

*Ellen G. White*

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**ARTICLES**



**BOOK III OF IV**

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# THE ADVENT REVIEW AND SABBATH HERALD

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## WHY THE LORD WAITS

**T**HE BLESSING of God cannot come upon those who are idlers in his vineyard. Professed Christians who do nothing, neutralize the efforts of real workers by their influence and example. They make the grand and important truths they profess to believe, appear inconsistent, and cause them to have no effect. They misrepresent the character of Christ. How can God let the showers of his grace come upon the churches that are largely composed of this kind of members? They are of no manner of use in the work of God. How can the Master say to such, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," when they have been neither good nor faithful? God cannot speak a falsehood. The power of the grace of God cannot be given in large measure to the churches. It would dishonor his own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear his burdens, who will not deny self, who will not lift the cross of Christ. Because of their slothfulness they are a hindrance to those who would move out in the work if they did not block up the way. God calls not for an empty charity that is but a name, but for liberal, open-handed charity. The liberality of God demands that His people render to him his own in tithes and gifts and offerings. There are many who possess an empty benevolence, who make no retrenchments, practice no self-denial or self-sacrifice. They leave that for someone else to do; but God calls for men who, through faith and prayer, will give themselves to the work; who will study, who will plan, and unite with their plans, self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon His people in its fullness and power.

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an en-

lightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain—"Am I my brother's keeper?" If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.

It is not the ministers alone, but the laymen, who are not contributing all that they can to persuade men, by precept and example, to accept the saving grace of Christ. With skill and tact, with wisdom received from above, they should persuade men to behold the Lamb of God, who taketh away the sin of the world. When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ, and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do his work; for there is a large vineyard calling for laborers. "Why stand ye here all the day idle?"

Christ pronounced a woe upon the cities and the people who had been favored with his labors, who had witnessed his gracious works, and listened to his gracious words, and had failed to repent. To those who made a great profession of godliness while failing to bring forth corresponding works, he gave his most scathing rebukes.

To the Pharisees he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." The mercy and love of God will flow forth from the lips of those in whose hearts abide the mercy and love of God. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

If those who have had great light will not respond to the invitation to become laborers with God, then God will take and use those who have had far less light and much fewer opportunities. Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them, to will and to do of his own pleasure. There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skillful in the presentation of the truth, and qualified to instruct families in the word of God. Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped him

in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! There are families that have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ?

But we can say nothing more than to repeat what has been said. Instruction has been given, but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self-sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ?

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over, . . . and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of him who has given his life for the life of the world. Why decline to make decided, self-denying efforts, in order to instruct those who know not the truth for this time? The chief missionary came to our world, and he has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible; for this means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. The fact that the truth binds souls by its golden links to the throne of God, should inspire men to

work with all their God-given energy, to trade upon their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles.

Many to whom God has entrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given you shall be permitted to become a stumbling-block? Will you let his entrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as his faithful steward, serve to lessen your influence and usefulness, by keeping you from being laborers together with God? Will you permit yourself to be detained at home, in order to hold together the means which God has entrusted to you to put into the bank of heaven? You cannot plead that there is nothing to do; for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance?

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." Every soul that obeys the first four commandments, will obey the last six commandments, and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward everyone for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; for they derive zeal and energy from the chief missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Pharisaism, but springs from trust in God. "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."

What can the universe of heaven think of those who profess to believe that Jesus Christ is the world's only hope of salvation, when they do so little to make him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the

guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation. What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God! Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

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### CONFORMITY TO THE WORLD

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communication hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*

**I**N THE grand truths given in the old and New Testament Scriptures, we hear the voice of God speaking in unmistakable language to the children of men: "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Christians, whatever may be their field of labor, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus

early years. These should be light at first; but children should be carefully educated to do their part, that they may understand how to do their work with willing aptitude. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen, will in the end lose the credit of being ladies and gentlemen. There are domestic duties calling for a helping hand; in every place there are things that require energetic, persevering, skilled activity, which ready, experienced hands know how to undertake. The laws of necessity require that our missionaries, in the fulfillment of the duties of common, practical life, become wise in methods and plans.

Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." We cannot suppose that when the final triumph shall come, and we have the mansions prepared for us, idleness will be our portion—that we shall rest in a blissful, do-nothing state. We have a great work to do in this our day to prepare the way for the King of kings and Lord of lords. Be sure he finds us at the occupation he has given us. To every man he has given his work—a fitting occupation—to prepare a people to stand in the great day of the Lord.

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### WORDS OF WARNING

**WHEN CHRIST** sent forth the twelve disciples, he warned them of the persecution they would receive for his sake. "Behold," he said, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues." They will do this while they apparently wish you to regard them as your friends. By the deceptive attitude which they assume to retain your confidence, they will betray you. They hide the spirit of the wolf under the appearance of the sheep. Their lips may speak words as smooth as oil, but the poison of asps is under their tongues.

The truth of Christ's words was verified in the case of Lazarus. Those who witnessed the resurrection of Lazarus were unable to keep silence; the miracle was the burden of the conversation of thousands. God designed that there should be witnesses to give publicity to this, Christ's crowning miracle. At the feast of the Pass-

over, many were drawn from their homes to see and hear Jesus. "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Many of the Jews went away, and believed on Jesus. Those who saw Lazarus told others, and thus the news spread. Such a thing had never before been heard of. That he who had been cut off from among the living, now stood among them with the love of God expressed in his face, was the subject on all lips.

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." The evidences of the resurrection of Lazarus were so clear that the rulers could not resist them; neither could they frame their falsehoods so long as he stood to bear testimony against them. All the false statements of the priests and rulers, all their hatred and jealousy, could not draw the people to them as long as Lazarus was living to say: He spoke, and I was released from the bonds of death. "I live; yet not I, but Christ liveth in me." The same Omnipotent power that made the world has conquered death. And as long as Lazarus lived, his testimony could not be silenced.

"The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." As they had laid their plans to kill Jesus, so they consulted together how they might, in some secret manner, employ men to rid them of the presence of Lazarus. If he were removed, they thought, they could more easily accomplish the death of Christ. When men open the door of the heart to let Satan in as their guest, they follow his promptings, and let unbelief bear sway. They misinterpret and misapply the Scriptures; for they read the Word in the light of their own perverted imagination. While they put on an appearance of sanctity, and profess to be doing the service of God, there is no end to the crimes they will commit if circumstances but favor them.

"And ye shall be brought before governors and kings for my sake," Christ continued, "for a testimony against them and the Gentiles. But when they deliver you up, take no thought [be not anxious] how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

From the burning bush the Lord reproved Moses for unbelief when he pleaded his inability to speak. "Who hath made man's mouth?" he said, "or who maketh the

dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." When the word of Lord came to Jeremiah, he said, "Ah, Lord God! behold, I cannot speak: for I am a child." But the Lord said to him: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."

The same God who gave his messages to Moses and Jeremiah will give his word to his witnesses in this generation. "For it is not ye that speak," Christ declares, "but the Spirit of your Father which speaketh in you." This word of the Lord has been verified in all ages, and it will be verified to the close of time in all who hold the beginning of their confidence firm unto the end. The most powerful testimony will be given in defense of the faith once delivered to the saints. The Holy Spirit is close beside those who are called to witness for truth and righteousness. He orders the testimony that is borne before earthly authorities, that the glorious truth may appear.

The history of Judas is written for our learning. He was a betrayer of sacred trusts. He had an opportunity to become converted, heart and soul, to Christ. The Saviour bore long with his perversity and defects of character. He gave no personal rebuke; he dealt with him by revealing principles of righteousness. But this was not enough. Before he left his disciples, he desired them to know the true character of Judas, and he reproved him for his covetousness in rebuking Mary for her use of the ointment.

Christ washed the feet of Judas. This was the time for Judas to confess his sin, and ask the forgiveness of Christ. This was his opportunity to accept Christ, or to shut the door of his heart against the light. The promptings of the Spirit were repressed. Judas partook of the broken body and spilled blood of his Lord, and went out from the table to betray his Master. He would not receive counsel nor reproof; he was determined to have his own way, to follow his own impulses.

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan

works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they cannot be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit.

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.”

There are but two classes in our world, and they are thus described in the word of God: “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

The warning of Christ comes sounding down the line to our time: “Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” “And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved.”

Said Christ: “It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of

the house Beelzebul, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

Men will have great opportunities and privileges, and great light; and they will either go forward unto the perfection of Christ’s character, or they will follow their own peculiar traits of character. Under the sway of Christ, they will be mild and teachable; under the inspiration of Satan, they will reveal a harsh spirit, and become betrayers of their brethren. They will walk frowardly, in the way of their heart. If those who have light will open the chambers of mind, they will see as the Lord sees; they will take counsel and reproof; they will open the door of the heart of Jesus, and will welcome him in as an honored guest. Then the soul will be a temple where Christ can dwell.

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**THE LORD’S SUPPER AND  
THE ORDINANCE OF FEET-  
WASHING—NUMBER 1**

**T**HEN CAME the day of unleavened bread; when the Passover must be killed. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve disciples apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until

the kingdom of God shall come.”

The symbols of the Lord’s house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for His church a memorial of his great sacrifice for man. “This do,” he said, “in remembrance of me.” This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death.

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but woe unto that man by whom he is betrayed!” “I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.”

With the rest of the disciples, Judas partook of the bread and wine, symbolizing the body and blood of Christ. This was the last time that Judas was present with the twelve disciples. But that the Scripture might be fulfilled, he left the sacramental table, Christ’s last gift to his disciples, to complete his work of betrayal. O, why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God’s mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life.

This covenant deed was to be ratified with Christ’s own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul, who said: “For

but to the envy, jealousy, and evil surmising of those who have been in the wrong. A division is caused. How shall it be healed? Shall the man that has been sinned against, misjudged, and maligned, be called to give an account? Shall he seek for something in his past course by which he can humiliate himself? Shall he acknowledge himself in the wrong for the sake of making peace?—No. If he has tried to do his duty, and has been patient under abuse, he is not to humble himself to acknowledge that he is guilty. He does the offenders great wrong thus to take the guilt upon his soul, admitting that he has given them occasion for their course of action. This is very pleasing to those who have done the work of the enemy; but heaven's books record the facts just as they are. Concessions that are not true from the one who has been wrongfully treated gratify the feelings of the carnal heart. The wrongdoers interpret their position as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out of their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them again to active growth.

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character that leads us to decisions that make it hard and unfavorable for others. We are not commended by God for a zeal that savors of Pharisaism; for this is not of Christ. We are not to go to an extreme in false charity, neither are we to follow a course of unbending severity in cases where kindness and mercy and love would have a telling power. The ax must be laid at the root of the tree. True conversion is needed. Heart work is essential. The nature must be renewed after the divine image, until the work of grace is completed in the soul.

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### CHRIST OR BARABBAS

**G**OD SENT his Son into the world to save men, although, because of their sins, they did not deserve such a revelation of love. How did the world treat the One who was "altogether lovely," and "the chiefest among ten thousand"? We read of him at his trial, "The men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, prophesy, who is it that smote thee? And many other things blasphemously spake they

against him." Prophecy, inspired by Christ himself, had declared the treatment he would receive at the hands of men.

On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said, to the cruel actor, "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Paul had not then become as meek and lowly as his Master. In spite of the cruel treatment Christ received, he declared, "I came not to judge the world, but to save the world;" not to crush, but to heal; not to judge, but to save and uplift, to ennoble and bless.

At the Passover feast, it was the custom to release a prisoner, whom the people might choose. "They had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him."

Pilate was not left to grope his way in darkness. Not only was he convinced by the testimony and evidence of the witnesses that the charges brought against Christ were false, but an angel of God communicated light to his wife; and, before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But Pilate was too weak to obey the light.

The Prince of life, bearing the seal of heaven, was placed before the people, with Barabbas by his side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be seen by all. Pilate then asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" With satanic madness the people answered, "Not this man, but Barabbas." They refused to receive the Lord of glory, choosing Barabbas, a robber and murderer, in his stead. By this they showed that they preferred the society of a murderer to that of the One who was sinless, full of goodness, mercy, and truth. Satan was working through the religious element, and bigotry and prejudice prevailed.

"Pilate said unto them, What shall I do then with Jesus which is called Christ?" And as if inspired with satanic frenzy, the people cried, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more,

saying, Let him be crucified."

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Did this farce make Pilate guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your after-history would not have been laid in such dark colors. When you knew that it was for envy that Jesus was delivered, why did you refuse to listen to the warning from the Lord? Do you think that the act of washing your hands will cleanse you from the sin of condemning a man when your own reason tells you that he was delivered into your power because of envy? You declared him innocent, saying, "I am innocence innocent of the blood of this just person," and yet you delivered him up to his murderers.

Writing of this, John says, "Pilate saith to them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?"

"I have power." By saying this, Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insults offered him before any wrong was proved against him. Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exercised the power that he claimed, and that his position gave him, had he protected Christ, he would not have been accountable for his death. Christ would have been crucified, but Pilate would not have been held guilty.

Listen to the response made when Pilate said to the people, "I am innocent of the blood of this just person: see ye to it." "Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." He had pronounced him innocent, but still he delivered him up to the most ignominious and cruel death that a man can suffer.

The four evangelists—Matthew, Mark, Luke, and John—all bear record that Jew and Gentile, priest and people, rulers, kings, and governors, all classes and tongues, were represented in rejecting Christ, a man who was innocent, and against whom no proof could be found. He came to this world to live God's law in human nature. He came to testify to the world's unfaithfulness, to seraphim and cherubim, to angels and to men, that Satan's rebellion against God and his law was without foundation or excuse, that in his law God had revealed his character. This character Christ represented by living that law, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven, and in attempting which he had lost heaven. He and his evil angels united in a desperate companionship with disloyal and evil men. They resolved to use the whole power of their corrupt energies in putting out of the world the light of truth.

The unfaithful worlds and the heavenly universe looked with amazement at the hatred felt and acted toward the only begotten Son of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he who was sent into the world by the Father on an embassy of mercy, bringing a message of love, was not received. Notwithstanding the priceless gift he brought, he was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals. Thus human nature will do when controlled by satanic agencies.

Here we have a picture held up before us. The light of the world, the way, the way, the truth, and the life, without one charge proved against him, without being convicted of a single crime, was given up by the ruler of the people to a shameful death. But who was responsible? In the day of God, before the assembled universe, who will suffer punishment for this act?—Those who claimed to be the most pious people on the earth. Who crucified Christ?—"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people." The people would not then have permitted harm to come to Jesus; therefore the priests must do their work in secrecy.

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying, as did John, "Behold the Lamb of God, which taketh away the sin of the world," followed the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures, which testify of Christ, to reject the Son of God, and led them to choose a robber and murderer. "The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus." Why did they do this?—Because of envy and jealousy. Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening power people are rendered insane. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

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### DISEASE AND ITS CAUSES

**M**Y SISTERS, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, a sin for females to wear tight corsets, or whalebones, or to compress the waist. Compressing the waist has a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck.

Many females drag down the bowels by hanging heavy skirts upon the hips. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders.

It would be pleasing to God if there were greater uniformity in the dress among believers. The style of dress formerly adopted by the friends is the least objectionable. Many of them have backslidden; and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, are worthy of imitation by Christians.

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of His people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors?—God requires this of His people. Pride is rebuked in his word.

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as if it flew, and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God—"And let them wash their clothes,"—preparatory to listening to his law given in awful grandeur.

The ten commandments spoken by Jehovah from Sinai cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses?—It is impossible. Their profession may be as high as heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. The house of God is dishonored by such professors.

All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the

restrictions, that they may obtain a perfect experience in His service, and be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy.

The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord."

It is a solemn thought that by our present course of action we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure which the world contains. The world is the Lord's vineyard, and to each one of us He says, "Go work today in my vineyard. As I have cared for you, so you are to care for the honor of my name."

In His dealing with ancient Israel God has given us an illustration of the result of disobedience. Even as He punished the children of Israel, so He will punish all who cause His glory to be reproached. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people

chose Barabbas, and God left them to their choice. They would not submit to God's way, so He permitted them to have their own way, to carry out the purposes of their unsanctified hearts.

Christ warned the Jews of their danger, and entreated them to return to Him; but they were too proud to accept His overtures of mercy. They persisted in their rebellious course, and as a result the protection of God's Spirit was withdrawn from them.

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth's history men would refuse God's mercy. God has given men and women talents that they may work in His service; but many in their selfishness misuse these talents. By a love of money and a desire for the supremacy they rob God and hurt their brethren.

God blesses the work of men's hands that they may return to Him His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world.

Money and goods, houses and lands—these the Lord has entrusted to His human agents for the advancement of His work. Those who use for self-gratification the talents which have been lent them are not following in Christ's footsteps. Their course of action shows self-exaltation, and hinders the work the Lord desires to accomplish.

God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity.

Those who think that they can please God by obeying some other law than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to

give up, sorrowful, yet hoping, Christ knocks at the door of the heart.

When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes"?

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**GOD'S HELPING HAND**

**B**Y THE great law of God, man is bound up with his fellow man. To the answer given by the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right: this do, and thou shalt live."

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors.

He in whose heart Christ abides shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is true missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of Man to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds that sin had made in the human family. His

mighty healing power sends a glow of spiritual health into the soul.

Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the sun of righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory.

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground.

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Again: He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says; "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing; but to be cast out, and to be trodden underfoot of men." When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing"? But when they reveal in their lives the saving principles of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls.

Christ inculcated the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall

teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people God's people were obeying His law, they would indeed be lights in the world.

God's promises to the obedient gladden the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the sun of righteousness. If men and women would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, the One who has given them the promise, "Lo, I am with you alway, even unto the end of the world."

Look, thirsty, bewildered souls! Can ye not see the fountain of life, opened for the weary, wayworn traveler? Can ye not hear the voice of mercy as she beckons to you, saying, "Ho, everyone that thirsteth, come ye to the waters;" "whosoever will, let him take the water of life freely"? The waters of this fountain contain medicinal properties which will heal both spiritual and physical infirmities. Drink deep from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls.

Christ said of His work, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Notice, you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause which I knew not I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him."

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

Wake-up, wake-up, my brethren and sisters. You must do the work that Christ did

when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience full of the glory of God.

Of those who act as His helping hand the Lord says, "Ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Shall we not try to crowd all the goodness and love and compassion possible into our lives?

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### **THE VOICE OF FAITHFUL REBUKE**

*"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."*

**A**T THIS time Israel was almost wholly given up to idolatry. Clouds and thick darkness covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and heathen idols occupied the sacred soil, and the air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood. Guided by the king and the priests, the people drank iniquity like water, and sported in shameful riot round their idols.

Alas! how had the glory of Israel departed! The light so graciously given them, de-

hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving:—

“I will sing unto Jehovah; for he hath triumphed gloriously; The horse and his rider hath he thrown into the sea. The Lord is my strength and song, And he is become my salvation: He is my God, and I will prepare him an habitation; My father’s God, and I will exalt him. . . . Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? . . . Thou in thy mercy hast led forth the people which thou hast redeemed; Thou hast guided them in thy strength unto thy holy habitation.”

God in his providence brought the Hebrews into the mountain fastnesses before the sea, that he might manifest his power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was “by faith” that “they passed through the Red sea as by dry land.” In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.

#### GOD’S WORD TO US

“Go forward” is the word of the Lord to us. You may not see the end from the beginning; nevertheless, pray, believe, and move forward, not in self-sufficiency and self-exaltation, yet filled with hope and courage, assured that the Lord is your helper and protector. Angels of heaven are guarding his faithful ones. If His people will keep the way of the Lord, they will receive all needed help. Let God be praised and magnified. Let men walk in humility before him.

Until the end of time; the church will have to strive with difficulties, that God’s work may stand out pure and clean, untainted by fraud or intrigue. Let his people believe in him, and walk in his counsel. They may be permitted to struggle with difficulty, but in answer to humble prayer, the Lord will reveal himself as a God who can deliver in every emergency. The great work to be carried forward in these last days seems to move slowly, but the Lord is preparing the way before those who are

seeking wisdom from above, those who are willing to walk in his way.

#### AN UNCHANGEABLE PROMISE

God’s promise to His church will stand fast forever. He will make her an eternal excellence, a joy of many generations. There is no limit to his power. Our covenant-keeping Saviour unites with the Omnipotence of the King of kings the tender care of a faithful shepherd. He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. “Fear thou not; for I am with thee,” he declares; “be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

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### THE WORK OF OUR TRAINING SCHOOLS

**T**HE WORK of our colleges and training schools should be strengthened year by year.

#### NO TIME FOR DELAY

Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master.

The signs which show that Christ’s coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, “Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” Those who will go forth to the work under God’s direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future, immortal life.

The Lord calls for volunteers who will

take their stand firmly on his side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now.

There are among us many young men and women who, if inducements are held out, would naturally be inclined to take several years’ course of study at Battle Creek. But will it pay? The talents of God’s people are to be employed in giving the last message of mercy to the world. The Lord calls upon those connected with our sanitariums, publishing houses, and other institutions to teach the youth to do evangelistic work. Our time and money must not be so largely employed in establishing sanitariums, food factories, food stores, and restaurants, that other lines of work shall be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment.

The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with his purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.

The Lord has plainly instructed me that our young people should not be encouraged to devote so much of their time and strength to medical missionary work as it has been carried forward of late. The instruction they receive regarding Bible doctrines is not such as to fit them to perform properly the work that God has entrusted to His people.

Satan is earnestly striving to lead souls away from right principles. Multitudes who profess to belong to God’s true church are falling under the enemy’s deceptions. They are being led to swerve from their allegiance to the blessed and only Potentate.

#### A PRESENT DUTY

All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our Union Conference Training Schools all that is essential, without having to go to Battle Creek for their preparatory education.

Prayer will accomplish wonders for

those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What he has promised, he will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard.

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of his signal displeasure, his warnings were not heeded. The sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties.

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our Union Conference Training Schools should make ample provision in facilities for pre-

paratory education. Thus the youth of each Union Conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek.

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### TEACH THE WORD

**I**HAVE some things to say to our teachers in reference to the new book, *The Living Temple*. Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken from their connection, and interpreted according to the mind of the writer of *The Living Temple*, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in *The Living Temple* are in harmony with my writings. But God forbid that this opinion should prevail.

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.

In regard to the faith to be cherished and preserved in these last days, very little light is given in *The Living Temple*, and this light is so uncertain that it would not help God's people at this stage of their work.

In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, "If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be

some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by His people in the last days. The instruction that he gave is found in the book of revelation. Those who would be coworkers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal."

The first chapter of the book of revelation was then read, with great solemnity.

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Our instructor presented the solemn messages that have been given in their order in revelation, and that are to occupy the first place in the minds of God's people.

All through the book, *The Living Temple*, passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Whom does the Lord receive as vessels unto honor?—Those who cooperate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings.

There are those whose minds will be taken up with smooth words and fair speeches that they cannot understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities.

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of revelation there are the most precious, elevating promises, and there are also warnings of most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that con-