faith and simplicity for the sick, pointing them to the great Physician. As he thus walks and works with God, ministering angels are beside him, giving him access to hearts. What a wide field for missionary effort lies before the faithful, consecrated canvasser; what a blessing will be his in the diligent performance of his work.

A Sacred and Important Work

Young men, young women, you are called by the Master to take up his work. His requirements are too sacred to be tampered with. In the name of the Lord I ask you to conquer every unlawful appetite and passion, and to purify your souls by a belief in the truth. Overcome by the blood of the Lamb and the word of your testimony. Discharge faithfully your obligations, looking to God for strength.

Church-members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost. Let many give themselves willingly and unselfishly to the canvassing work, and thus help to

sound a warning that is greatly needed. When the church takes up her appointed work, she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

June 30, 1903

Lay Members to Go Forth

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. The time has come when there should be devised every means that can aid in preparing a people to stand in the day of God. We must be wide awake, refusing to let precious opportunities pass unimproved. We must do all that we possibly can 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 the Saviour a debt of love, of earnest, unselfish labor for the salvation of those for whom he gave his own life?

Many of the members of our large churches are doing comparatively nothing. They 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 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 of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. 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 study how to bring them into the truth. They can distribute our publications, hold meetings in their

homes, become acquainted with their neighbors, and invite them to come to these meetings and Bible readings. Thus they can let their light shine in good works.

Let the workers stand alone in God, weeping, praying, laboring for the salvation of their fellow men. Remember that you are running a race, striving for a crown of immortality. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting 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 colporteur. And those who thus labor in new places will learn the best ways and means of approaching the people, and 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 has entrusted us with talents, in order that we may use them for him. 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, a stone that shines, reflecting light to the world. Let the laymen do all that they can; 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 begin 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 who truly believe in him. If the lay members of the church will arouse to do the work that they can do, going a warfare at their own charges, each seeing how much he can accomplish 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 few words of instruction, showing that they sincerely believe the truth which they profess, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.

July 7, 1903

Ye Are the Light of the World

Once a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage, and became a light in the desert. If God's people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, his people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere.

Wherever you find a Christian, you find a shining light. In word and act he reveals the Light of life. His perceptions are not crusted with selfishness. Not having followed inclination, he does not stubbornly cling to his convictions. He perceives the truth, and is blessed by its sacred influence; he sees the verity of God's Word, and its infinite superiority to everything selfish; he sees the foolishness of following plans of human devising in the place of God's plans. His ability to see these things is from God, and qualifies him to be God's representative, to bear with authority the word of truth to others. He has been converted; he loves God supremely, and his neighbor as himself.

Shedding Abroad the Light of Truth

A truly converted man is one whose pen and purse and voice and influence are consecrated to Christ,--one whose affections are rich with tenderness and unselfishness,--one who desires to see the light of truth shed abroad, enlightening the whole world.

My brethren and sisters, the precious light of Bible truth, like a lamp that burneth, is to beam forth from you in word and work. Strive to gain a knowledge of God's Word. Stand ready to improve every possible opportunity to do good in behalf of the souls still in the darkness of error. Act your part heartily as unto the Lord in leading the sinful to see the sin-pardoning Saviour, and to lay their burden of sin at the foot of the cross. When you see them happy in the possession of a heart cleansed from sin and renewed by the Holy Spirit, your joy in the Lord will increase, and you will know that you have not lived in vain.

Try it, brethren, try it. Put your whole heart into the Lord's work. As members of Christ's church on earth, consecrate yourselves to him, planning unselfishly to help those that are nigh, and especially those that are afar off. Place yourselves in the channel of light, in order that through you light may shine to souls in darkness. Of all who do this work 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."

A Broadening Work

The light of truth is to shine to the ends of the world. Greater and still greater light is beaming with celestial brightness from our Redeemer's face upon his representatives, to be diffused throughout the darkness of a benighted world. As laborers together with him, we should pray for the sanctification of his Spirit, in order that we may shine more and more unto the perfect day.

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will encircle the whole world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth. Our work has not been finished, neither at home nor abroad. In foreign countries many enterprises that require means must yet be begun and carried forward. The establishment of sanitariums for the care of the sick and suffering, is just as necessary in the "regions beyond" as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works.

The Result of Unselfish Service

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts have been turned from sin to righteousness. By their songs of grateful praise a testimony will be borne that will win other souls to the truth.

A Great Work

The conversion of souls to God is the greatest work, the highest work, in which human beings can take part. In this work, God's forbearance, his unbounded love, his holiness, his power, are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. Mercy and Truth have met together; Righteousness and Peace have kissed each other.

Upon every truly converted soul--every one who believes in Christ as the world's Redeemer--God has laid the obligation of co-operating with him who gave his life for a perishing world. To every one who is in ease in Zion, he says, Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of your soul, in order that the Sun of Righteousness may shine forth through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness, mercy, and love.

The light of the truth for this time is now shining upon the cabinets of kings. The attention of statesmen is being called to the Bible,--the statute-book of the nations,--and they are comparing their national laws with its statutes. As representatives of Christ, we have no time to lose. Our efforts are not to be confined to a few places where the light has become so abundant that it is not appreciated. With unmistakable clearness the light of truth is to be revealed to many people and nations and tongues. The publications containing present truth are to be translated into many languages.

Christ's Witnesses

We are a spectacle to worlds unfallen, to angels, and to men. "Ye are my witnesses," Christ says. We should know individually and be able to tell others that every promise of God is true. It is by bearing a straightforward testimony in word and work, that we are counted as true, faithful witnesses for Christ.

My brethren and sisters, God now calls upon you to consecrate yourselves to him in willing obedience. He calls upon you to proclaim his law with fearlessness, with the intelligence with which those whose hearts are sanctified by the truth ever reveal this truth to others. The third angel's message is now to be proclaimed in every land. It is to be borne to English-speaking people, and to those of every other language. Let believers, as active recipients of God's blessing, diffuse the light of his truth to every

nation, kindred, tongue, and people, in obedience to the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." We are not half awake to the importance of this commission. May God place the burden of the proclamation of the message upon his people now, just now, is my prayer.

July 14, 1903

Sowing Beside All Waters

By invitation I attended the meeting held at Healdsburg in connection with the closing of the school year, May 29, 1903. I was glad to learn that teachers and students had united in dispensing with the wearisome and profitless exercises that usually attend the closing of a school, and that the energies of all, to the very close, were devoted to profitable study.

On Friday morning the certificates were quietly handed to those who were entitled to them, and then students and teachers united in an experience meeting, in which many recounted the blessings that they had freely received from God during the year.

On Sabbath morning I spoke to a large audience in the commodious meeting-house of the Healdsburg church. The students and teachers were seated in front, and I was blessed in presenting to them their responsibility as laborers together with God. The Saviour calls upon our teachers and students to render efficient service as fishers of men.

In the evening a large audience assembled in the church to listen to a musical program rendered by Brother Beardslee and his pupils. Good singing is an important part of the worship of God. I am glad that Brother Beardslee is training the students, so that they can be singing evangelists.

I was much pleased with what I saw of the school. During the past year it has made marked progress. Both teachers and students are reaching higher and still higher in the spiritual life. During the past year there have been remarkable conversions. Lost sheep have been found and brought back to the fold.

For some months we have been planning to hold grove meetings near St. Helena, Calistoga, and other places in the Napa Valley. The first one was held on Sunday, June 7, in the Hot Springs Park, at Calistoga. The conference lent us some folding chairs. The members of the Calistoga church are anxious to carry the truth to those who have not

heard it, and they made thoughtful preparation for the meeting. We were confident that open-air meetings would be the means of reaching some who would not attend a service held in a church. And thus they have proved.

Although the day was oppressively warm, a goodly number were present at the meeting. The Lord gave me much freedom in speaking. The people seemed to enjoy the meeting very much, and an appointment was given out that meetings would be held in the same place the following Sabbath and Sunday. Our people gathered early Sunday morning, and spent the day together in the grove. A larger number were present on the second Sunday than on the first.

We expect to continue these open-air meetings. I believe that by them much good will be accomplished. The next one is to be held near St. Helena, if a suitable place can be found.

We desire to do all we can to warn those around us of the soon coming of the Saviour. My heart is drawn out to those who know not the truth for this time.

I hope soon to speak in the Soldiers' Home at Yountville, a place about eleven miles from here. In this Home there are more than eight hundred veterans, who are cared for by the State. For several months a company of workers from the Sanitarium church has been going there every other Sabbath to hold a song service. At first only a few of the soldiers attended the service, but now there are from seventy-five to one hundred in attendance.

Sometimes a thirty-minute talk on a Bible subject is given. At a meeting a few weeks ago the soldiers were asked if they would like to have a short Bible study after the song service. About a dozen said that they would; but when the time came to hold the study, more than fifty remained.

Last Sabbath an intelligent-looking man in the Home said to one of the workers, "Before you came here to sing for us, I spent nearly all my time in drinking and carousing with my companions. But since you have been coming, I have found a better way of spending my time. I have given up liquor drinking, and am reading 'The Desire of Ages.'"

A few weeks ago about twenty of the children from our church school here went to the Home to sing for the soldiers. They had been carefully trained by their teacher, and they sang well. The soldiers were greatly pleased, and asked that the children come again.

Reading-matter is freely distributed to the soldiers. Many are interested, and those in charge of the Home recognize the good work that is being done. This work must be carried forward. The Lord looks with loving pity upon the aged men in such institutions. I fully believe that many who are now indifferent will be won to Christ.

Opportunities for Service

God expects those who claim to be his children to bring others to him. I wish that all our people could see the many doors that are opening before them. Beside all waters the seeds of truth are to be sown. To all the world--to every nation and kindred and tongue and people--the message is to be proclaimed. If those who have received the light of present truth would have a living faith in Christ, if they would realize that they are to be his workers, wholly consecrated to his service, what a work might be done! When God's people surrender themselves unreservedly to him, they will use every power of mind and body to his glory; and his work will make rapid advancement.

The things that concern our eternal welfare are now to absorb our attention. We can not afford to give heavenly things the second place. Christ says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

A Closing Work

As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the

times, which say so plainly that the end is near. O how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved"!

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time--not a moment--to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ.

Homeward Bound

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home.

July 21, 1903

The Sign of Discipleship

"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."

"As I have loved you." The crowning act in the sacrifice of love was yet to come. Soon, in the scenes of the Saviour's betrayal, trial, and crucifixion the disciples were to see the measure of his love. They were to see him hanging on the cross in dying agony, bearing the sins of the world. In this, and in his resurrection and ascension, they were to see a love so broad and deep that all doubt as to the meaning of the new commandment would be swept away. The knowledge of the Saviour's matchless love for them was to bind them heart to heart, preparing the way for the Lord to anoint them with his Spirit. United by this love, they were to go forth to witness with convincing power to the divinity of their Leader. And their Christlike love for one another was to be the sign of their discipleship.

How much of this love have we shown for one another? Might we not better begin without delay to love one another as Christ has loved us? Would we not then be a power for good in the world? "By this shall all men know that ye are my disciples, if ye have love one to another."

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

Weakening the Influence of Truth

I wish to speak of some things that have been represented to me as taking place in assemblies of God's people. Some have taken offense at things entirely unworthy of notice, and have dishonored God by giving way to the feelings of the unsubdued heart.

They have misinterpreted the truth, and weakened its influence. They have strengthened Satan's kingdom; for church-members who speak words that stir up strife are doing Satan's work much more effectively than his own subjects.

O my brethren, why are you so easily irritated? Why do you so readily separate from one another? Do you realize that your hasty words are written in the books of heaven, to receive the same punishment as the words of the profane man? The same spirit that led him to swear led you to speak words that stirred up strife in the assembly of God's people. Remember that by your words you shall be justified, and by your words you shall be condemned.

O that those who are proclaiming the most solemn message ever given to the world would realize how greatly their influence is weakened when they are suspicious of their brethren, when they allow angry words to pass their lips! The displeasure of God rests upon every one who speaks harsh, unkind words. Nothing so dishonors the Lord Jesus as a readiness on the part of church-members to take offense when something occurs to displease them. The conversion of unbelievers depends on the distinctness with which Christ is revealed in the lives of believers. When our hearts are filled with love and compassion, when our conduct toward one another is marked by Christlike tenderness and courtesy, then our words will have power to convict souls.

"That They All May Be One"

The Holy Spirit is to rest upon God's children. This is the Lord's will and plan. But this can never be until they seek for unity, forgetting self in the desire to extend his kingdom. The Saviour's prayer for his followers is, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It is the unity of Christ's followers that convinces the world that God has indeed sent his Son to die for sinners, to make them partakers of his perfection, changing the sinful heart, and forming the character after the divine likeness. Christ declares, "There shall be one fold, and one shepherd." He came to our world to live the life that was to be the pattern for all his children. He came to reveal the love that was to bind them heart to heart. And he made unity the badge of their discipleship.

Our Trust

God's people are to be united in the accomplishment of one great work. They are to make a combined effort of consecration. By a tender, respectful regard for one another, they are to cherish the influence that works for the recovery of sinners. As good soldiers of the cross they are to strive to win sinners to loyalty. Righteous principles gain more and more power over the life as their influence is allowed to soften and subdue the natural, untamed disposition. This is the mystery of godliness.

We are living in the testing time. God is proving his people, to see who are worthy of admittance into his family. He desires his followers to carry out the instruction contained in the seventeenth chapter of John. The practice of this instruction is to begin in the home. God measures church-members by what they are in the home. When Christ's words are obeyed in the home, the influence extends to the church. Grieve not the Spirit of God from your home by an unchristlike course of action. Work the works of Christ in the home. Then your lamp, burning brightly and clearly, will give light to those in darkness. Have you accepted your trust? Does your light so shine before men that they, seeing your good works, glorify your Heavenly Father?

Parents should make the Word of God their study. Their first work should be to interest their children in the holy, uplifting truths of this Word. Then in turn the children will become instruments in the Lord's hands for interesting and instructing others. Thus the truth works with power to win souls to Christ.

Enlarging God's Kingdom

Those who accept the truth are pledged by their baptismal vows to live the truth before the world. As soon as men and women come to a knowledge of the truth, they

are to use their powers in shedding abroad the light of the glorious gospel of Christ. God wants his people to be light-bearers. As Christians multiply their talents by use, the church becomes the light of the world.

A living church is a working church. It is the do-nothing position of those who profess to be converted that robs the church of its vitality. Souls are to be saved, and those who claim to know the truth, yet who do not make any effort to win sinners to Christ, will sooner or later be revealed as spiritual dwarfs. God calls for workers who will unite their varied gifts in laboring for him. His people must show missionary courtesy, missionary hospitality, missionary zeal. He has grace for every worker.

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul, a faithful steward of the grace of God, declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Every member of the church is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing a whole-souled work. Earnest invitations will come from a living church. Thirsty souls will be led to the water of life.

July 28, 1903

Our Work at the Nation's Capital

My Dear Brethren and Sisters in America, For some time I have been strongly impressed that decided efforts should be put forth to proclaim the testing truths of the third angel's message in the city of Washington, the capital of the American nation. It is a sad thing that our record stands as it does, showing so little accomplished in this city. If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws.

There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city. He has given us the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the word."

O, how much we lose by failing to do as Christ has instructed us to do! In the first chapter of Acts are recorded special directions that Christ gave to his disciples in regard to proclaiming the gospel. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

After this the disciples were filled with holy boldness; for had they not the assurance that Jesus would be with them always? They knew they had a Friend at court.

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven ... Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

In the days of the apostles, Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message.

Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city? Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard.

Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of our work. This is a fulfillment of the light given me,

that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting-house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for.

Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago.

Our printing plant in Battle Creek is to be moved. In searching for a favorable place for this institution, let our brethren investigate the advantages that might be gained by a removal to Washington. Our publishing house should be situated where its influence will accomplish the most in the promulgation of truth. The Lord will guide us in the selection of a place for this institution. We will let him work out his purposes.

Above all other places, the capital of our nation should now have an opportunity to hear the message for this time. Satan is working there against Jehovah with all his might. I present this to you as a matter that is stirring me mightily. One thing is certain, we shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth from this place as a lamp that burneth. We are many years behind in giving the message of warning in this city. Again and again the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries, I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God. The following was written March 12, 1891:

"Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D. C., combining a church, a mission home, and a

reading-room in one building, to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise.

"When we were in Washington during the week of prayer, I had made a similar suggestion to Elder Washburn, saying that as the situation appeared to me, important interests should be established in this city. I could see no better way of letting the light shine forth from the very seat of government, the capital of the nation. It seems strange that some memorial of present truth has not been established there before. I advised that a meeting-house be built.

"The brethren of the Washington City church are poor, and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain but large, well-ventilated, and skillfully constructed building--something that will stand as an object lesson of neatness and thoroughness--will require a considerable sum.

"Other visitors came in, and I closed this interview in regard to the work in Washington."

In my diary of 1889--fourteen years ago--I find precious matter in regard to entering new fields. I will quote a few paragraphs:

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth....

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute.

"What can I say to our people that will lead them to follow the course that will be

for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? ...

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work today in my vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.'

"God will make the wilderness a sacred place, as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines....

"There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them,--the power that they received on the day of Pentecost, when, like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere, preaching the word, and thousands were converted."

What a work might have been accomplished, if we had done our duty years ago! Can we stand clear in the sight of God, if we now fail of understanding our duty? The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people.

Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front-guard and our rearward.

August 4, 1903

Our Duty Toward the Lord's Institution

I have a proposition to make to my brethren and sisters in regard to the stock that we have in the Review and Herald Publishing Company. The money that we invested in this institution was given to the work of the Lord. It was intelligently and wisely consecrated to a sacred work. Were it possible for me now to withdraw the offering that I made in former years to the Lord's instrumentality for the publication of the truth, would I do it?--Never, never, never! Instead, I will make additional investments as soon as the work is reorganized, so that its original purposes may be more perfectly fulfilled.

Let the publishing work be moved from Battle Creek. The lawyers will make no trouble unless our own people stir them up to create difficulties. I appeal to our brethren who love the advent message and the institutions established to promulgate this message, to use their influence and means to sustain and help forward every movement being made to place the first and largest publishing house that we have, in such a position that it will be as a city set on a hill.

Let us take our position firmly and loyally on the side of the men who are laboring to follow the light given from the Lord, and to work out the matter as proposed by the General Conference. Let us give no place to the selfish plans or selfish motives that may suggest themselves in connection with this work.

Why should any one try to hinder the moving of our publishing work to one of the world's great centers of influence? Why should men demand the return of their investment in stock if this is done? If God had not first given us the money, we could not have purchased the stock. The money invested in the Review and Herald is God's money, and those who have placed it there should allow it to remain. Should any one plead necessity as a reason for withdrawing his stock, I could plead necessity also--and I might say that my necessity is real. But should I withdraw my gift from the altar, I could not expect the blessing of God to rest upon me. If it were possible to do so, I would not remove one dollar of the money that I invested in the office of publication. I placed the money there when the office needed it, and now, in view of the great loss that the institution has sustained, God forbid that I should, for selfish advantage, do anything

that would cripple the work, or that would open the way for lawyers to make their power felt.

When the publishing house is established away from Battle Creek, I shall do all in my power to build it up, and to encourage those connected with it to carry forward the work of the Lord, exalting the principles of right higher and still higher.

The office will not be able to pay high wages to the workers; for to start the work in a new place will mean great expense. Let the workers maintain the simplicity of Christ. Let them practice self-denial, bearing the cross after Jesus. I call upon them to think of the loss that the publishing house has sustained, and to share in its affliction. If they do this, they will gain a precious experience. Let them do what they can to help.

Let no one connect himself with the publishing house to gain advantage for himself. If those who enter the employ of this institution from this time forward do so with a determination to help rather than to be helped, the books of heaven will bear witness to their unselfish action.

Let us do what we can to set the publishing house on its feet again. Let our people everywhere show a liberal spirit. In past years our brethren throughout the field have done a noble work by lending their means to our publishing institutions. Let this good work continue. The time to help in the work is when earnest efforts are being made to put the work on a right basis.

For years the Review Office held my note for several thousand dollars invested in the issue of books. Since the fire I have made special efforts to pay the last of this, and I shall endeavor to place money on deposit in the institution. Brethren, this is a time to show who are the true friends of the publishing work. Let no one endeavor to withdraw his stock from the Review and Herald. It would not be right to do this. The money that we invested in stock was the Lord's gift to us, and our gift to the institution. Shall we not now do a work that bears the approval of God? Let us bring the principles of the gospel into practice. Let your religion speak, saying, The money in the office of publication is a gift that I made to the institution, and I do not feel at liberty, now that disaster has come to the institution, to withdraw my gift. Wrongs have been done in the institution, but it is not my place to mete out punishment. The Lord has taken this matter in his own hands. I must do all that I can to place the institution on vantage ground.

God's love will be bestowed on his people if they will do as Jesus did, if they will deny self and lift the cross. Christ took our infirmities, and we are to bear one another's burdens. We read of Christ, "When he saw the multitudes, he was moved with compassion on them." These words are the key to his life-work. We are to reveal in our lives the compassion that he revealed.

August 11, 1903

An Open Letter

My Dear Brethren, Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, D. C. But men have chosen their way in many things, and the places to which the truth should have found entrance, by the establishment of medical missionary work, have been neglected.

The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be.

How shall we answer to God, I ask, for failing to proclaim the truth for this time in the capital of our nation? A representation should have been made there of our truth that would favorably have impressed those who have so much to do with framing the nation's laws.

Why have not those who have taken a leading part in medical missionary work been burdened to carry to Washington the message of temperance in eating, drinking, and dressing? There would have been less difficulty in giving the message in this place than in some other places.

There are many places that need gospel medical missionary work. Plants should be made in these places. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention will be called to the message that God has sent to the world. Many will not heed the call of mercy; nevertheless it is to be given to all, that whosoever will may come to the water of life and drink.

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

The truth for this time is to be proclaimed in all parts of the world. If men and women fail to act their part, God will give voices to the stones, and they will proclaim the warning.

May God help us to give the stirring message for this time. We have no time now to amuse ourselves with the enemy's sophistry, or to apologize for his work. My brethren, keep off Satan's ground. Do not tamper with what you ought to denounce firmly and boldly in words the meaning of which can not be mistaken. If you tempt Satan to tempt you, you will most assuredly be deceived by his reasoning. If you tamper with that which you ought to denounce, you will fall victims to your own ignorance and folly.

God's Word portrays the fate of those who receive not his warnings. They receive not the love of the truth that they might be saved. "For this cause God shall send them strong delusion, that they should believe a lie." Retribution for past sins comes upon them. Their feet are so entangled in inconsistencies that they can not discern at what they stumble.

The gospel of Christ Jesus is of heavenly force. The message for this time is a most decided one. I call upon those to whom God has entrusted his work not to link their arms in the arm of Satan. Do not allow him to make a confidant of you. Keep away from his specious devices. We have great and solemn truths to give to the world, and they are to be proclaimed in no hesitating, limping style. The trumpet is to give a certain sound. Some will come to hear the strange message out of curiosity; others, with a longing to receive true knowledge, asking the question, "What shall I do that I may inherit eternal life?"

Thus men came to Christ. And mingling with his hearers were angels in the form of men, making their suggestions, criticizing, misapplying, and misinterpreting the Saviour's words. Christ presented the truth in the form of parables. This was the only way in which he could rebuke sin without causing personal offense.

In this time evil angels in the form of men will talk with those who know the truth. They will misinterpret and misconstrue the statements of the messengers of God.

The question is asked, Why is it that hearts are not moved by the proclamation of the gospel of Christ?--It is because Satan is linked up with the religionists of today. Good seed is sown in the hearts of the hearers, but the soil was not prepared, and the seed does not spring up to bear fruit. The enemy comes with his suggestions and insinuations, and the words of life that were spoken lose their force.

Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain tones. Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are co-operating with God.

Christ has a message to give to the world through his messengers, which, if received, would change the character of society entirely. The wilderness of thorns and thistles would be changed into a garden of beautiful flowers and fruit-bearing trees.

Christ has laid down the conditions of acceptable service. "He that loveth his life shall lose it," he says; "and he that hateth his life in this world shall keep it unto life eternal. 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."

It is Christ's method of serving that is of value in God's sight. The service of those who serve in the world's way is worthless; for it is all for self. The selfishness of human nature takes control. They do not serve as Christ has given them example.

Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold, the mighty results of looking to Jesus and living his life! How few of those claiming to be Christians have any real right to that sacred name!

Satan watches eagerly to find Christians off their guard. O that the followers of Christ would remember that eternal vigilance is the price of eternal life! Many have a

slumbering faith. Unless they are invigorated, revived, quickened into action, their souls will be lost.

Self must die, and Christ must be enthroned in the heart as all and in all. The thoughts must be stayed on him. Then the life will be an honor to his name. The soul will receive power from on high to resist Satan's specious devisings.

Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

August 11, 1903

Words of Counsel

My Dear Brethren and Sisters, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?"

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?"

Will not the brethren and sisters of the Battle Creek church, and of the churches in every other place, remember that they are working as for eternity? Will not they obey the injunctions of God's Word, the teachings of which are to be brought into the life-practice as spiritual food?

"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."