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SPECIAL TESTIMONY FOR OUR MINISTERS.

DEAR BRETHREN,—

I cannot express to you my burden and distress of mind as the true condition of the cause has been presented before me. There are men working in the capacity of teachers of the truth, who need to learn their first lessons in the school of Christ. The converting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to his disciples, they will with reverence open the word of God, and listen for instruction from the Lord, asking for wisdom from Heaven, that as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands.

What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. "Without me," says Christ; "ye can do nothing." The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God, and are entirely out of place in the sacred desk.

I tell you plainly, brethren, unless the ministers are converted, our churches will be sickly and ready to die. God's power alone can change the human heart and imbue it with the love of Christ. God's power alone can correct and subdue the passions and sanctify the affections. All who minister, must humble their proud hearts, submit their will to the will of God, and hide their life with Christ in God.

What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions. If Christ is formed within, if the truth with its sanctifying power is brought into the inner sanctuary of the soul, you will not have jolly men, neither will you have sour, cross, crabbed men, to teach the precious lessons of Christ to perishing souls.

Our ministers need a transformation of character. They should feel that if their works are not wrought in God, if they are left to their own imperfect efforts, they are of all men the most miserable. Christ will be with every minister who, although he may not have attained to perfection of character, is seeking most earnestly to become Christ-like. Such a minister will pray. He will weep between the porch and the altar, crying in soul-anguish for the Lord's presence to be with him; else he cannot stand before the people, with all heaven looking upon him, and the angel's pen taking note of his words, his deportment, and his spirit.

O that men would fear the Lord! O that

they would love the Lord! O that the messengers of God would feel the burden of perishing souls! Then they would not merely speechify; but they would have the power of God vitalizing their souls, and their hearts would glow with the fire of God's love. Out of weakness they would become strong; for they would be doers of the word. They would hear the voice of Jesus: "Lo: I am with you alway." Jesus would be their teacher; and the word they minister would be quick and powerful, sharper than any two-edged sword, and a discerner of the thoughts and intents of the heart. Just in proportion as the speaker appreciates the divine presence, and honors and trusts the power of God, is he acknowledged as a laborer together with God. Just in this proportion does he become mighty through God.

There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in and expects the co-operation of Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer; his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The divine agent presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to himself, and works to transform their nature.

He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth.

How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with his spirit! The human teacher cannot read the hearts of his hearers, but Jesus dispenses the grace that every soul needs. He understands the capabilities of man, his weakness, and his strength. The Lord is working on the human heart; and a minister can be to the souls who are listening to his words, a savor of death unto death, turning them away from Christ; or, if he is consecrated, devotional, distrustful of self, but looking unto Jesus, he may be a savor of life unto life to souls who are already under the convicting power of the Holy Spirit, and in whose hearts the Lord is preparing the way for the messages which he has given to the human agent. Thus the heart of the unbeliever is touched, and it responds to the message of truth. "Ye are laborers together with God." The convictions implanted in the heart, and the enlightenment of the understanding by the entrance of the word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul. The spirit of God working in the heart, co-operates with the working of God through his human instrumentalities. When ministers realize the necessity of thorough reformation in themselves, when they feel that they must reach a higher standard, their influence upon the churches will be uplifting and refining.

There are sinners in the ministry. They are not agonizing to enter in at the strait gate. God does not work with them, for he cannot endure the presence of sin. It is the thing that his soul hates. Even the angels that stood about his throne, whom he loved, but who kept not their first estate of loyalty, God cast out of heaven with their rebel leader. Holiness is the foundation of God's throne; sin is the opposite of holiness; sin crucified the Son of God. If men could see how hateful sin is, they would not tolerate it, nor educate themselves in it. They would reform in life and character. Secret faults would be overcome. If you are to be saints in heaven, you must first be saints upon the earth.

There is great need that our brethren overcome secret faults. The displeasure of God, like a cloud, hangs over many of them. The churches are weak. Selfishness, uncharitableness, covetousness, envy, evil-surmising, falsehood, theft, robbery, sensuality, licentiousness, and adultery, stand registered against some who claim to believe the solemn, sacred truth for this time. How can these accursed things be cleansed out of the camp, when men who claim to be Christians are practicing them constantly? They are somewhat careful of their ways before men, but they are an offense to God. His pure eyes see, a witness records, all their sins, both open and secret; and unless they repent, and confess their sins before God, unless they fall on the Rock and are broken, their sins will remain charged against them in the

books of record. O, fearful histories will be opened to the world at the judgement,— histories of sins never confessed, of sins not blotted out! O that these poor souls might see that they are heaping up wrath against the day of wrath! Then the thoughts of the heart, as well as the actions, will be revealed. I tell you, my brethren and sisters, there is need of humbling your souls before God. “Cease to do evil;” but do not stop here: “Learn to do well.” You can glorify God only by bearing fruit to his glory.

Ministers, for Christ’s sake, begin the work for yourselves. By your unsanctified lives you have laid stumbling-blocks before your own children and before unbelievers. Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ’s sake cleanse the camp by beginning through the grace of Christ, the personal work of purifying the soul from moral defilement. A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts him to open shame. There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures. God holds us responsible for all that we might be, if we would improve our talents. We shall be judged according to what we ought to have been, but were not; what we might have done, but did not accomplish, because we did not use our powers to glorify God. For all knowl-

edge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God.) All that we acquire is to be used to his glory. All the property that the Lord has intrusted to us is to be held on the altar of God, to be returned to him again. We are working out our own destiny. May God help us all to be wise for eternity.

My brethren, we are living in a most solemn period of this earth's history. There is never time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world, and stand in a more solemn relation to time and to eternity than ever before. Now let every person search his own heart, and plead for the bright beams of the Sun of Righteousness to expel all spiritual darkness, and cleanse from defilement. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Through faith, irrespective of feeling, Jesus, the author of our salvation, the finisher of our faith, will, by his precious grace, strengthen the moral powers, and the sinner may reckon himself "to be dead indeed unto sin, but alive unto God through Jesus Christ." Simple faith, with the love of Christ in the soul, unites the believer to God. While toiling in battle as a faithful soldier of Christ, he has the sympathy of the whole loyal universe. The ministering angels are round about him to aid in the conflict, so that he may boldly

say, "The Lord is my helper," "the Lord is my strength and my shield;" I shall not be overcome. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The infinite wisdom and power of God are exerted in our behalf. The heavenly host are surely fighting our battles for us. They are always looking with intense interest upon the souls purchased by the Saviour's blood. They see, through the sacrifice of Christ, the value of the human soul. It is always safe to be on the Lord's side, not half-heartedly, but wholly. It is this half-hearted, indifferent, careless work that separates your souls from Jesus, the source of your strength. Let this be your prayer, "Take everything from me, let me lose property, worldly honor, everything, but let thy presence be with me." It is safe to commit the keeping of the soul to God, who reigns over all heaven and earth.

Will my ministering brethren see that they work circumspectly, that they heed the charge of the apostle Paul to Titus, "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you"? Titus 2:6-8; read also verses 11-15.

It was shown to me that on the part of the ministers in all our Conferences, there is a neglect to study the Scriptures, to

search for the truth. If their minds were properly disciplined, and were stored with the precious lessons of Christ, then at any time and in any emergency, they could draw from the treasure-house of knowledge things both new and old, to feed the church of God, giving to every man his portion of meat in due season. If Christ is abiding in the soul, he will be as a living fountain, “a well of water springing up into everlasting life.”

I tell you the things which I have seen, and which are true, that by well-directed, persevering effort there might be many, very many, more souls brought to a knowledge of the truth. O, the end is near! Who is ready for Christ to rise from his throne to put on the garments of vengeance? Whose names are registered in the Lamb's book of life? The names of those only will be there who follow the Lamb whithersoever he goeth. Your erroneous ideas, your objectionable phases of character, must be given up, and you must be clothed with the garments of Christ's righteousness. FAITH AND LOVE—how destitute are the churches of these! The heavenly Merchantman counsels you, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with eyesalve, that thou mayest see.” God forbid that those who are preaching in our Conferences should be like the foolish virgins, having lamps, but destitute of the oil of grace which makes the lamp burn and gives forth light. O! we want more pray-

ing ministers,—men who carry a solemn weight of souls,—men who have a faith that works by love and purifies the soul. Without faith it is impossible to please God. How imperfect is faith in our churches! Why do we not believe that the Lord will do just as he says he will?

We are God's servants, and to each of us he has given talents, both natural and spiritual. As children of God, we should be constantly gaining in fitness for the heavenly mansions which Christ told his disciples he was going away to prepare for them. He who lays hold upon the righteousness of Christ may become a perfect man in Christ Jesus, working from a high standpoint, seeking to follow the example of Christ, we shall grow up into his likeness, possessing more and more refinement.

The Saviour prayed, "Sanctify them through thy truth: thy word is truth." Those who are disciplined by the truth will be doers of the word; they will be diligent Bible readers, searching the Scriptures with an earnest desire to understand the will of God, and to do his will intelligently.

The ministers in our Conferences need to walk carefully before God. The apostle's injunction, "Be courteous," is greatly needed in their ministering, in watching for souls as those who must give account, in seeking to save the erring. You may be true to principle, you may be just, honest, and religious; but with it all you must cultivate true tenderness of heart, kindness, and courtesy. If a person is in error, be

the more kind to him; if you are not courteous, you may drive him away from Christ. Let every word you speak, even the tones of your voice, express your interest in, and sympathy for, the souls that are in peril. If you are harsh, denunciatory, and impatient with them, you are doing the work of the enemy. You are opening a door of temptation to them, and Satan will represent you to them as one who knows not the Lord Jesus. They will think their own way is right, and that they are better than you. How, then, can you win the erring? They can recognize genuine piety, expressed in words and character. If you would teach repentance, faith, and humility, you must have the love of Jesus in your own hearts. The truth you believe, is able to sanctify the soul and to fashion and mold the whole man; not only to change his words and deportment, but to abase pride, and purify the soul temple from all defilement.

Bible religion is very scarce, even among ministers. I mourn day and night for the coarseness, the harshness, the unkindness in words and spirit, that is manifested by those who claim to be children of the heavenly King, members of the royal family. Such hardness of heart, such a want of sympathy, such harshness, is shown to those who are not special favorites; and it is registered in the books of heaven as a great sin. Many talk of the truth, they preach the theory of the truth, when the melting love of Jesus has not become a living, active element in their character.

This is an age of almost universal apostasy; and those who claim to hold advanced truth mislead the churches when they do not give evidence that their character and works harmonize with the divine truth. The goodness, the mercy, the compassion, the tenderness, the loving kindness of God are to be expressed in the words, deportment, and character of all who claim to be children of God, especially in those who claim to be messengers sent by the Lord Jesus with the word of life, to save the perishing. They are enjoined by the Bible to put away all that is harsh and coarse and rough in their character, and to be grafted into Christ, the living vine. They should bear the same quality of fruit that the vine bears. Thus only can the branch be a true representative of the preciousness of the vine.

Christ came to our world to reveal the Father amid the gross darkness of error and superstition which then prevailed. The disciples of Christ are to represent him in their every-day life, and thus the true light from heaven will shine forth in clear, steady rays to the world; thus a character is revealed entirely different from that which is seen in those who do not make the word of God their guide and standard. A knowledge of God must be preserved amid the darkness that covers the world and the gross darkness that envelops the people. Age after age the pure character of Christ has been misrepresented by those who claim to be believers in him and in the word of God. Hardness of heart has been cultivated. Love and kind-

ness and true courtesy have been fast disappearing from ministers and churches. What can the universe of God think of this? Those who claim to be representatives of Christ show rather the hardness of heart which is characteristic of Satan, which made him unfit for heaven, unsafe to be there. And just so it will be with those who know the truth, and yet close the door of the heart against its sanctifying power. "It pleased God by the foolishness of preaching to save them that believe." The servants of Christ are not only to be instruments through the preaching of Jesus, to lead men to repentance, but they are to continue their watchcare and interest by keeping before the people, by precept and example, the Lord and Saviour Jesus Christ. They are to sanctify themselves, that their hearers also may be sanctified. Thus all will grow in godliness, going on from grace to grace, until the ambassador for God can present every man perfect in Christ Jesus. Then the ministerial office will be seen in its true, sacred character.

But the standard of the ministry has been greatly lowered, and the minister of the true sanctuary is misrepresented before the world. God is ready to accept men as his co-laborers, and to make them the light of the world, agents through whom he can graciously infuse light into the understanding. If the men who bear the message have not Christ abiding in them, if they are not true,—and some are not,—may the Lord awaken them from their deception before it shall be too late. God wants men to be ten-

der-hearted, compassionate, and to love as brethren. Jesus is waiting for them to open the door, that he may come in and infuse into their hearts the warmth of his love, his goodness, his tender compassion; that the worker may in all his connection with humanity reveal the Saviour to the world.

Ministers too often act the part of critics, showing their aptness and sharpness in controversy. Sabbath after Sabbath passes away and scarcely an impression of the grace of Christ is made upon the hearts and minds of the hearers. Thus the ministry comes to be regarded as unimportant. All heaven is working for the salvation of sinners; and when the poorest of the human family comes with repentance to his Father, as did the prodigal son, there is joy among the heavenly host. There is warmth and courtesy and love in heaven. Let ministers go before God in prayer, confessing their sins, and with all the simplicity of a little child ask for the blessings that they need. Plead for the warmth of Christ's love, and then bring it into your discourses; and let no one have occasion to go away and say that the doctrines you believe unfit you for expressing sympathy with suffering humanity—that you have a loveless religion. The operations of the holy spirit will burn away the dross of selfishness, and reveal a love which is tried in the fire, a love that maketh rich. He who has these riches is in close sympathy with Him who so loved us that he gave his life for our redemption. Paul, when speaking to the Corinthians, says, "We

have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This is what Christ taught his disciples: "Without me, ye can do nothing." Paul would impress upon the minds of the ministers and people the reason why the gospel was committed to weak and erring men,—that man might not receive the honor due to God only, but that God might receive all the glory. The ambassador is not to congratulate himself, and take to himself the honor of success, or even to divide the honor with God, as if by his own power he had accomplished the work. Elaborate reasoning or argumentative demonstrations of doctrines seldom impress upon the hearer the sense of his need and his peril. Simple, brief statements, from a heart made soft and sympathetic by the love of Christ, will be as the grain of mustard seed, to which Christ himself likened his utterances of divine truth. He throws into the soul the vital energy of his spirit, to make the seed of truth germinate and bear fruit.

Will my brethren take heed that no glory is given to men? Will they acknowledge that Christ does the work upon the human heart, and not they themselves? Will my ministering brethren plead with God alone in secret prayer for his presence and his power? Dare not to preach another discourse until you know, by your own experience, what Christ is to you. With hearts made holy through faith in the righteousness of Christ, you can preach Christ, you can lift up the risen Saviour before your

hearers; with hearts subdued and melted with the love of Jesus you can say, "Behold the Lamb of God, which taketh away the sin of the world!" There is a sad neglect of reading the Bible and searching it with humble hearts for yourselves. Take no man's explanation of Scripture, whatever his position, but go to the Bible and search for the truth yourselves. After hearing Jesus, the Samaritans said, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." There is the mine of truth. Sink the shaft deep, and you will possess that knowledge which is of highest value to you. Many have become lazy and criminally neglectful in regard to the searching of the Scriptures, and they are as destitute of the Spirit of God as of the knowledge of his word. We read in the Revelation made to John, of some who had a name to live while they were dead. Yes, there are many such among us as a people, many who claim to be alive, while they are dead. My brethren, unless the Holy Spirit is actuating you as a vital principle, unless you are obeying its promptings, depending on its influences, laboring in the strength of God, my message to you from God is, "You are under a delusion which may prove fatal to your souls. You must receive light before you can give light. Place yourselves under the bright beams of the Sun of Righteousness." Then you can say with Isaiah, "Arise, shine: for thy light is come, and the glory of the Lord is risen

upon thee." (You must cultivate faith and love. "The Lord's arm is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Seek the Lord. Rest not until you know that Christ is your Saviour.)

I wish you, my brethren, to bear in mind that Bible religion never destroys human sympathy. True Christian courtesy needs to be taught and acted, to be carried into all your intercourse with your brethren and with worldlings. There is need of far more love and courtesy in our families than is now revealed. When our ministering brethren shall drink in the Spirit of Christ daily, they will be truly courteous, and will not consider it weakness to be tender-hearted and pitiful, for this is one of the principles of the gospel of Christ. Christ's teaching softened and subdued the soul. The truth received into the heart will work a renovation in the soul. Those who love Jesus will love the souls for whom he died.

The truth planted in the heart will reveal the love of Jesus and its transforming power. Anything harsh, sour, critical, domineering, is not of Christ, but proceeds from Satan. Coldness, heartlessness, want of tender sympathy are leavening the camp of Israel. If these evils are permitted to strengthen as they have done for some years in the past, our churches will be in a deplorable condition. Every teacher of the truth needs the Christ-like principle in his character. There will be no frowns, no scolding, no expressions of contempt, on the part of any man

who is cultivating the graces of Christianity. He feels that he must be a partaker of the divine nature, and he must be replenished from the exhaustless fountain of heavenly grace, else he will lose the milk of human kindness out of his soul. We must love men for Christ's sake. It is easy for the natural heart to love a few favorites, and to be partial to these special few; but Christ bids us love one another as he has loved us. "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."

You have a serious, solemn work to do to prepare the way of the Lord. You need the heavenly unction, and you may have it. "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Who can be trifling, who can engage in frivolous common talk, while by faith he sees the Lamb that was slain pleading before the Father as the intercessor of the church upon earth? By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in him. God himself has declared, "When I see the blood, I will

pass over you.” “The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant.” It is Christ that loves the world with a love that is infinite. He gave his precious life. He was the only begotten of the Father. He is risen again from the dead, and is at the right hand of God, making intercession for us. That same Jesus, with his humanity glorified, with no cessation of his love, is our Saviour. He has enjoined upon us to love one another as he has loved us. Will we then cultivate this love? Shall we be like Jesus?

ELLEN G. WHITE.

Petoskey, Mich., Aug. 20, 1890.

AN APPEAL TO OUR MINISTERS AND CONF. COMMITTEES.

There is nothing of greater importance to the best interest and success of the Lord's work, than the devotion and efficiency of the ministry. It may properly be said that all depends on this. While it is true that the work is the Lord's, yet he works through the means of human agencies, in carrying forward his work in the earth. An intelligent, earnest, thorough-going minister, inspired by divine grace, actuated by love to God and man, is a great power for good, and will be so much more successful and efficient than one that is indifferent and slack, that there can be no comparison.

There is no position that affords greater opportunities for self-improvement and for doing good than the ministry; and at the same time there is no position that gives a greater chance for abuse of power and influence.

There is much truth in the adage, "Like priests, like people." A fervent, earnest, God-fearing minister will impress the same characteristics on his congregation. A man full of faith and love for souls, will show it in his work, and it will beget the same spirit in the church.

As a people we profess light and truth in advance of many others; and it is therefore rightly expected that this will show itself in

a more genuine Christian experience; but we are sorry that this is not more generally the case. To the careful observer it must be apparent that for some time it has not been possible for us to say much in the way of commending ourselves on increased spiritual attainments. We have not increased in spirituality in the same ratio that we have increased in numbers; on the contrary, we have been losing ground. If matters should continue in this direction, Seventh-day Adventists would not be a whit better than other professed Christians who have a form of godliness but know nothing of its power. The difficulty seems to be: First, that many are so blinded that they do not see the dangers of the situation; a feeling of self-complacency prevails, a feeling of being rich and increased with goods, having need of nothing; and therefore, instead of trying to remedy the evil, their labors only encourage the careless, and thus aggravate the evil. Secondly, others seem to see that things are not right, but they appear utterly unable to arouse themselves. Their hands seem to fall helpless by their side. They do not exercise the will-power to say as did Jacob, "I will not let thee go except thou bless me." If they would, they might have just as signal a victory as he had. But instead of victory, it is only defeat. This is sad, very sad.

Under such circumstances, what can be expected of the church?—Not very much at the best. Can we wonder that many become discouraged? Can we wonder that they have not a spirit to contribute to the support of

the ministry and other branches of the work? Can we wonder that the spirit of the world is gaining the ascendancy? To us it seems perfectly natural that it should be so, and that it could not, under the circumstances, well be otherwise.

But this is certainly not such a state of things as ought to exist. Here we are, living on the verge of the eternal world. In a little from this we shall meet eternal consequences face to face. We feel deeply over this matter, and are exceedingly anxious for a change. We appeal to our ministers everywhere to stop and consider, and turn to the Lord with all the heart, with repentance, with fasting and earnest prayer, and by faith lay hold on the mighty arm of God for strength and efficiency.

We are also burdened over the fact that so few are entering the ministry at the present time. We fear this is largely due to the inefficiency of the present ministry. What is becoming of our promising young men? Have they set their minds on the more lucrative positions offered by the world? This would be a natural course for them to pursue from a worldly standpoint. But if they do this, does it speak well for our spirituality, and our faith in God? It certainly is not what we might have reason to expect at this stage of the work. This subject is worthy of most careful consideration. We would naturally expect, at this time and at this stage of the work, that the first and the uppermost thing in every mind would be the work of God preparatory to the coming and

kingdom of Christ. But at present this is not so.

Generally speaking, our ministry are better paid to-day than they have been at any time since the message started. Still, there is but little being accomplished, and, in a general way, less success than in former years, when the difficulties in the way of the work were much greater than they are now.

To-day there is a larger number of our ministers who every year take more money from the Lord's treasury than they bring in, and as a result, the cause is greatly crippled for funds. How will such ministers meet the record of the Judgment? What will they say when they meet the facts face to face? If all our ministers work in this manner, we would not get very far in extending the truth. I do not say that this applies to all our ministers; there are some exceptions; but the labors of the faithful ministers are to a great extent neutralized by the unfaithfulness of others, and thus the work is hindered.

It makes us very sad to write these things; but it is our duty to place them before you in this plain way. We have let the matter drift altogether too long. We had hoped that the general warning and appeals that have come to us again and again through the "Testimonies" and in other ways would arouse our ministry to a sense of these things, and bring about a real reform; but to all appearance these things have not had all the effect that we so much desired to see. The ministerial schools and institutes were looked forward to with interest as a means of help

and of bringing up the work to a higher standard, and we see some good results from them; but we cannot be satisfied to let it rest here. We must agitate the matter, and not cease till we see such a turning to God, such earnest work, as will bring the blessing of the Lord in its fullness.

Paul writes in 2 Tim. 2:15: "Study to show thyself approved unto God." Note the the first word, "study." A large number of our ministers have not acquired the habit of studying. They read a little at random, but it is not connected. This text does not mean merely to study how to put a few texts together and say something about them; but it is to study to become "a workman that needeth not to be ashamed." That means a great deal. It takes in the whole scope of the ministry. It means most earnest and close application to your work and calling, not for a day or two occasionally, but constantly. "A workman that needeth not to be ashamed." In looking over your work, ask yourself, Does my work meet the standard? Will it stand the test of God's measuring rule? Perhaps you may express remorse and shame, and feel that it has been poorly done. If so, then who is to blame? Is the fault with God? Has he been negligent, and proved himself unfaithful to his promise?—No: the fault is with yourselves. You have not studied, you have not put that earnest, persevering energy into your work that would insure success. You have not sought God with that constant, humble faith that takes no denial. God has great bless-

ings for you, and it is his will that you should be clothed with power from on high.

In your labors you have looked more to man than to God, and you have been more anxious for the approbation of man than to have your work "approved unto God." Or perchance you have mistaken your calling, and are not in your line of duty. There is no such thing as failure with God. Many appear to rest quite satisfied with their unsuccessful labors, feeling that when they have preached the sermon, they have done their duty, and leave the matter without any further concern. Such have no sense of the sacredness of the work of God, or of the responsibility resting upon an ambassador for Christ.

This is not the way Paul regarded this matter. (See Acts 20:18-20.) After having called the elders of the church to him, he said, "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, but have showed you, and have taught you publicly, and from house to house." The soul-burden, the energy, the earnestness, the solicitude, manifested in these words speak for themselves. It was labor in public and private, with humility and many tears. It was thorough work; nothing was lacking. No wonder that churches were raised up. So also would

there be now if the same earnestness and thoroughness were put into the work. And is there any reason why there should not be the same earnestness in the work now? If any difference, we should be the more in earnest.

Verses 26, 27: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Is that the character of your work? If not, why not? Is there any reason why we should not be as earnest and devoted in our labors as was Paul? We are living on the very verge of the close of time. The investigative judgment is now in session, and in a little from this your work will be weighed in the balances.

Paul speaks further of his labors, in Col. 1:28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." He could not be satisfied in his work with anything less than that which was "perfect in Christ Jesus;" and this he accomplished by the power of God which worked in him mightily. The same power will also work in you if you will let it. Then why rest satisfied with your feeble, unsuccessful efforts? Why not lay hold upon God's mighty resources, by which you may become an able minister of Christ? How dare you draw means from the treasury of the Lord that you know you have not earned? We entreat you, brethren, to consider these matters.

More attention must be given, at our Conferences, to the subject of issuing credentials and licenses, than has been for some time. We shall urge every conference not to grant credentials to persons who have not made full proof of their ministry. We have been altogether too indifferent in regard to this matter in the past. There are ministers, and not a few, either, that have carried credentials for years, and yet they do not give evidence of being converted men, either in their personal experience or in their labors. Their labors do not benefit the church, but in many instances are a positive injury. Many of our brethren have expressed themselves to the effect that if their Conference continues to pay money to such ministers, they will withhold their tithes. We do not say that it would be right for individuals to withhold from the Lord that which is his; but, on the other hand, it certainly is very wrong for the Conference to give credentials to such men, and it is nothing less than sin to take the Lord's money to pay for such labor. There must be earnest labor with such men; and if they will not reform, there can be no reason why they should continue to hold credentials.

Then there are many that are even light and frivolous, and by this course they do more harm than good. These, too, should be labored with faithfully, and if they do not give evidence of reform, they should certainly not be continued in the ministry; for only evil can result from their work.

Much more attention should be given to

the matter of granting licenses. There should be a careful investigation in every case. It should be ascertained whether the person to whom they are to be given are converted or not, whether they are sound in the faith, and what is their actuating motive. It is very unfortunate, to say the least, to have men go out as preachers, presenting the truth of God for this time, who are unconverted, and who only partially believe the truth. Such things must not continue.

We do not write these things to discourage any one from entering the ministry who has the cause of God at heart, and who will take hold of the work in the spirit of the gospel. But we must raise the standard. We are living in a time of gross spiritual darkness; true piety is at a low ebb. We are cursed with a form of religion without the power. We must be reformers in every sense of the word. The standard must be raised high, for a mighty work is to be accomplished; the truth of God is to go with power, and the earth is to be lighted with its glory. It stands us in hand to be seriously in earnest. Our ministry must sense these things. If we do not awake to the importance of these things, we shall soon find ourselves left behind, and God will raise up another people that will do his work that we may now, if we acquit ourselves, be the instrumentalities in doing.

An effort should be made to encourage proper persons to enter the ministry. It is sad indeed to notice how few have given themselves to the ministry in the last few

years. We need laborers, earnest, faithful, God-fearing men. We need much greater efficiency in the ministry. We plead for a higher standard. A great work is to be done for our churches; but this calls for an efficient ministry, thoroughly imbued by the spirit of the message, to accomplish it. An unconverted minister cannot go into a church and carry on a deep spiritual revival. These things must receive more attention. Young men should be encouraged. They should not be left to themselves, to drift and be tossed hither and thither by every circumstance. A faithful care should be felt by the Conference Committee, and by older and experienced brethren. If this were done, I am sure that we would see better results than have been seen of late. The work is suffering from this great dearth of efficient laborers. We must not be indifferent to this matter, for much is at stake. While we caution against the continuing of unfaithful men, on the one hand, we do most urgently beseech that earnest efforts be put forth in developing faithful men. We cannot afford to lose a moment's time, for the situation is an urgent one.

I here take the privilege of sending you some testimonies and extracts from late testimonies from Sister White. They speak to the point, and in a very earnest manner set before us the true situation of things. Do not let these earnest entreaties pass by unheeded. You cannot afford to do this, dear brethren. We must wake up and repent and change our course, or else God will remove

us from the work, and call other laborers to take our places.

But I will not say more at this time. I pray earnestly that the Spirit of the Lord may come in and set our great need of God before us in such a way that we will not rest till we so consecrate ourselves to God that we shall have that power that he has promised his servants. O. A. OLSEN.

TO BRETHREN IN RESPONSIBLE POSITIONS.

Brethren in responsible positions, you are in danger. I lift my voice in warning. Beware. Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons, and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide awake. Call to your fellow-watchmen in no sleepy terms, "The morning cometh, and also the night." If no response is made, then know that the watchman is unfaithful. It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for

God and for truth. Be not turned aside by any suggestions the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are here involved. We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that Jesus did on the earth, was done with an eye single to the glory of his Father. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did, he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God's purpose to bring men into the closest connection with himself. We cannot possibly be happy without him.

The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the

power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove. It is self. Men have none too much

will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. “A new commandment I give unto you, That ye love one another; as I have loved you, that ye love one 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 fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.”

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in his work for half-hearted men and women, those who are neither cold nor hot. Christ says, “I will spew thee out of my mouth.” God

calls for men who are whole-hearted.

There are those who have prided themselves on their great caution in receiving "new light," as they term it; but they are blinded by the enemy, and cannot discern the works and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God had not sent, and thus will become even dangerous to the cause of God because they set up false standards. Men who might be of great use if they would learn of Christ and go on from light to greater light, are in some things positive hinderances, forever on the point of questioning, wasting much precious time, and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They cannot see afar off, they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; they view an atom as a world, and a world as an atom.

Many have trusted and gloried in the wisdom of men far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made in-

ventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow, the life. They say, "Let the light shine;" but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear, bright rays of light amid the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message

for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, and now we must build the old waste places and with interested effort, labor to raise up the foundation of many generations. “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.” “Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come

with singing into Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exilē hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my 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 the 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 shalt 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.”

‘ While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels’ messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying through the midst of heaven, to warn the inhabitants of the world that Christ is coming the second time, with power and great glory. The Revelator says, “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." This is the same message that was given by the second angel,—Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?—Her false doctrines. She has given to the world a false Sabbath, instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden,—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men."

When Jesus began this public ministry, he cleansed the temple from its sacrilegious profanation. Almost the last act of his ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches; the second angel's message, and the voice heard from heaven, "Come out of her, my people, for her sins have reached unto heaven, and God hath remembered her iniquities."

As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting this spurious sabbath to the world; the Christian world has accepted the child of papacy, and cradled and nourished it, thus defying God by re-

moving his memorial and setting up a rival sabbath.

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ; lo, he is there; this is true, I have the message from God; he has sent me with great light," and there is a removing of the landmarks, and an attempt to tear down the pillars of our faith, —then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. When Satan is working with his lying wonders, the time has come, foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern the light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences

that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "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 at mine hand; ye shall lie down in sorrow." Jesus said, "For judgment I am come unto this world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "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."

By many, the words which the Lord sent, will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead

many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe the present truth must stand, not in their own wisdom, but in God, and raise up the foundation of many generations: and they will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse.

(The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget his people in their struggle. Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus.)

This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God, to form characters and acquire habits for the higher life. Temptations will come upon us. Iniquity abounds; where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us; the advantages are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for everlasting life. Everything shall work together for good to those that love God.

All the scenes of this life in which we must act a part, are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character-building, for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more rapidly in Christian growth, or we retrograde just as decidedly;

“I do set my bow in the cloud, and it

shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant, . . . and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other. It is when you are looking to his throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character, and represent Christ to the world; you abide in Christ, and Christ abides in you; you have that peace which passes all understanding. We need constantly to meditate upon Christ, his attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained, for this would eclipse the glory of the rainbow of promise above the throne; men could

see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, 'Thy gentleness hath made me great.' We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the character formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man, is that which is

alone of value, that which saves from sin, the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence, with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

ELLEN G. WHITE.

November, 1890.

EXISTING EVILS AND THEIR REMEDY.

My heart has been sad as I have seen so little accomplished by our labors. The members of our churches are not incorrigible; the fault is not so much to be charged upon them as upon their teachers. Their ministers do not feed them. All heaven is actively engaged in the work for man's salvation; the rich gifts of the Holy Spirit are waiting to be given to God's human agents; but the hearts and minds of men are so fully occupied with earthly, sensual things, that there is no room to receive the treasures of grace; and that which they do not receive, they cannot impart to others. Those who are trying to teach others the Bible truth, and are not themselves sanctified through obedience to the truth, are sounding brass and a tinkling cymbal.

Those who are one with Christ have the mind of Christ, and work the works of Christ. They are ever improving, ever drawing nearer to God, ever uplifting the soul to Jesus. By beholding the world's Redeemer, they become changed into his image. A new spiritual life is created, a new motive-power supplied. When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He is "after the Spirit," and he minds the things of the Spirit. He has no confidence in self; Christ is all in all. Truth is constantly being unfolded by the Holy Spirit; he receives with meekness the engrafted Word, and he gives the Lord all the glory, saying, "God has revealed them to us by his spirit." "Now 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." The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him, "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?—"The fruit of the Spirit is love." Mark the words, —love, not hatred; it is joy, not discontent

and mourning; peace, not irritation, anxiety, and manufactured trials. It is “long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.”

Those who have this spirit will be earnest laborers together with God ; the heavenly intelligences co-operate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels and to men. They are ennobled, refined, through the sanctification of the Spirit and belief of the truth. They have not brought into the treasury of the soul, wood, hay, stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasures of the heart bring forth pure and sacred things according to the example of Christ.

The true ambassador of Christ is not given to jesting, trifling, or idle talk, for the word of God condemns this: but he is cheerful, showing forth the praises of Him who has called him out of darkness into his marvelous light. Every minister who after his discourse will engage in frivolous conversation, counteracts all the influence of his words in the sacred desk. He does no honor to God or to the truth, but brings the most sacred things down upon a level with common things, and makes of no effect the truth of heavenly origin. Those who do not walk by the rule laid down by the word of God should be faithfully admonished, and if they fail to reform, should be de-

prived of their license or credentials. Otherwise the Conference that has sanctioned the labors of these men will share their guilt. It is a mercy to the unfaithful laborer himself to remove him from his position, for the rebuke of God is upon him. It is a duty enjoined by Heaven, that souls may not be contaminated by the unholy spiritual atmosphere which surrounds him. You should not cast him off as a reprobate, but let your dealing with him show him that he has mistaken his calling. The Lord has laid no such burden upon him, or if he has, the man has never taken it. He is not united to Christ; he knows not the influence of the Holy Spirit of God upon the soul; he has not fixed his eyes upon Jesus, and by beholding, become changed into his image.

The fruit of the Spirit is in all goodness, righteousness, and truth. "By their fruits ye shall know them." Solomon testifies, "The tongue of the just is as choice silver: the heart of the wicked is little worth." Those who are one with Christ cannot enjoy listening to trifling, cheap conversation; much less will they engage in it themselves. If the heart is spiritual, there will be spiritual conversation, for "out of the abundance of the heart the mouth speaketh." In our words and actions our thoughts will be revealed just as they are. The life is a true unfurling of the banner, testifying what is in the heart.

What I have just written opens to you the reason why there is not more vitality in our churches. The standard of the gospel min-

istry is lowered unto the dust. The elders of our churches and the ministers have not all been as branches of the Living Vine, drawing nourishment from Christ; they are not rich in spiritual knowledge and heavenly wisdom, but are dry and Christless. The words they speak in the desk may be good in themselves, but they are powerless because the heart of the speaker is not transformed by grace. The churches would do far better without such elders and ministers.

Money is drawn from the Lord's treasury to support those who are unconverted, and need that one teach them the first principles of the gospel, which is Christ formed within, the hope of glory. When the laborers, who are so lacking in spirituality believe in Christ, it will be manifest that they possess the faith that works by love and purifies the soul. The words of Paul to the Corinthians, should be heeded by all who labor for the Master: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all things be done with charity."

I have felt anguish of soul as I have thus seen the true state of things. There are dishonest men in our churches, there are licentious men. There is declension in the place of constant advancement to a higher, holier standard. And there is little proper labor done by the ministers in the churches because many do not carry the burden of the souls for whom they labor. The truth has not sanctified their own hearts. O, there is need of most earnest, devoted, self-sacrificing labor,—the preaching of the truth,

preaching Christ, and living Christ. O that all our workers would be laborers together with God, not trifling with time, not trifling with sacred responsibilities, but representing Christ in all things, watching for souls as they that must give an account; day by day, hour by hour, living in the channel of light: in the churches, and among the people, in cities and villages, diffusing the light received from the Sun of Righteousness. In order to do this, they must devote much time to prayer. Brethren, be instant in prayer. When in society, when compelled to be among the frivolous, the careless and inconsiderate, dart up your petitions to heaven, that the God of all grace may keep your souls in the love of Christ. When the workers are thus connected with God, there will be continual growth in every church.

Then the finances will be in a prosperous condition. Now the books of heaven bear the record of robbery toward God in a large degree in tithes and offerings. Men who have been pioneers in the work are becoming disheartened, but they ought not to be. Jesus is their example; of him it is written, "He shall not fail nor be discouraged." For all who are disheartened there is but one remedy,—faith, work, and prayer. Cease to think gloomy thoughts. Let every member fall on the rock, Christ Jesus, and be broken. Then Jesus will fashion the character after his own likeness. Discord and strife will die a natural death, because they have nothing to feed upon.

Those who are joined to Christ, the Liv-

ing Vine, will bear the very same kind of fruit as does the parent stock. Christ was the pattern minister. He was the greatest teacher the world ever knew. He gave to his followers, for them to repeat to us, lessons of the utmost importance concerning the salvation of the soul. It is by believing and receiving him that we secure our own salvation, and when we believe on him, we cannot keep it to ourselves; we shall tell others what Christ has done for us.

There can be no careless disregard of his word without the terrible consequence that always follows backsliding and neglect. Many have not the spirit of Christ, and thus give evidence that they are none of his; and yet this very class are seeking to tell others how to be saved. There is need of humiliation of souls before God, need of confession of sins and restitution. There has been unbelief, there has been dishonesty; a spirit of murmuring has been communicated from one to another in the ranks of Sabbath-keepers. They do not discern spiritual things. Discouraging words have been spoken. Do not indulge this spirit, dear brethren and sisters. You please the enemy in so doing. You cannot afford to garner the harvest that will be thus produced.

You who have been withholding your means from the cause of God, read the book of Malachi, and see what is spoken there in regard to tithes and offerings. Cannot you see that it is not best under any circumstances to withhold your tithes and offerings because you are not in harmony with every-

thing your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare any one, because of this, withhold from the treasury, and brave the curse of God? I dare not. I pay my tithes gladly and freely, saying, as did David, "Of thine own have we given thee." A selfish withholding from God will tend to poverty in our own souls. Act your part, my brethren and sisters. God loves you, and he stands at the helm: If the Conference business is not managed according to the order of the Lord, that is the sin of the erring ones. The Lord will not hold you responsible for it, if you do what you can to correct the evil. But do not commit sin yourselves by withholding from God his own property. "Cursed be he that doeth the work of the Lord negligently," or deceitfully.

When persons declare that they will not pay their tithes because the means are not used as they think they ought to be, will the elder of the church or the minister sympathise with the sinners? Will he aid the enemy in his work? or will he, as a wise man, endued with knowledge, go to work to correct the evil, and thus remove the stumbling-block? But, brethren, do not be unfaithful in your lot. Stand in your place. Do not, by your neglect of duty, increase our financial difficulties.

If you open your minds and hearts to the insinuations and suggestions of Satan, you

will be led to act a part similar to that of the unfaithful spies. Instead of trusting in God to bring victory, instead of inspiring hearts with firm faith in the leadings of his Spirit, you will talk and act as did the spies. Can you afford to do this? No, no; let your voice be heard echoing the words of faithful Caleb, concerning the land of promise: "Let us go up at once and possess it." Caleb and Joshua "spake unto all the children of Israel, saying, The land which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then he will bring us into this land, and give it to 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." This is the spirit that dwelt in Caleb and Joshua.

When doubts and murmurings are expressed because of the trials in the way to the heavenly Canaan, let not the elders, the ministers, the presidents, by their words of unsanctified sympathy, water the seeds of disaffection, and then present the matter in an exaggerated light to others, as if a terrible rebellion were about to take place, and suppose they are helping the cause of God in so doing. They strengthen the suggestions and the temptations of the prince of darkness, and open a wide door for the enemy to enter and take possession of the souls of the people, as he did under the false report of the unfaithful spies. The false and cruel

words of discouragement spoken by the unfaithful spies were received by the people, and excited them to desperation. They felt that they were greatly abused, and they mourned and lamented over themselves, and manifested distrust of God, forgetting his mighty works in delivering them from Egyptian bondage, opening the Red Sea before them, and destroying their pursuing foes. Let not one in our ranks be so ungrateful, so forgetful of God, as to repeat the sin of murmuring, rebellious Israel.

God's people are tempted and tried because they cannot see the spirit of consecration and self-sacrifice to God in all who manage important interests, and many act as though Jesus were buried in Joseph's new tomb, and a great stone rolled before the door. I wish to proclaim with voice and pen, Jesus has risen! he has risen! He is a living Saviour, the Head of the Church. He is the Good Shepherd. "The sheep follow him; for they know his voice. And a stranger will they not follow." When things become entangled, and cannot be easily adjusted, we are not to lose heart and courage and faith, and talk doubts and unbelief. Discouragement will spread, and become as a deadly malady. Again and again during the last forty years of our experience we have been brought into strait places, but the Lord's own power, not human philosophy or wisdom, set things straight. The Lord made his voice to be heard, guarding against rebellion, the seeds of which are sown in the hearts that are not right with

God. It is the Lord that has saved us from rebellion and apostasy. We cannot fall as long as we hope and trust in God. Let every soul of us, ministers and people, say, as did Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," but with a holy faith and hope, in expectation of winning the prize. Say to your soul, "Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to co-operate with God's agencies. A discouraged man can do nothing to uplift others. A discouraged church can only sow doubts, complaints, and disaffection. Let all this be cleansed from us. Cease looking to the darkness; look to the light, rejoice in the hope of the glory of God. Show that you trust in God to work with his mighty agencies for the upbuilding of his cause, the spread of his truth. Let every ear be sanctified to hear aright; let every eye be sanctified to see aright, let the tongue be sanctified to speak aright, and the heart have the treasures of goodness and love; for out of it are the issues of life.

Look up, and if one tells you that things are all wrong, tell him the Lord Jesus knows all about it, and just close the heart against doubt and unbelief. Look up, and say, My treasure is laid up on high. Through Christ we shall reach the end of the journey, if we hold fast the profession of our faith. "Cast not away therefore your con-

fidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise." Do the work of God diligently and with faith. "Press toward the mark for the prize of the high calling of God in Christ Jesus."

ELLEN G. WHITE.

August 10, 1890.

PERSONAL DEVOTION SADLY NEGLECTED.

Those who have not lost their first love will have a care for the souls of those with whom they are associated; but if one in a responsible position is found whose morals are tainted with dishonesty or impurity, be on your guard that his godless spirit and example do not contaminate your soul, and so the contagion of evil spread. The moral tone of piety among us must be raised, and in order that it may be, we must take time for the personal culture of heart religion. Let each one feel, I must be an example in patience; I must do good whether others appreciate my motives or not; I must not stand allied with evil, or cover it with a mantle of false charity. Bible charity is not sentimentalism, but love in active exercise. To heal the hurt of the daughter of my people slightly, saying, "Peace, peace," when there is no peace, is called charity. To confederate together, to call sin holiness and truth, is called charity; but it is the counterfeit article.

The false and the spurious are in the world, and we should closely examine our hearts that we may know whether or not we possess genuine charity. Genuine charity will not create distrust and evil work. It will not blunt the sword of the Spirit so that it does no execution. Those who would cover evil under false charity, say to the sinner, "It shall be well with thee." Thank God, there is a charity that will not be corrupted; there is a wisdom that cometh from above, that is (mark it) first pure, then peaceable, 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. This is a description of heaven-born, heaven-bred charity. Charity hates the sin, but loves the sinner, and will warn him faithfully of his danger, pointing him to the Lamb of God who taketh away the sin of the world. Sin is not to be cloaked, but to be taken away. The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others.

But instead of desiring such an exalted position as to become a laborer together with God, ministers and physicians, men of responsibility, seek pre-eminence among their brethren, and strive to obtain the highest wages for their services. Sin always attends such ambition. How faint is the line of de-

markation between the church and the world! But why should you try to blend the service of God and mammon? The world's Redeemer has declared, "Ye cannot serve two masters." The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test.

Christ prayed that his people might be one as he and the Father were one. But can this union exist, can spiritual life be maintained, if you fail to associate with those of like precious faith in close Christian fellowship and devotion? If you think you can live a Christian life without taking advantage of Christian privileges, you are deceived by the enemy of your soul. I am terribly in earnest to cry aloud and spare not, and show my people their transgression, and the house of Jacob their sins. In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to load yourselves down with heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him who was meek and lowly in heart. Christ says, "Without me ye can do nothing." You may well be alarmed for your soul if you allow cares to supplant the truth of God in

the heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and you love this unhallowed nonsense, you may well feel that you are in peril; for your moral taste is perverted, your perceptions are blunted. You have forsaken the cool snow-waters of Lebanon for water that comes from other places. You cannot preserve your spirituality unless you feed on Christ, eating his flesh and drinking his blood. Every moment is charged with eternal responsibilities. In the dealings of man with his fellow-man, every transaction may be marked with the highest integrity; and yet, though justice and equity mark your business affairs, you must not permit yourself to be so engrossed with the things of time that you will fail to give attention to the things of eternal interest. The mind and body must not be treated with indiscretion. You must not act presumptuously, for you are not your own, you have been bought with a price, and are under obligation to keep God's property in a good condition. You are not required to protract your labors until you are worn out and exhausted, and cannot engage in religious exercises for the preservation of spiritual health. When you make your spiritual prosperity a thing of secondary importance, you abuse the property of God. By undue devotion to business, you defraud the soul of the opportunity to feast upon the words of eternal life, and so receive not the sustenance and inspiration necessary for the maintenance of spiritual life.

Thus you fail to become the light of the world, and cannot represent your professed Lord to the people with whom you associate.

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God that you are qualified for the performance of your various duties, and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition, either physically or mentally, to educate and train your children to keep the way of the Lord. How long shall this kind of robbery continue on the part of men who place a high estimate upon their services, and yet leave out of their work the one thing that makes their labors acceptable to God,—heart devotion, true piety? You dismiss God from your thoughts, pray scarcely at all, and yet claim for the exercise of your finite wisdom a large compensation in money. And yet Christ declares, “Without me ye can do nothing.” “What shall it profit a man if he gain the whole world and lose his own soul?” Will you exchange your hope of heaven for worldly gain? Many are doing

this very thing. Satan has held out his tempting bribe, and they have accepted his terms. Should the tree be cut down, it would lie prone to the earth,—lost, lost, eternally lost.

ELLEN G. WHITE.

THE WORK OF FAITH.

We are to be diligent workers. An idle man is one of the most miserable of God's creatures. And to be idle in the great work which Christ gave his life to accomplish, is the worst kind of idleness. Our spiritual faculties will die without exercise. Satan is never idle in seeking our destruction. All heaven is actively engaged in preparing a people for the second coming of Christ to our world. "We are laborers together with God." The end of all things is at hand, and we must work while it is day, for the night cometh, in which no man can work.

Our interests and powers are to be enlisted in the work of proclaiming Christ and him crucified, preparing the way for his second appearing. Lift him up, the Man of Calvary. Place yourself in the divine current, where you can receive the heavenly inspiration, for you may have it; then point the weary, the heavy-laden, the poor, the broken-hearted, perplexed soul to Jesus, the Source of all spiritual strength. Be faithful minute-men to show forth the praises of him who hath called you out of darkness into his marvelous light. Tell it with pen and voice,

that Jesus lives to make intercession for us. Time is passing; the end is near. We must work while it is day. You can unite with the great Master-Worker; we can follow the self-denying Redeemer through his pilgrimage of matchless love on earth. Jesus came to magnify the law and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus, and be comforted with the assurance, "Lo, I am with you alway, even unto the end of the world." The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand to help us in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith.

There has been among the believers, dissension, unbelief, and jealousy, and on the part of some, a firm resistance of light from heaven. I have been shown that those who have resisted light will never see clearly again, unless they humble their hearts before God, and confess their backslidings, their prejudice, their hatred of the light which God has sent, which, if accepted, would make them wise unto salvation. Formality,* worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light, in warnings, reproof, and counsel, from coming to the world.

Satan is now working with all his insinu-

ating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing his people and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on the one hand, and cold formalism on the other, that he may gather in a harvest of souls. Now is our time to watch unceasingly. Watch, bar the way against the least step of advance that Satan may make among us.

There are dangers to be guarded against on the right hand and on the left. There will be inexperienced ones, newly come to the faith, who need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner. Others will seize the ideas that have not been correctly presented, and will go clear over the mark, ignoring works altogether. Now, genuine faith always works by love. It supplies a motive power. Faith is not an opiate, but a stimulant. When you look to Calvary, it is not to quiet your soul in the non-performance of duty, not to compose yourself for sleep, but to create faith in Jesus, faith that will work, and purify the soul from all the slime of selfishness. When we lay hold of Christ by faith, our work has but just begun. Every one has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. If he is a follower of Christ,

he cannot be sharp in deal, he cannot be hard-hearted, devoid of sympathy; he cannot be coarse in speech; he cannot be a surmiser of evil, an accuser of the brethren; he cannot be full of pomposity and self-esteem; he cannot be overbearing, nor can he use harsh words, and censure and condemn.

The labor of love springs from the work of faith. Bible religion means constant work. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." We are to be "zealous of good works;" "be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity.

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan and the working out of his plans. Satan will insinuate himself by little wedges, that widen as they make a place for themselves. There will be a gradual adoption of worldly policy. The specious devices of Satan will be brought into the special work of God at this time.

ELLEN G. WHITE.

THE CRISIS IMMINENT.

I am deeply exercised in mind in reference to the low standard of piety among our people. And when I think of the woes passed on Capernaum, I think of how much heavier will come the condemnation upon those who know the truth and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences, What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God molded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service?

We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four

winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night.)

Many smiled and would not believe when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of papacy, will be exalted to take the place of God.

All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunders and lightnings and earthquakes and universal

desolation. Every movement in the universe of heaven is to prepare the world for the great crisis.

Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow men. The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.

Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have never been sancti-

fied through the truth. They are not partakers of the divine nature, have never overcome self and the world with its affections and lusts. These characters are all through our churches, and as the result the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a decided, pointed testimony, rebuking every impurity, and exalting Jesus. We must as a people be in the attitude of expectation, working and waiting and watching and praying.

This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities; looking for the soon appearing of our Lord Jesus to come in his glory, will lead to the regarding of earthly things as emptiness and nothingness. All worldly honor or distinction is of no value, for the true believer lives above the world; his steps are advancing heavenward. He is a pilgrim and stranger. His citizenship is above. He is gathering the sunbeams of the righteousness of Christ into his soul, that he may be a burning and shining light in the moral darkness that has enshrouded the world. What vigorous faith, what lively hope, what fervent love, what holy, consecrated zeal for God is seen in him, and what a decided distinction between him and the world! "Watch ye therefore, and pray alway, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Watch ye therefore, for ye know not what hour your Lord doth come."

“Therefore be ye ready also; for in such an hour as ye think not the Son of man cometh.” “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments.”

ELLEN G. WHITE.

Melbourne, Australia, Feb. 18, 1892.



SPECIAL TESTIMONY TO OUR MINISTERS.—No. 2.

DEAR BRETHREN IN THE MINISTRY:—

We feel it our duty to again send you some selections from recent writings from Sister E. G. White, that have not as yet been in print, and also to call attention to some very important extracts from writings which have already been published. We do this to bring the truths contained therein fresh to your minds; for they are worthy of most careful consideration.

- There never was a time when the responsibility of the gospel ministry was so great as at present. Few really appreciate this. As a people we have received great light, and therefore our responsibility is proportionally great. Late developments indicate that we are entering on a new era in our work. The events for which we have been looking as indicative of the closing scenes of this world's history, are here. By what has already taken place in the line of religious legislation, it is not difficult to ascertain our position. The image to the beast is virtually formed; it only remains that the further specification of the prophecy as to what it is to do, shall fully develop. The spirit of the dragon is quite manifest, and nothing is more certain than that the time has come when everything around us will move with a rapidity before unknown in our work!

We see also, wherever we look, white fields, ready for the harvest. At home and abroad the calls for help are so numerous that we cannot begin to fill them. Our soul is greatly burdened over this matter, even to distress, because, professing to be representatives of "the last message of mercy" in this solemn time, our lives and actions do not correspond with our profession. Our people are far from being what they ought to be, and I fear that we as ministers are greatly to blame for such a state of things as we find among the churches. We have been so slow and hesitating, and so full of doubt and darkness, that we many times find our lay brethren much more ready to respond to the testimony of the Lord than do many in the ministry. This is sad, very sad, indeed. There needs to be a thorough wakening up, and earnest, heartfelt repentance, that we may get into a position where God can work with us.

On every side we have evidences that the message is rising, and about to go with power. The angel spoken of in Rev. 18:1, "having great power; and the earth was lightened with his glory," is about to do his work. But it is possible that we may be so blinded by sin that we will no more discern the work of God at this time than did the Jews in the days of Christ. The light was there; but they saw it not. The power of God was manifested, but their hearts were shut against it, and they could not receive it.

For three years the Spirit of God has been especially appealing to our ministry

and people, to cast aside their cloak of self-righteousness and to seek the righteousness which is of God by faith in Christ Jesus; but O, how slow and hesitating we have been! Instead of feeling a poverty of spirit, and instead of hungering and thirsting for righteousness, we have felt rich and increased with goods, and in need of nothing. The testimony and earnest entreaties of the Spirit of God have not found that response in our hearts that God designed they should. In some instances, we have felt free even to criticise the testimony and warnings sent by God for our good. This is a serious matter. What is the result?—It is a coldness of heart, a barrenness of soul, that is truly alarming. So manifest is this that in many instances our ministrations are a source of discouragement and darkness. The worst of all is, that the situation is not realized. There is a feeling of ease and carnal security. With many, even though their work is worse than no work at all to the Conference, perfect freedom is felt in reporting full time or nearly so, and it is expected that the auditing committee will deal liberally with them. Such work is a source of much discouragement to the churches and the Conference, and has a tendency to restrain the liberalities of the brethren. Thus one evil follows another. These professed laborers for God are scattering, instead of gathering with Christ.

Is it not time to raise a voice of warning? Is it not time for each individual to take these things home to himself, and ask, “Is

it I?" We are generally so ready to apply reproofs and warnings to some one else, or to feel that the message is of little consequence, and so pass it by unheeded. If we had followed the instruction God has been giving us all these years, we would not now be in the condition which we have described. I will here append a few extracts from testimonies that have been in circulation among us for years:—

"The word of God was preached by his ministers in early days 'In the demonstration of the Spirit, and with power.' The hearts of men were stirred by the proclamation of the gospel. Why is it that the preaching of the truth has now so little power to move the people? Is God less willing to bestow his blessings upon the laborers in his cause in this age than in the apostles' day?

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and Satanic deceptions are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth. . .

"Many of our ministers, in their discourses, dwell too largely upon theory, and not enough on practical godliness. They have an intellectual knowledge of the truth, but their hearts are untouched with the genuine fervor of the love of Christ. Many have gained by the study of our publications a knowledge of the arguments that sustain the truth, but they have not become Bible students for themselves. They are not constantly seeking for a deeper and more thorough knowledge of the plan of salvation as revealed in the Scriptures. While preaching to others, they are becoming dwarfs in religious growth. They do not often go before God to plead for his Spirit and grace, that they may rightly present Christ to the world. . . .

"If we have the spirit of Christ, we shall work as he worked; we shall catch the very ideas of the man of Nazareth, and present them to the people. If, in the place of formal professors and unconverted ministers, we were indeed

followers of Christ, we would present the truth with such meekness and fervor, and would so exemplify it in our lives, that the world would not be continually questioning whether we believe what we profess. The message borne in the love of Christ, with the worth of souls constantly before us, would win even from worldlings the decision, 'They are like Jesus.' . . .

"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Lightness, vanity, love of ease and pleasure, selfishness, and impurity, are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober. Knowing as I do the great lack of holiness and power with our ministers, I am deeply pained to see the efforts for self-exaltation. If they could but see Jesus as he is, and themselves as they are, so weak, so inefficient, so unlike their Master, they would say, If my name may be written in the obscurest part of the book of life, it is enough for me, so unworthy am I of his notice. . . .

"Heaven is not closed against the fervent prayers of the righteous. Elijah was a man subject to like passions as we are, yet the Lord heard, and in a most striking manner answered, his petitions. The only reason for our lack of power with God is to be found in ourselves. If the inner life of many who profess the truth were presented before them, they would not claim to be Christians. They are not growing in grace. A hurried prayer is offered now and then, but there is no real communion with God."—(Testimony for the Church, No. 31, pp. 153-157.)

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some

of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children. . . .

“There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation.

“As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon his merits.”—(Idem, pp. 161-163.)

This is no unmeaning language. This testimony has been with us for ten years, but how has it been heeded? Had we sought the Lord as we are here exhorted to do, then the situation would have been far different from what it now is. The past ten years have not witnessed the advancement and growth in the work that God designed there should be. The success that has attended our ministry has not been what God would have been pleased to have it. Comparatively few persons have entered the ministry during this period. In some of our large Conferences, there are years that pass without a single ordination to the gospel ministry. This is not as it should be, considering the great demand for laborers. Take careful note of the following paragraph:—

“Great demands are everywhere made for the light which God has given to his people; but these calls are for the most part in vain. Who feels the burden of consecrating himself to God and to his work? Where are the young men who are qualifying themselves to answer these calls? Vast territories are opened before us, where the light of truth has never penetrated. Whichever way we look we see rich harvests ready to be gathered, but there are none to do the reaping. Prayers are offered for the triumph of the truth. What do your prayers mean, brethren? What kind of success do you desire?—a success to suit your indolence, your selfish indulgence?—a success that will sustain and support itself without any effort on your part?”—(Idem, p. 199.)

Yes, there never was a time in our experience when there were so many doors and hearts open for the truth, nor when there were so many calls for help as now; but O, how poorly prepared we are to respond to these calls! This is a sad state of affairs. But it cannot continue this way; there must be a change, there will be a change.

In a recent testimony I read these words:—

“Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open: all the universe of God and its equipments are ready. . . . Every movement in the universe of heaven is to prepare the world for the great crisis. Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels: cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan’s agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God’s people who are not dead, as many now are, in trespasses and sins.”—(Appeal to Ministers and Conference Committees, pp. 38, 39.)

The time has already come when new light and life and power are descending

from on high, and taking possession of God's people. We know this to be so, for we have been witnesses to this fact in recent meetings. The onward movement has already begun. That the message is now rising there can be no question.

This is the time, too, when the message to the Laodicean church will do its work, and there will be more of a shaking than we have seen as yet. "Some will not bear this strait testimony. They will rise up against it, and this is what will cause a shaking among God's people." Please read carefully the chapter on page 131 in "Early Writings," entitled "The Shaking." The very experience here described is that which we may expect to have from now on to the end. My dear brethren in the ministry, shall we be found among the following: "I saw some, with strong faith and agonizing cries, pleading with God"? or shall we be found among another class? described thus: "Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud."

We are in danger. We have been repeatedly told, as ministers, in extracts quoted in this article, that we are not in possession of that interceding power with God that we ought to have. Will we now be admonished? Will we now seek God? We are so much in need of efficient, earnest, God-fearing laborers! Everywhere fields already white are ready for the harvest. The work in our

home Conferences is by no means finished. No, no; what we have already done may in truth be said to be only a beginning. Then think of the vast numbers of people in other fields, reaching out their hands to us for help. For many of these fields we have as yet done nothing. This is a matter of serious importance. Truly, here is need for humiliation of soul; need for the servants of God to weep between the porch and the altar. What can we do or say that will cause an awakening from sleep to a full realization of the situation? The blessing of God is "*waiting our demand and reception.*" We need not grope our way in doubt and darkness.

In the following testimony our dangers are again pointed out to us in a way that we cannot misunderstand. The question is, Will we take heed to the counsel of God, and seek him with all the heart, or will we treat these warnings with the neglect and indifference that we have many times in the past? God is in earnest with us, and we must not be slow to respond.

O. A. OLSEN.

REASONS FOR INEFFICIENCY, AND THE REMEDY.

I would address those who preach the word: "The entrance of thy word giveth light; it giveth understanding unto the simple." All the advantages and privileges that may be multiplied for your benefit, that you should be educated and trained, rooted and grounded in the truth, will be no real help to you personally unless the mind and heart are opened so that truth shall find entrance, and you make a conscientious surrender of every habit and practice, and every sin, that has closed the door against Jesus. Let the light from Christ search every dark corner of the soul; with earnest determination adopt a right course of action. If you hold onto a wrong course, as many of you are now doing; if the truth does not work in you with transforming power, so that you obey it from the heart, because you love its pure principles, be sure that for you the truth will lose its vitalizing power, and sin will strengthen. This is why many are not efficient agents for the Master. They are constantly making provision to please and glorify themselves, or they cherish lust in the heart. True, they assent to the law of ten commandments, and many teach the law in theory; but they do not cherish its principles. They do not obey the command of God to be pure, to love God supremely, and their neighbor as themselves. While constantly living a lie, can such have

strength? Can they have confidence? Will such become efficient workers for God?

The Saviour prayed for his disciples, "Sanctify them through thy truth; thy word is truth." But if the receipt of Bible knowledge makes no change in his habits or practices to correspond to the light of truth, what then? The spirit is warring against the flesh, and the flesh against the spirit; and one of these must conquer. If the truth sanctifies the soul, sin is hated and shunned, because Christ is accepted as an honored guest. But Christ cannot share a divided heart; sin and Jesus are never in co-partnership. He who accepts the truth in sincerity, who eats the flesh and drinks the blood of the Son of God, has eternal life. "The words that I speak unto you," said Jesus, "they are spirit and they are life." When the receiver of truth co-operates with the Holy Spirit, he will go weighted with the burden of the message to souls; he will never be merely a sermonizer. He will enter heart and soul into the great work of seeking and saving that which is lost. Practicing the religion of Christ, he will accomplish a good work in winning souls.

Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world. When all those who are engaged in the sacred work of the ministry shall grow in grace and in the knowledge of our Lord and Saviour, they will hate sin and all selfishness. A moral renovation is constantly going on; as they con-

tinue looking to Jesus, they become conformed to his image, and are found complete in him, not having their own righteousness, but the righteousness that is in Christ Jesus our Lord.

The great advantage of the ministerial institutes are not half appreciated. They are rich in opportunities, but do not accomplish half what they should, because those who attend them do not practice the truth which is presented before them in clear lines. Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered mind and heart and life to the control of the Holy Spirit. They love sin, and cling to it. I have been shown that impure practices, pride, selfishness, self-glorying, have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them. Cannot some renovating power take hold of them? Have they fallen a prey to a moral disease which is incurable because they themselves refuse to be cured? O that every one who labors in word and doctrine would heed the words of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly, acceptable unto God, which is your reasonable service."

How my heart goes out in rejoicing for those who walk in humility of mind, who love and fear God. They possess a power far more valuable than learning or eloquence. "The fear of the Lord is the beginning of wisdom;" and his love and fear are like a

thread of gold uniting the human agent to the divine. Thus all the movements of life are simplified. When the children of God are struggling with temptation, battling against the passions of the natural heart, faith connects the soul with the only One who can give help, and they are overcomers.

May the Lord work upon the hearts of those who have received great light, that they may depart from all iniquity. Behold the cross of Calvary. There is Jesus, who gave his life, not that men might continue in sin, not that they may have license to break the law of God, but that through this infinite sacrifice they may be saved from all sin. Said Christ, "I sanctify myself, that they also might be sanctified," by the perfection of his example. Will those who preach the truth to others be sanctified by the truth themselves? Will they love the Lord with heart and mind and soul, and their neighbor as themselves? Will they meet the highest standard of Christian character? Are their tastes elevated, their appetites controlled? Are they cherishing only noble sentiments, strong, deep sympathy, and pure purposes, that they may indeed be laborers together with God? We must have the Holy Spirit to sustain us in the conflict; 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."

ELLEN G. WHITE.

Melbourne, Australia, July 3, 1892.

NEED OF DIVINE POWER AND WISDOM.

We have been asked why it is that there is so little power in the churches, why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation. The answer is that men do not walk with God, but separate company with Jesus, and as a result we see manifested in the church selfishness, covetousness, pride, strife, contention, hard-heartedness, licentiousness, and evil practices. Even among those who preach the sacred word of God, this state of evil is found, and unless there is thorough reformation among those who are unholy and unsanctified, it would be better that such men should leave the ministry, and choose some other occupation, where their unregenerate thoughts would not bring disaster upon the people of God.

The apostle exhorts the brethren, saying, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand.” O what a day is before us! What sifting will there be among those who claim to be the children of God? The unjust will be found among the just. Those who have great light and who have not walked in it, will have darkness corresponding to the light they have despised.

We have need to heed the lesson contained in the words of Paul, "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself shall be a cast away." The enemy is diligently working to see who he can add to the ranks of apostasy; but the Lord is soon coming, and ere long every case will be decided for eternity. Those whose works correspond with the light graciously given them, will be numbered on the Lord's side.

We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest effort to save perishing souls. Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now; for hap-hazard work will result in spiritual declension, and that day will overtake us as a thief. The mind needs to be strengthened, to look deep, and discern the reasons of our faith. The soul-temple is to be purified by the truth; for only the pure in heart will be able to stand against the wiles of Satan.

We are not to copy the world's practices, and yet we are not to stand aloof from the people of the world; for our light must shine amid the moral darkness that covers the

earth. There is a sad lack in the church, of Christian love one for another. This love is easily extinguished, and yet without it we cannot have Christian fellowship, nor love for those for whom Christ died.

Our brethren need to take heed to the injunction, "But foolish and unlearned questions avoid, knowing that they do gender strife. 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." We shall have to meet crooked elements in the world and in the church. Men will come claiming to have great light; but those who have experience in the cause of God, will see that what they present as light is great darkness. Men of this class will have to be treated according to the specifications of the word of God. Those who are in error may become excited in advocating their views, but those who are walking in the light can afford to be calm, gentle with the erring, "apt to teach," making manifest the fact that they have asked and received wisdom of God. They will have no occasion to move excitedly, but occasion to move wisely, patiently, "in meekness instructing those that oppose themselves."

The time has come when those who are rooted and grounded in the truth may mani-

fest their firmness and decision, may make known the fact that they are unmoved by the sophistry, maxims, or fables of the ignorant and wavering. Without foundation men will make statements with all the positiveness of truth; but it is of no use to argue with them concerning their spurious assertions. The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind. The more the erroneous assertions of opposers, and of those who rise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity is given to the suggestions of Satan, the better pleased is his Satanic majesty; for unsanctified hearts will be prepared to receive the chaff that he provides for them. We shall have to meet difficulties of this order even in the church. Men will make a world of an atom and an atom of a world.

Cannot we do more for the churches, that they may be aroused to act upon the light already given? God has appointed to every man his work. The lowliest as well as the mightiest have been endowed with influence that should tell on the Lord's side, and they devote their talent to him, each working in his appointed place of duty. The Lord expects every one to do his best. When light shines into the heart, he expects our work to correspond with our light, to be in accordance with the measure of the fullness of Christ which we have received. The more

we use our knowledge and exercise our powers, the more knowledge we shall have, the more power we shall acquire to do more and better work. Our talents are not our own, they are the Lord's property with which we are to trade. We are responsible for the use or the abuse of the Lord's goods. God calls upon men to invest their intrusted talents, that when the Master cometh he may receive his own with usury. With his own blood Christ has purchased us as his servants. Shall we serve him? Shall we now study to show ourselves approved unto God? Shall we show by our actions that we are stewards of his grace? Every effort put forth for the Master, prompted by a pure, sincere heart, will be a fragrant offering to him.

We are walking in the sight of unseen intelligencies. A witness is by our side constantly to see how we trade with the Lord's intrusted goods. When the good steward returns his talents with usury, he will claim nothing. He will realize that they are the talents that God delivered unto him, and will give glory to the Master. He knows that there would have been no gain without the deposit, no interest without the principal. He will say, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." Let the church now consider whether they are putting out to usury the capital the Lord has given. Without the grace of Christ, every soul would have been bankrupt for eternity; therefore we can rightfully claim nothing.

But while we can claim nothing, yet when we are faithful stewards, the Lord rewards us as if the merit were all our own. He says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." How many will mourn for lost opportunities when it is eternally too late! To-day we have talent and opportunity, but we know not how long these may be ours. Then let us work while it is day; for the night cometh in which no man can work. "Blessed are those servants whom the Lord when he cometh shall find so doing."

July 3, 1892.

ELLEN G. WHITE.

RETURN TO THE FIRST LOVE.

The reason so many fail to have success is that they trust in themselves altogether too much, and do not feel the positive necessity of abiding in Christ, as they go forth to seek and save that which is lost. Until they have the mind of Christ, and teach the truth as it is in Jesus, they will not accomplish much. I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, Who is suffi-

cient for these things? How can I talk, how can I write to my brethren, so that they will catch the beams of light flashing from heaven? What shall I say?

The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety. The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place, except they repent, and do their first works. The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them, and what they were to Jesus. O that the Lord would awaken those who are in responsible positions, lest they undertake to do work, relying upon their own smartness. The work that comes forth from their hands will lack the mold and superscription of Christ.

Selfishness mars all that unconsecrated workers do. They have need to pray always, but they do not. They need to watch unto prayer. They have need to feel the sacredness of the work; but they do not feel this. They handle sacred things as they do common things. Spiritual things are spiritually discerned, and until they can drink of the water of life, and Christ be in them as a well of water, springing up unto everlasting life, they will refresh no one, bless no one; and except they repent, their candle-

stick will be removed out of its place. There is need of enduring patience, of invincible charity, of omnipotent faith in the work of saving souls. Self must not be prominent. Wisdom from Christ must be exercised in dealing with human minds.

Every worker who deals with souls successfully must come to the work divested of self. There can be no scolding or fretting, no arbitrary authority exercised, no putting forth of the finger and speaking vainly; but come to the work with hearts warmed with love for Jesus, and for precious souls for whom he died. Those who are self-sufficient cannot conceal their weakness. They will come to the trial with overweening confidence in themselves, and make manifest the fact that Jesus is not with them. These self-sufficient souls are not few, and they have lessons to learn, by a hard experience of discomfiture and defeat. Few have the grace to welcome such an experience, and many blackslide under the trial. They blame circumstances for their discomfiture, and think their talent is not appreciated by others. If they would humble themselves under the hand of God, he would teach them.

Those who do not learn every day in the school of Christ, who do not spend much time in earnest prayer, are not fit to handle the work of God in any of its branches; for if they do, human depravity will surely overcome them, and they will lift up their souls unto vanity. Those who become co-workers with Jesus Christ, and who have spirituality to discern spiritual things, will feel their

need of virtue and of wisdom from Heaven in handling his work. There are some who neither burn nor shine, yet are contented. They are in a wretchedly cold and indifferent condition, and a large number who know the truth, manifestly neglect duty, for which the Lord will hold them accountable.

God has given us Jesus, and in him is the revelation of God. Our Redeemer says, "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." "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye shall continue in the Son, and in the Father." If we know God, and Jesus Christ whom he has sent, unspeakable gladness will come to the soul. O, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayer to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptise his missionaries with the Holy Spirit. For ten days the disciples prayed before the Pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed unto

his image. When the blessing did come, it filled all the place where they were assembled, and endowed with power, they went forth to do effectual work for the Master.

Altogether too light a matter is made of selecting men to do the sacred work committed to our hands. As a consequence of this carelessness, unconverted men are at work in missionary fields, who are full of passionate lusts, who are unthankful, who are unholy. Though some of them have been often reprov'd, they have not changed their course, and their lustful practices bring reproach upon the cause of God. What will be the fruit of such labor? Why do not all our workers remember that every word, good or evil, must be met again in the Judgment? Every inspiration of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and the worker through whom the Lord has brought light will be commended in the day of God. If the workers realized the eternal responsibility that rests upon them, would they enter upon the work without a deep sense of its sacredness? Should we not expect to see the deep movings of the Spirit of God upon men who present themselves to enter the ministry?

The apostle says, "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Let every soul heed these words, and know that the Lord Jesus will accept of no compromise. In accepting and retaining workers who persist in retaining their imperfections of charac-

ter, and do not give full proof of their ministry, the standard has been greatly lowered. There are many in responsible positions who do not heed the injunctions of the apostle, but make provision for fulfilling the lust of the flesh. Unless the worker puts on the Lord Jesus Christ and finds in him wisdom, sanctification, and redemption, how can he represent the religion of Jesus? All his efficiency, all his reward, is found in Christ. There must be evidence on the part of those who take the solemn position of shepherds, that they have without reservation, dedicated themselves to the work. They must take Christ as their personal Saviour. Why is it that those who have been long engaged in the ministry, do not grow in grace and the knowledge of the Lord Jesus? I have been shown that they gratify their selfish propensities, and do only such things as agree with their tastes and ideas. They make provision for indulgence in pride and sensuality, and carry out their selfish ambitions and plans. They are full of self-esteem. But although their evil propensities may seem to them as precious as the right hand or the right eye, they must be separated from the worker, or he cannot be acceptable before God. Hands are laid upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work; but how much better would it be to make thorough work before accepting them as ministers, than to have to go through this rigid examination after they have become established in their posi-

tion, and have put their mold upon the work.

The following quotation shows what true consecration will do, and this is what we should require of our workers:—

“Harlan Page consecrated himself to God, with a determination to live and labor to promote the Lord’s glory, in the salvation of the perishing. ‘When I first obtained hope,’ he said on his dying bed, ‘I felt that I must labor for souls. I prayed year after year that God would make me the means of saving some.’ His prayers were signally answered. Never did Page lose an opportunity of holding up the lamp to souls. By letters, by conversation, by tracts, by prayers, by appeals, and warnings, as well as by a holy and earnest example, did he try to reclaim the wandering, or edify the believer. In factories, in schools, and elsewhere did this mechanic labor, and only the mighty power of grace can explain how one so humble could achieve so much. His life is a speaking comment on the words, ‘God hath chosen the foolish things of this world to confound the wise; God hath chosen the weak things of this world to confound the things which are mighty; and base things, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.’ ‘Our faith in eternal realities is weak,’ he cried, ‘and our sense of duty faint, while we neglect the salvation of our fellow-beings. Let us awake to our duties, and while we have tongue or pen, devote them to the service of the Most High, not in our own strength; but with strong faith and firm confidence.’”

We have increased light. We have a solemn, weighty message to bear to the world, and God designs that his chosen disciples shall have a deep experience, and be endowed with the power of the Holy Spirit. “The Lord seeth not as man seeth; for man looketh at the outward appearance; but the Lord looketh upon the heart.” This was a lesson that David never forgot, and in his dying testimony to Solomon he said, “And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart

and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.”

We are living in an important period of this earth's history; and with the light of truth shining upon us, we cannot now be excused for a moment in meeting a low standard. As co-workers with Christ, we are privileged to share with Christ in his suffering. We are to look at his life, study his character, and copy the pattern. What Christ was in his perfect humanity, we must be; for we must form characters for eternity.

July 15, 1892.

ELLEN G. WHITE.

THE POWER OF THE HOLY SPIRIT AWAITS OUR DEMAND AND RECEPTION.

Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded, but that which is essential to the church in order that they may grow in spiritual strength and efficiency, in order that the preaching may carry conviction with it, and souls be converted to God, has been largely left out of ministerial effort. This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for

the church now, but that at some time in the future it would be necessary for the church to receive it. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The people of God have accustomed themselves to think that they must rely upon their own efforts, that little help is to be received from heaven; and the result is that they have little light to communicate to other souls who are dying in error and darkness. The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do. They are not able to present the great and glorious truths of God's holy word that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The world have received the idea from the attitude of the church, that God's people are indeed a joyless people, that the service of Christ is unattractive, that the blessing of God is bestowed at severe cost to the receivers. By dwelling upon our trials, and making much of difficulties, we misrepresent God and Jesus Christ, whom he has sent; for the path to heaven is made unattractive by the gloom that gathers about the soul of the believer, and many turn in disappointment from the service of Christ. But are those who thus present Christ, believers? — No, for believers rely upon the divine promise, and the Holy Spirit is a comforter as well as a reprover.

The Christian must build all the foundation if he would build a strong symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable.

Dec. 28, 1891.

ELLEN G. WHITE.

FURTHER COMMENTS AND EXTRACTS.

We must realize that we are placed under great responsibilities to God and to his cause by such earnest and solemn admonitions as the foregoing. There can be no excuse for us for continuing in a wrong way. The reason of our lack of success and our lack of power with God is pointed out, so that we are not left in the dark. Our sins and our wrong ways have been faithfully set before us, but we are not left without hope; for the remedy has also been pointed out. Now it is our privilege to repent of sin, and to know the power of God's saving grace. The Holy Spirit awaits our demand and reception. What more can the Lord do for us than that which he has already done? But our danger is that we will not make application of these admonitions to our individual selves. I would entreat you in the name of the Master to give heed to this blessed instruction. God give us true, godly sorrow, should be our prayer. (See 2 Cor. 7: 10, 11.)

We have been plainly told that the standard of the ministry must be raised, and also that if we do not come where we will meet the mind of God, we will be severed from the work. These are very solemn words to me, and I desire that they shall have their full effect on my own heart. Nothing can be more certain than that if we do not take heed to the counsel from the Lord, we shall be left to go into still greater darkness.

From a letter from Sister White, dated Sept. 1, 1892, I quote the following:—

“ ‘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.’

He who was seen by John in the vision, in the midst of the golden candlesticks, represents himself as walking among them, going about from church to church, from congregation to congregation, and from soul to soul. Here is unwearied vigilance. While the under-shepherds may be asleep, or engrossed with matters of small importance, he that keepeth Israel doth not slumber nor sleep. He is the true watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God through faith, and that not of ourselves, it is the gift of God.

“The Lord Jesus gave the message to Johu to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus; the ‘Well done’ is pronounced on the good and faithful servant; but the message does not close here. The Saviour says: ‘Nevertheless I have somewhat against thee, because thou hast left thy first love.’ This has been brought in clear lines before me again and again, and I have presented it to the people with pen and voice. Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed? Is love abiding in the church? Is it not almost extinct? With many their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did he

not know their peril? '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.'

"Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A Pharisaical righteousness has been cherished; there is deadness of spirituality, and a lack of spiritual eye-sight is the result.

"The only hope for our churches of to-day is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn monition, 'Turn ye, turn ye; for why will ye die?' Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, mold and fashion you, as a vessel unto honor. Will may the people fear and tremble under these words: 'Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place.' What then? 'If therefore the light that is in thee be darkness, how great is that darkness!'"

The above needs no comment. It is a most solemn and heart-searching message. God help us to take heed lest our light go out in that great darkness!

Here follows another extract from the same letter, which is full of meaning indeed:—

"One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who in the face of evidence piled upon evidence, have exerted an influence to counteract the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold

their peace, who will cry day and night, sounding the warning God has given, it is the Seventh-day Adventists. Those who have had great light, blessed opportunities, who like Capernaum have been exalted to heaven in point of privileges, shall they, by non-improvement, be left to darkness corresponding to the greatness of the light given?"

Truly these are earnest words, and may God forbid that one of us should fail to take heed to this faithful counsel.

The week of prayer is now near at hand, and we have every reason to expect a gracious outpouring of the Spirit of God. Many are hungering and thirsting after righteousness, and the promise of the Lord is that they shall be filled. Never were we more needy of God's blessing than now, and never was God more willing to bestow his blessing. As ministers we should properly lead out in the work. May this be so indeed at this time. The Spirit of God is awaiting our demand and reception. Just as surely as we seek the Lord with all the heart, so surely he will be found of us.

The time for the next General Conference is also close at hand. This will be a very important meeting. Every movement shows that we are living in the very close of time. The work calls for enlarged plans to meet the demands of God at this time. The message is for the world, for every nation, kindred, tongue, and people. These plans will call for large sums of money to carry them into effect. Will the money come? It must come. The message will go with power, and the earth is to be lightened with its glory. The time has now come when we should heed the following:—

“ We ought now to be heeding the injunction of our Saviour, ‘ Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.’ It is now that our brethren should be cutting down their possessions, instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth, but be getting things into as compact a compass as possible.”—(“ Testimony,” No. 31, p. 148.)

These things should be set before our people in a proper way. Much means that ought to go into the cause of God is wasted, and it is Satan’s studied plan that it should be so.

We must look largely to you, brethren, to interest yourselves in these things. The results of the week of prayer, both as to the degree of the spiritual blessing and also the amount of money that will be contributed, will depend largely on your faithfulness.

The following quotation from “ Early Writings,” pp. 40-42, is of much significance at this time, and our people must have these things set before them in no uncertain way. But this I am fully aware of, that that which will lead our people to contribute liberally as God has blessed them, is the love of Christ in the heart; therefore spiritual revival is the matter of first importance:—

“ I saw that some of the people of God are stupid and dormant, and but half awake; they do not realize the time we are now living in. . . . I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, ‘ Destruction is coming like a mighty whirlwind.’ I begged of the angel to pity and to save those who loved this world, who were attached to their possessions, and were not willing to cut loose from them, and sacrifice to speed the messengers on their way to feed

the hungry sheep who were perishing for want of spiritual food.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19:16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

“I then saw the glorious Redeemer, beautiful and lovely; that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the platted crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon him. The angel asked, ‘What for?’ O! I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

“Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading his blood, his sufferings, and his death for them, and while God’s messengers are waiting, ready to carry them the saving truth that they may be sealed with the seal of the living God. It is hard for some who profess to believe the present truth, to even do so little as to hand the messengers God’s own money, that he has lent them to be stewards over.

“The suffering Jesus, his love so deep as to lead him to give his life for man, was again held up before me; also the lives of those who professed to be his followers, who had this world’s goods, but considered it so great a thing to help the cause of salvation. The angel said, ‘Can such enter heaven?’ Another angel answered, ‘No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.’ I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, ‘Are all messengers?’ An-

other answered, 'No, no: God's messengers have a message.'

"The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice? No, no. It must be a free-will offering. It will take all to buy the field.' I cried to God to spare his people, some of whom were fainting and dying. Then I saw that judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them.'"

In closing we earnestly pray that God will bless the solemn admonition he has sent us for our good. By God's grace I will take them to my heart. Heaven is full of light, and that light is for us. I am fully assured of this, that if we do not heed these faithful counsels, it will go ill with us. But I have great confidence in God, and believe we shall see of his salvation among his people, and the message will go with a power not known heretofore. Commending you to God's love I am your brother and fellow-laborer in Christ,

O. A. OLSEN.

Nov. 18, 1892.

DANGER IN ADOPTING WORLDLY POLICY IN THE WORK OF GOD.

November 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different States, where I bore a decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress.

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those in peril. On the night of November 3, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not, nor be discouraged. There were laid out before me some things which I could not comprehend; but the assurance was given me that the Lord would not allow his people to be enshrouded in the fogs of worldly skepticism and infidelity; bound up in bundles with the world; but if they would only hear and follow his voice, rendering obedience to his commandments, he would lead them above the mists of skepticism and unbelief, and

place their feet upon the Rock, where they might breathe the atmosphere of security and triumph.

While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference. I was moved by the Spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house.

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken, "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 who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment,

men were gathering into their finite hands the lines of control, while God's will, God's way and counsel, were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures through in accordance with their own judgment. I said to them: "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mold and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark. There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do the work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they

have as much authority even as had Ahab, they will find that God is above them, that his sovereignty is supreme.”

Let none of the workers exalt themselves, and seek to carry through their ideas without the sanction and co-operation of the people of God. They will not succeed, for God will not permit it. The foundations of the institutions among us were laid in sacrifice. They belong to the people, and all who have denied self, and made sacrifices great or small according to their ability, to bring these instrumentalities into existence, should feel that they have a special interest in them. They should not lose their interest, or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper. Those who have lifted burdens when the work went hard, should have a part in important councils; for they acted a part when counseling together was considered a far more solemn and sacred matter than it is now. No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this.

“For the Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to

whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. . . . 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 world is not to be our criterion. Let the Lord work, let the Lord's voice be heard.

Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught.

There is cherished altogether too little fear, love, and reverence for the God of heaven. There is far too little faith in the workings of his providence, in matters concerning his cause, with those who are connected with the active management of the publishing house. Why is this? Because they are not spiritually wise. The great peril is in the fact that men live so far apart from Jesus that they fail to discern his voice, receive his counsel, keep his way, and

honor his name; they become self-exalted, and walk in the sparks of their own kindling. Because of this they fail to understand the devices of Satan, and are led to adopt measures that appear right, although they are instigated by the artful enemy of God and man, to place a human mold upon the work, dishonoring the name of God.

As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperiling many souls. Satan is wide awake, and while men sleep, he sows his tares. In completing the work of rebellion, Satan is represented as a roaring lion, going about seeking whom he may devour. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God.

The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; he sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that he reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart-searcher, who said, "I know thy works."

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God to-day, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ.

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and ad-

vice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord.

I now raise my voice in warning; for you are-in danger. The people are to know when peril is threatening them; they are not to be left in darkness. “Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul.”

Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown

the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the Universe.

In a vision given in 1880 I asked, "Where is the security for the people of God in these days of peril?" The answer was: "Jesus maketh intercession for his people, though Satan standeth 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?" As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, "Follow me upward, step by step,

where the clear light of the Son of Righteousness shines.”

But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticise the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit.

What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the Judgment, what can you who have done this, offer to God as an excuse for turning from the evidences he has given you that God was in the work? “By their fruits ye shall know them.” I would not now rehearse before you the evidences given in the past two years of the dealings of God by his chosen servants; but the present evidence of his working is revealed to you, and you are now under obligation to believe. You cannot neglect God’s messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought

down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leave the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

(To accuse and criticise those whom God is using, is to accuse and criticise the Lord, who has sent them.) All need to cultivate their religious faculties, that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow.

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgement, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of

God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God

that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith ?

When we are united in the unity for which Christ prayed, this long controversy that has been kept up through Satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eye-sight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen unitedly sound the trumpet in clearer, louder notes ; for they will see the sword coming, and realize the danger in which the people of God are placed.

You will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing, like men who have been tried and proven, in principle firm as a rock. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ.

As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils. One of your number rose; his manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper; it was the *American Sentinel*. Criticisms were then passed upon the paper and the character of the articles therein published. Those in council pointed to certain passages, declaring that this must be cut out, and that must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong unchristlike spirit prevailed. Voices were decided and defiant.

My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnation. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit of strife among the counselors. The minds and hearts of these men are not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to suggest and develop such plans as you are now discussing. From the world's point of view some of these plans are not objectionable; but they are not to be adopted by those who have had the light of heaven. The light which God has given should be respected, not only for your own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sus-

tained by the Lord. It is made evident by your course of action that you have laid your plans without the aid of Him who is mighty in counsel; but the Lord will work. Those who have criticised the work of God need to have their eyes anointed, for they have felt mighty in their own strength; but there is One who can bind the arm of the mighty, and bring to naught the counsels of the prudent.

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth.

The controversy between the two great powers of good and evil is soon to be ended;

but to the time of its close, there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial, and were cast into the furnace; and they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments.

The den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose or lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his window open toward Jerusalem. He was cast into the den of lions, but God delivered him.

Let us look at the case of Elijah. The time has come when he must meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts?

Does he prophecy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel? No; as the messenger of God he must proclaim the truth, just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection, that they may humble themselves in the sight of the Lord, that his fierce anger may be turned away from them. Elijah faces the enraged king, and answers, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

To-day the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts, shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness.

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul.

ELLEN G. WHITE.

NOTES ON Health and Temperance Topics.

“A responsibility to spread the knowledge of hygienic principles rest, upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord’s great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women, who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go.”

“God’s blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency. Present temperance with all its advantages in reference to health. Educate people in regard to the laws of life, so that they may know how to preserve health. The efforts put forth at the present time are not meeting the mind of God. . . . It will require earnest, patient,

protracted effort to establish the work and to carry it forward upon hygienic principles. But let fervent prayer and faith be combined with your efforts, and you will succeed.”— (Extracts from recent testimonies not yet published.)

“The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent.”— (Testimonies, Vol. I, p. 559.)

“The health reform, I was shown, is a part of the third angel’s message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God’s people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another.”—(Idem, p. 486.)

The foregoing extracts from the “Testimonies,” place the importance of this work clearly before us. It also shows us as ministers our relation and duty to this line of work. If God proposes to do much through this agency, we cannot afford to neglect or treat it with indifference. We therefore re-

quest our brethren in the ministry everywhere to give this subject careful thought and attention. Knowing that all of you have not access to reference books on this subject, we submit a few leading thoughts, under specific heads, with the hope that they may be of assistance to you in preparing to give talks on this subject. We do not ask you to confine yourselves to these; but, as just stated, we give them as an assistance in getting hold of the subject, and an aid in preparing to present it to our brethren. We desire that at all our camp-meetings this matter should receive careful attention in connection with other important matters.

Wishing you the special blessing of God,
we are, Yours in the work,

O. A. OLSEN.

I.—THE NECESSITY OF PREACHING AND PRACTIC-
ING PRINCIPLES OF HEALTH REFORM.

1. See John 2; Rom. 12:1; 1 Cor. 6:19, 20; 3:17; John 12:35, 36; Matt. 5:14-16.

2. "We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truth for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before them. This matter must not be passed over as non-essential; for nearly every family needs to be stirred up on the question. The conscience must be

aroused to the duty of practicing the principles of true reform. God requires that his people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth.

“Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. ‘Educate, educate, educate,’ is the message that has been impressed upon me.”
—(Christian Temperance, p. 117.)

“God has placed it in our power to obtain a knowledge of the laws of health. He has made it a duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that have been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life.”—
(Idem, p. 111.)

II.—OBJECTS OF HEALTH REFORM.

1. *To give life and health; for medicine; to cure and prevent sickness, etc.* Prov. 4: 20–22; Ex. 15: 26. See also the various sanitary laws God gave to Israel.

“Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come.”—(Christian Temperance, p. 120.)

2. *One of the means to fit up a people to prepare the way of the Lord.*

“John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man.”—(Idem, p. 39.)

“Much of the prejudice that prevents the truth of the third angel’s message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrine.”—(Idem, p. 121.)

“Right physical habits promote mental

superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter.”—(Idem, p. 28.)

III.—THE PRESENT WEAK, SICKLY, DEGENERATE
CONDITION OF MANKIND NOT IN HARMONY
WITH GOD’S ORIGINAL DESIGN.

1. Man made for God’s glory and pleasure. Isa. 43:7; Rev. 4:11. But he takes no pleasure in affliction, suffering, or death. Eze. 18:32; Lam. 3:33. All this the result of sin. Rom. 5:12; James 1:15. And when God’s original design is carried out, there will be no sickness or death. Isa. 33:24; Rev. 21:4, etc.

2. “It is not the will of God that men and women should die prematurely, leaving their work unfinished. He would have us live out the full measure of our days, with every organ free to do its allotted work. Many complain of the providences of God when disease and death remove members of the household; but it is unjust to charge God with what is but the sure result of their own transgression of natural laws.”—(Christian Temperance, p. 90.)

3. *Man made perfect, physically.* Gen. 1:26, 27, 31; Eccl. 7:29.

4. *Has woefully deteriorated.*

(1.) No death of children recorded during the first 2000 years.

(2.) Uncommon for a son to die before his father. Gen. 11:28.

(3.) Decrease in longevity. Gen. 5 and 11.

(a.) Average age before the flood, nine generations, 912 years.

(b.) Nine generations after flood, 332 years.

(c.) In Moses' time, seventy years. Ps. 90: 10.

(d.) Present average, about thirty-five years.

5. "Man came from the hand of his Creator perfect in organization and beautiful in form." "The violation of physical law, with its consequent suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits,—by violating the laws that God has made to govern man's existence. A continual transgression of nature's laws is a continual transgression of the law of God."—(Christian Temperance, pp. 7, 8.)

IV.—OUR BODIES.

1. Are the temples of the Holy Ghost. 1 Cor. 6: 19.

2. Should glorify God. Verse 20.

3. Must not be defiled. 1 Cor. 3: 17.

4. May be defiled—

(1.) By improper eating and drinking. Dan. 1:8.

(2.) By filthiness of the flesh. 2 Cor. 7: 1.

(3.) By improper social relations. 2 Cor. 6:15-18.

5. Must be sanctified as well as the soul.
1 Thess. 5: 23.

6. Must be clean in order to be holy.
2 Cor. 7: 1; Ex. 19: 14.

“Frequent bathing is very beneficial, especially at night, just before retiring, or upon rising in the morning. It will take but a few moments to give the children a bath, and to rub them until their bodies are in a glow. This brings the blood to the surface, relieving the brain, and there will be less inclination to indulge in impure practices. Teach the little ones that God is not pleased to see them with unclean bodies and untidy, torn garments. Tell them that he wants them to be pure without and within, that he may dwell with them.

“Having the clothing neat and clean will be one means of keeping the thoughts pure and sweet. Every article of dress should be plain and simple, without unnecessary adornment, so that it will be but little work to wash and iron it. Especially should every article which comes in contact with the skin be kept clean, and free from any offensive odor. . . . If more attention were given to this subject, far less impurity would be practiced. . . .

“If parents desire their children to be pure, they must surround them with pure associations, such as God can approve. The home must be kept pure and clean. Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul.”—(Christian Temperance, pp. 141, 142.)

V.—PHYSICAL EXERCISE.

1. Provided by God in the beginning. Gen. 1:28; 2:15.

2. Commended as good for all. 1 Thess. 4:11; 2 Thess. 3:8-12; 1 Tim. 4:8.

3. An antidote for sleeplessness. Eccl. 5:12.

4. Idleness causes physical degeneration. Eccl. 10:18.

“Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary.”

“Many have suffered from severe mental taxation, unrelieved by physical exercise. The result is deterioration of their powers, and they are inclined to shun responsibilities. What they need is more active labor. This condition is not confined to those whose heads are white with the frosts of time; men young in years have fallen into the same state, and have become mentally feeble.”—(Christian Temperance, p. 160.)

VI.—POWER OF APPETITE.

1. Caused the first sin. Gen. 3:6.

2. Caused Esau to lose his soul. Gen. 25:29-34; Heb. 12:16, 17.

3. Caused the downfall of Nadab and Abihu. Lev. 10:1-10.

4. Brought “leanness of soul” and death to many in ancient Israel. Num. 11:31-34; Ps. 106:15.

5. Will land all in perdition who do not by rigid discipline of the body bring all under control. 1 Cor. 9:25-27.

6. Can be overcome in the name of Christ. Phil. 4:13; Heb. 2:14-18; 4:14-16; Matt. 4:1-4.

“One of the strongest temptations that man has to meet is on the point of appetite. In the beginning the Lord made man upright. He was created with a perfectly balanced mind, the size and strength of all his organs being fully and harmoniously developed. But through the seductions of the wily foe, the prohibition of God was disregarded, and the laws of nature wrought out their full penalty.”—(Christian Temperance, p. 42.)

“When there has been a departure from the right path, it is difficult to return. Barriers have been broken down, safeguards removed. One step in the wrong direction prepares the way for another. The least deviation from right principles will lead to separation from God, and may end in destruction. What we do once we more readily do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. To corrupt our ways before God, requires no effort; but to engraft habits of righteousness and truth upon the character takes time and patient endeavor.”—(Idem, p. 32.)

“It is not an easy matter to overcome the appetite for narcotics and stimulants. But in the name of Christ this great victory can be gained. . . . But it rests with man

whether Christ shall accomplish for him that which he is fully able to do. God cannot work against man's will to save him from Satan's artifices. Man must put forth his human power to resist and conquer at any cost; he must be a co-worker with Christ."—(Idem, p. 40.)

"Christ began the work of redemption just where the ruin began. His first test was on the same point where Adam failed. It was through temptations addressed to the appetite that Satan had overcome a large proportion of the human race, and his success had made him feel that the control of this fallen planet was in his hands. But in Christ he found one who was able to resist him, and he left the field of battle a conquered foe. Jesus says, 'He hath nothing in me.' His victory is an assurance that we too may come off victors in our conflicts with the enemy. But it is not our heavenly Father's purpose to save us without an effort on our part to co-operate with Christ. We must act our part, and divine power, uniting with our effort, will bring victory."—(Idem, p. 16.)

VII.—DIET.

1. *Quality.*

1. Original plan,—man should eat fruits and grains. Gen. 1 : 29-31; 3:18; Dan. 1 : 8-12.

2. God's children ate no flesh for nearly 2000 years after creation.

3. Permitted to eat flesh under certain peculiar circumstances. Gen. 9 : 3. (See "Great Controversy," Vol. I, p. 79.)

4. Many most pious and godly men ate no flesh ; as, Adam, Enoch, Methuselah, Noah (before the flood), Daniel, John the Baptist. Gen. 5 : 22-24 ; 6 : 9 ; 7 : 1 ; Eze. 14 : 14 ; Matt. 3 : 4.

“Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away with ; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh-eating, we are in harmony with the light which God has been pleased to give us.”—(Christian Temperance, p. 119.)

“It is not the chief end of man to gratify his appetite. There are physical wants to be supplied ; but because of this, is it necessary that man shall be controlled by appetite ? Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God’s creatures, and enjoy their flesh as a luxury ? From what the Lord has shown me, this order of things will be changed, and God’s peculiar people will exercise temperance in all things.”—(Idem, p. 48.)

“John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and subsisting upon a purely vegetable diet.”—(Idem, p. 38.)

“It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs cannot convert such things into good blood. The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious. Fine-flour bread does not impart to the system the nourishment that is to be found in unbolted wheat bread. Its common use will not keep the system in the best condition. Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions.”—(Idem, pp. 46, 47.)

“Tea, coffee, and tobacco, as well as alcoholic drinks, are different degrees in the scale of artificial stimulants.

“The effect of tea and coffee; as heretofore shown, tends in the same direction as that of wine and cider, liquor and tobacco.

“Tea is a stimulant, and to a certain extent produces intoxication. It gradually impairs the energy of body and mind. . . The

second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils.

“Coffee is a hurtful indulgence. . . In some cases it is as difficult to break up the tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money expended for tea and coffee is worse than wasted. They do the user only harm, and that continually.”—(Idem, pp. 34, 35.)

2. *Quantity.*

(1.) Enough for strength, not enough for drunkenness. Eccl. 10: 17.

(2.) Not enough to cause vomiting. Prov. 25: 16.

(3.) An omer a day (about five pints) of manna for each person was deemed sufficient for Israel. Ex. 16: 16.

“As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of a large share of the feebleness which is apparent everywhere.”—(Idem, p. 154.)

“It is possible to eat immoderately, even of wholesome food. It does not follow that because one has discarded the use of hurtful articles of diet, he can eat just as much as he pleases. Overeating, no matter what the quality of the food, clogs the living machine, and thus hinders it in its work.”—(Idem, p. 51.)

3. *Time of eating.*

(1.) “Eat in due season,” *i. e.*, at proper times. Eccl. 10: 17.

(2.) At least daily. Matt. 6:11.

(3.) God supplied his people with food twice a day. Ex. 16:8; 1 Kings 17:6.

“Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at supper-time, but this meal should be very light.”—(Idem, p. 58.)

“Many turn from light and knowledge, and sacrifice principle to taste. They eat when the system needs no food, and at irregular intervals, because they have no moral stamina to resist inclination. As the result, the abused stomach rebels, and suffering follows. Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals.”—(Idem, p. 50.)

“Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering.”—(Idem, p. 61.)

“Many indulge in the pernicious habit of eating just before retiring. They may have taken their regular meals, yet because they feel a sense of faintness, they think they must have a lunch. By indulging this wrong practice it becomes a habit, and they feel as though they could not sleep without food. In many cases this faintness comes because the digestive organs have been too severely taxed through the day in disposing of the great quantities of food forced upon them.

These organs 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 recover from the labor of digesting the preceding meal.”—(Idem, p. 50.)

VIII.—HEALTHFUL COOKERY.

“Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education.”—(Christian Temperance, p. 71.)

“It is a religious duty for those who cook, to learn how to prepare healthful food in a variety of ways, so that it may be both palatable and healthful. Poor cookery is wearing away the life energies of thousands. More souls are lost from this cause than many realize. . . .

“Some do not feel that it is a religious duty to prepare food properly; hence they do not try to learn how. . . . Do not think the time wasted which is devoted to obtaining a thorough knowledge and experience in the preparation of healthful, palatable food. No matter how long an experience you have had in cooking, if you still have the responsibilities of a family, it is your duty to learn how to care for them properly. If necessary, go to some good cook, and put yourself under her instruction until you are mistress of the art.”—(Idem, pp. 48, 49.)

“One reason why many have become discouraged in practicing health reform is that they have not learned how to cook so that proper food, simply prepared, would supply the place of the diet to which they have been accustomed. . . . You profess to be health reformers, and for this very reason you should become good cooks. Those who can avail themselves of the advantages of properly conducted hygienic cooking-schools, will find it a great benefit, both in their own practice, and in teaching others.”—(Idem, p. 119.)

“Many who adopt the health reform complain that it does not agree with them; but after sitting at their tables I come to the conclusion that it is not the health reform that is at fault, but the poorly prepared food. I appeal to men and women to whom God has given intelligence: learn how to cook. I make no mistake when I say men, for they, as well as women, need to understand the simple, healthful preparation of food. . . . They may be called to remain days and even weeks in families that are entirely ignorant in this respect. Then, if they have the knowledge, they can use it to good purpose.”—(Idem, pp. 57, 58.)

IX.—DIET AND PURITY.

“The power of Satan over the youth of this age is fearful. Unless the minds of our children are firmly balanced by religious principles, their morals will become corrupted by the vicious examples with which they come in contact. The greatest danger

of the young is from a lack of self-control. Indulgent parents do not teach their children self-denial. The very food they place before them is such as to irritate the stomach. The excitement thus produced is communicated to the brain, and as a result the passions are roused. It cannot be too often repeated, that whatever is taken into the stomach, affects not only the body, but ultimately the mind as well. Gross and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions, so that reason and conscience are overborne by the sensual-impulses. It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control. Hence the special importance of allowing children, whose characters are yet unformed, to have only such food as is healthful and unstimulating. It was in love that our heavenly Father sent the light of health reform, to guard against the evils that result from unrestrained indulgence of appetite.”—(Idem, p. 134.)

“Whoever eats too much, or of food which is not healthful, is weakening his power to resist the clamors of other appetites and passions.”—(Idem, p. 76.)

“If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the

food for the tables of all who claim to be preparing for translation to heaven.”—(Testimonies, Vol. II, p. 352.)

X.—CLOTHING.

1. Why has God given us light on health reform? “God has given us light upon health reform, that we may understand it in all its bearings, and by rightly relating ourselves to life, have health that we may glorify God and be a blessing to others.”—(Testimonies, Vol. III, p. 141.)

2. If we injure the body by improper clothing, how will God regard us? “If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God.”—(Idem, p. 63.)

3. What are we in duty bound to do? “Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving them from decay.”—(Idem.)

4. When we disregard moral obligations regarding eating, dressing, etc., for what do we prepare the way? “Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests.”—(Idem.)

5. What may be said regarding clothing the extremities of the body? “Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart,

where is the greatest amount of heat.”—
(Vol. II, p. 531.)

6. What is often done in dressing children? “In order to follow the fashions, mothers dress their children with limbs nearly naked.”—(Idem.)

7. What follows this exposure of the limbs? “The blood is chilled back from its natural course, and thrown upon the internal organs, breaking up the circulation and producing disease.”—(Idem.)

8. What are the parents thus unwittingly doing? “Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion.”—(Idem.)

9. How is circulation affected by such modes of dressing? “When the extremities, which are remote from the vital organs, are not properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest, producing cough or palpitation of the heart, on account of too much blood in that locality; or the stomach has too much blood, causing indigestion.”—(Idem.)

10. What is the result of the common unhealthful style of dress? “Disease of every type is brought upon the body through the unhealthful fashionable style of dress.”—
(Vol. IV, p. 582.)

11. What must take place before a cure can be effected? “The fact should be made prominent that a reform must take place before treatment will effect a cure.”—(Idem.)

12. What is the result of the common

compression of the waist? “The fashionable compression of the waist lessens the natural capacity for respiration, and induces the pernicious habit of breathing only with the upper part of the lungs. The circulation is impeded, and the internal organs, cramped and crowded out of place, cannot perform their work properly.”—(Christian Temperance, p. 40.)

13. How loosely should the dress be worn? “The dress should be perfectly easy, that the lungs and heart may have healthy action.” “The form should not be compressed in the least with corsets and whalebones.”—(Testimonies, Vol. I, p. 460.)

14. To what is the present enfeebled condition of woman chiefly due? “The way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition.”—(Idem, p. 461.)

15. What diseases result from the many improper styles of dress? “The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers and other terrible diseases, are among the evils resulting from fashionable dress.”—(Vol. IV, p. 635.)

16. What may be said of heavy skirts worn suspended from the hips? “The heavy skirts worn by some, and allowed to drag down upon the hips, have been the cause of various diseases which are not easily cured.”—(Vol. I, p. 461.)

17. Who is the real inventor of these health-destroying fashions? “Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented.”—(Vol IV, p 634.)

18 Why was dress reform introduced among us? “To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us”—(Idem.)

19 What will true dress reform do for us if we walk in its light? It will lift “the weights from the hips by suspending the skirts from the shoulders.” It will remove the “tight corsets, which compress the lungs, the stomach, and other internal organs, and induce curvature of the spine and an almost countless train of diseases.” It will clothe equally every part of the body. In short, “dress reform proper provides for the protection and development of every part of the body.”—(See p. 635.)

XI.—MISCELLANEOUS.

“There is work for us to do—stern, earnest work. All our habits, tastes, and inclinations must be educated in harmony with the laws of life and health. By this means we may secure the very best physical conditions, and have mental clearness to discern between the evil and the good.—(Christian Temperance, p. 25.)

Every power—physical, mental, and moral—needs to be trained, disciplined, and developed, that it may render its highest service; for unless all are equally developed, one faculty cannot do its work thoroughly, without overtaxing some part of the human machinery. . . . Natural powers must be governed by natural laws, and the faculties must be educated to work harmoniously, and in accord with these laws.”—(Testimony, No. 33, p. 50.)

“Many expect that God will keep them from sickness merely because they ask him to do so. But the prayers of those who do not regard the laws of life, God cannot answer, because their faith is not made perfect by works. When we do all on our part to insure health, then we may expect that good results will follow, and we can ask God in faith to bless our efforts, and he will 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 are, by their careless inattention to the laws of health, taking a sure course to make themselves sick.”—(Christian Temperance, p. 108.)

“Nature’s God will not interfere to preserve men from the consequences of violating nature’s laws. There is much sterling truth in the adage, ‘Every man is the architect of his own fortune.’”—(Idem, p. 28.)

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It is impossible to make an index to a work of this kind as copious as all would desire. Other figures can be added to the subjects mentioned, and space is added in which to insert other titles.

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Our Duty to the Colored People.

There has been much perplexity as to how our laborers in the South shall deal with the "color line." It has been a question to some how far to concede to the prevailing prejudice against the colored people. The Lord has given us light concerning all such matters. There are principles laid down in his word that should guide us in dealing with these perplexing questions. The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of his ministry he declared his mission: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The Redeemer of the world was of humble parentage. He, the majesty of heaven, the King of glory, humbled himself to accept humanity, and then he chose a life of poverty and toil. "For our sakes he became poor, that we through his poverty might be rich." When one came saying, "I will follow thee whithersoever thou goest." Jesus answered him, "The foxes have holes, and the birds of the air have nests; but

the Son of man hath not where to lay his head." He, the Majesty of heaven, depended upon the generosity of his followers.

Jesus did not seek the admiration or applause of the world. He commanded no army, he ruled no earthly kingdom. He passed by the wealthy and honored of the world. He did not associate with the leaders of the nation. He dwelt among the lowly of the earth. To all appearance he was merely a humble man, with few friends. Thus he sought to correct the world's false standard of judging the value of men. He showed that they are not to be estimated by their outward appearance. Their moral worth is not determined by their worldly possessions, their real estate or bank stock. It is the humble contrite heart that God values. With him there is no respect of persons. The attributes that he prizes most are purity and love, and these are possessed only by the Christian.

Jesus did not choose his disciples from the learned lawyers, the rulers, the scribes and Pharisees. He passed them by because they felt whole, as many feel in this age, and prided themselves on their learning and position. They were fixed in their traditions and superstitions, teaching for doctrines the commandments of men. He who could read all hearts chose poor fishermen who were willing to be taught. He gave them no promise of large salary or worldly honor, but told them they should be partakers with him in his sufferings. Jesus while in

this world ate with publicans and sinners, and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, to lift them up from their low habits and manners. In all this he set us an example, that we should follow in his steps.

Those who have a religious experience that opens their hearts to Jesus, will not cherish pride, but will feel that they are under obligation to God to be missionaries as was Jesus. They will seek to save that which was lost. They will not, in Pharasaical pride and haughtiness, withdrawn themselves from any class of humanity, but will feel with the apostle Paul, "I am debtor both to the Greek and to the barbarians, both to the wise and to the unwise."

After my severe illness one year ago, many things which the Lord had presented to me seemed lost to my mind, but they have since been repeated. I know that that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward, or die a coward, leaving my work undone. I must follow in my Master's footsteps. It has become fashionable to look down upon the poor, and upon the colored race in particular. But Jesus, the Master, was poor, and he sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to himself. I am more and more surprised as I see those

who claim to be children of God possessing so little of the sympathy and tenderness and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of our Lord's teaching.

While at St. Louis a year ago, as I knelt in prayer, these words were presented to me as if written with a pen of fire: "All ye are brethren." The Spirit of God rested upon me in a wonderful manner, and matters were opened to me in regard to the church at St. Louis and in other places. The spirit and words of some in regard to members of the church were an offense to God. They were closing the door of their hearts to Jesus. Among those in St. Louis who believe the truth there are colored people who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God's children. Those who have spoken harshly to them, or have despised them, have despised the purchase of the blood of Christ, and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor of which they themselves are capable.

"If ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of

Christ, as of a lamb without blemish and without spot: . . . 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.” “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, longsuffering.”

“Who,” says Paul, “maketh thee to differ?” The God of the white man is the God of the black man, and the Lord declares that his love for the least of his children exceeds that of a mother for her beloved child. Look at that mother: the sick child, the one afflicted, the one born a cripple, or with some other physical infirmity,—how the mother labors to give him every advantage! The best food, the softest pillow, and the tenderest nursing are for him. The love bestowed upon him is strong and deep,—a love such as is not given to beauty, talent, or any other natural gift. As soon as a mother sees reason for others to regard her child with aversion or contempt, does she not increase her tenderness as if to shield him from the world’s rude touch? “Can a mother forget her sucking child? Yea, they may forget, yet I

will not forget thee." O, what impartial love the Lord Jesus gives to those who love him! The Lord's eye is upon all his creatures; he loves them all, and makes no difference between white and black, except that he has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and the difficulties that lie in their path, should yet with a cheerful spirit accept their life as it is, considering that God above regards these things, and for all that the world neglects to bestow, he will himself make up to them in the best of favors.

The parable of Dives, the rich man, and Lazarus, the poor beggar who feared God, is presented before the world as a lesson to all, both rich and poor, as long as time shall last. Dives is represented as lifting up his eyes in hell, being in torments, and seeing Abraham afar off, and Lazarus in his bosom, — "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 receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

When the sinner is converted he receives the Holy Spirit, that makes him a child of God, and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the hu-

man family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black,—Jesus paid the purchase money for their souls. If they believe in him, his cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him his well beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel. To all who are overcomers through the blood of the Lamb, the invitation will be given, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Arranged on the right and left of the throne of God are the long columns of the heavenly host, who touch the golden harps, and songs of welcome and of praise to God and the Lamb ring through the heavenly courts. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches. To him that evercometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Among what are called the higher classes,

there is a demand for a form of Christianity suited to their fine tastes; but this class will not grow up to the full stature of men and women in Christ until they know God and Jesus Christ whom he has sent. The heavenly intelligences rejoice to do the will of God in preaching the gospel to the poor. In the announcement which the Saviour made in the synagogue at Nazareth, he put a stern rebuke upon those who attach so much importance to color or caste, and refuse to be satisfied with such a type of Christianity as Christ accepts. The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Jesus.

I call upon every church in our land to look well to your own souls. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" God makes no distinction between the North and the South. Whatever may be your prejudices, your wonderful prudence, do not loose sight of this fact, that unless you put on Christ, and his Spirit dwells in you, you are slaves of sin and Satan. Many who claim to be chil-

dren of God are children of the wicked one, and have all his passions, his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise any one whom Christ has purchased with his own blood.

Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that he had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God. If Jesus is abiding in our hearts we cannot despise the colored man who has the same Saviour abiding in his heart. When these unchristian prejudices are broken down, more earnest effort will be put forth to do missionary work among the colored race.

When the Hebrew people were suffering cruel oppression under the hand of their task-masters, the Lord looked upon them, and he called Israel his son. He bade Moses go to Pharaoh with the message, "Israel is my son, even my first born. And I say unto thee, Let my son go, that he may serve me." The Lord did not wait until his people went forth and stood in triumph on the shores of the Red Sea before he called Israel his son, but while they were under oppression, degraded, down-trodden, suffering all that the power and the invention of the Egyptians could impose to make their lives bitter and to destroy them, then God undertakes their

cause and declares to Pharaoh, "Israel is my son, even my first born."

What thoughts and feelings did the message arouse in Pharaoh?—"This people, my slaves, those whom the lowest of my people despise, the God of such a people I care not for, neither will I let Israel go." But the word of God will not return unto him void; it will accomplish the thing whereunto it is sent. The Lord speaks in no uncertain manner. He says, "Let my son go, that he may serve me, and if thou refuse to let him go, behold I will slay thy son, even thy first born."

God cares no less for the souls of the African race that might be won to serve him than he cared for Israel. He requires far more of his people than they have given him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the law of marriage, breaking up the family relation, tearing wife from husband, and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up? The truth must be carried to

them. They have souls to save as well as we.

At the General Conference of 1889, resolutions were presented with reference to the color line. Such action is not called for. Let no man take the place of God, but stand aside in awe, and let God work upon human hearts, both white and black, in his own way. He will adjust all these perplexing questions. We need not prescribe a definite plan of working. Leave an opportunity for God to do something. We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin.

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle, and let those who accept the truth be educated to be Bible Christians, working according to Christ's order. You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terri-

ble wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or to practice.

Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.

There are able colored ministers who have embraced the truth. Some of these feel unwilling to devote themselves to work for their own race; they wish to preach to the white people. These men are making a great mistake. They should seek most earnestly to save their own race, and they will not by any means be excluded from the gatherings of the white people.

White men and women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States; not picking out merely the most favorable fields. God has children among the colored people all over our land. They need to be enlightened. There are unpromising ones, it is true, and you will find similar degradation among the white people; but

even among the lower classes there are souls who will embrace the truth. Some will not be steadfast. Feelings and habits that have been confirmed by lifelong practice will be hard to correct; it will not be easy to implant ideas of purity and holiness, refinement and elevation. But God regards the capacity of every man, he marks the surroundings, and sees how these have formed the character, and he pities these souls.

Is it not time for us to live so fully in the light of God's countenance that we who receive so many favors and blessings from him, may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the customs and practices of the world? Should it not be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the Spirit of Christ, showing that we are one brotherhood?

Those who have been favored with opportunities of education and culture, who have had every advantage of religious influence, will be expected of God to possess pure and holy characters in accordance with the gifts bestowed. But have they rightly improved their advantages? We know they have not. Let these privileged ones make the most of their blessings, and realize that they are thus placed under greater obligations to labor for the good of others.

God will accept many more workers from the humble walks of life if they will fully consecrate themselves to his service. Men and women should be coming up to carry the truth into all the highways and byways of life. Not all can go through a long course of education, but if they are consecrated to God, and learn of him, many can without this do much to bless others. Thousands would be accepted if they would give themselves to God. Not all who labor in this line should depend upon the Conferences for support. Let those who can do so, give their time, and what ability they have, let them be messengers of God's grace, their hearts throbbing in unison with Christ's great heart of love, their ears open to hear the Macedonian cry.

The whole church needs to be imbued with the missionary spirit, then there will be many to work unselfishly in various ways as they can, without being salaried. There is altogether too much dependence on machinery, on mechanical working. Machinery is good in its place, but do not allow it to become too complicated. I tell you that in many cases it has retarded the work, and kept out laborers who in their line could have accomplished far more than has been done by the minister who depends on sermonizing more than on ministry. Young men need to catch the missionary spirit, to be thoroughly imbued with the spirit of the message. "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Work in any

capacity, work where God leads you, in the line best suited to your talents, and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power, and adaptability to the work.

You must have the grace and love of God in order to succeed. The strength and spirituality of the people of God are manifest by the distinctness of the line of demarkation which separates them from the world. The people of the world are characterized by love for earthly things; they act selfishly, regardless of the principles which Christ has set forth in his life. Christians will manifest the self-sacrificing spirit of Christ in their work, in connection with every branch of the cause. They will do this heartily, not by halves. They will not study their own aggrandizement nor manifest respect of persons. They will not, cannot, live in luxury and self-indulgence, while there are suffering ones around them. They cannot by their practice sanction any phase of oppression or injustice to the least child of humanity. ~~They are to be like Christ, to relinquish all selfish delights, all unholy passions, all that love of applause which is the food of the world.~~ They will be willing to be humble and unknown, and to sacrifice even life itself for Christ's sake. By a well ordered life and godly conversation they will condemn the folly, the impenitence, the idolatry, the iniquitous practices of the world.

The converting power of God must work

a transformation of character in many who claim to believe the present truth, or they cannot fulfill the purpose of God. They are hearers, but not doers of the word. Pure, unworldly benevolence will be developed in all who make Christ their personal Saviour. There needs to be far less of self and more of Jesus. The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, "You have given yourselves to me, and I give you to the world. I am the light of the world; I present you to the world as my representatives." As Christ in the fullest sense represents the Father, so we are to represent Christ. Let none of those who name the name of Christ be cowards in his cause. For Christ's sake stand as if looking within the open portals of the city of God.

E. G. WHITE.

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