



Revival - Reformation - Latter Rain

THE latter-rain experience can come to those only who have experienced a genuine reformation of life. And a reformation of life can come to those only who experience a deep spiritual revival.

In the second chapter of Joel the Lord calls for a revival and a reformation, and promises to give the latter rain to those who make an acceptable response to His call. In the prophecy of Zechariah the Lord says:

"Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee. . . . And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty! . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them their showers of rain, to every one grass in the field." Zech. 9:12-17; 10:1.

The prophet Hosea says:

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and will bind us up. . . . Then shall we know, if we **follow on to know the Lord**: His going forth is prepared as the morning; and He shall come unto us as the rain as the latter and former rain unto the earth." Hosea 6:1-3.

Here the condition upon which the latter rain is to be received is that we return unto the Lord; that we be healed, that we follow on to know the Lord more fully.

In the messages of the Spirit of prophecy a great abundance of definite counsel is given regarding the spiritual revival and the reformation of life the people of God must experience to prepare them for the fulness of the latter-rain experience. Here is a most important statement:

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life: the green blade

will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. There is to be 'first the blade, and then the ear, after that the full corn in the ear.' There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour. . . .

"The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now.—"Review and Herald," March 2, 1897.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . .

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let us all remember that God is holy, and that none but holy beings can ever dwell in His presence."—"Early Writings," p. 71.

The "needful preparation" emphasized in this statement is evidently the "spiritual revival and spiritual reformation" called for so earnestly in later messages. In one of the early testimonies we find the following:

"Those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—"Testimonies," Vol. I, pp. 187, 188.

All these statements in the messages from the spirit of prophecy are in full accord with the statements of the Scriptures, but they pre-

sent the matter more in detail and in the common language of our time. The way is made so plain that none need fail. And a truly joyous experience awaits the people of God when they receive the showers of the latter rain:

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the

truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord the loud cry of the third angel.'—"Early Writings," p. 271.

In view of such a visitation from the Lord, how earnestly we should make the "needful preparation" for its reception.

A. W. Doerschler

Open for All

The safest place in the world. Are you in it?

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him My salvation.—Psalm 91.

ALWAYS TO PRAY

KEEP the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altar borrow their fire here; therefore, let this burn well. **Secret devotion** is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be regular, frequent and undisturbed. Effectual prayer availeth much. Have you nothing to pray for? Let us suggest the church, the ministry, your own soul, your children, your neighbors, your relatives, your country, and the cause of God throughout the world. Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay.

Let us go with weeping and ask for the spirit of grace and of supplications. Let us set apart special seasons of extraordinary prayer. For if this fire should be smothered beneath the ashes of worldly conformity, it will dim the fire on the family altar, and lessen our influence in the church and in the world.

The text will apply also to the altar of the heart. This is a golden altar indeed. God loves to see the hearts of his people glowing towards himself.

Let us give God our hearts all blazing with love, and seek his grace, that the fire may never be quenched; for it will not burn, if the Lord does not keep it burning; many foes will attempt to extinguish it; but if the unseen hand behind the wall pour thereon the sacred oil, it will blaze higher. Let us use texts of Scripture as fuel for our heart's fire; they are live coals; let us attend sermons, prayer-meetings; but, above all, let us be much alone with Jesus. Let us never forget the divine command: "Pray without ceasing. In everything give thanks."—Spurgeon.

TEACHING means much more than many suppose. It requires great skill to make the truth understood. For this reason every teacher should strive to have an increased knowledge of spiritual truth; but he cannot gain this knowledge while divorcing himself from the Word of God. . . . He must eat and digest the Word, and work in Christ's lines. The soul that is nourished by the bread of life will have every faculty vitalized by the Spirit of God. This is the meat which endureth unto everlasting life.—"Testimonies," Vol. VI, p. 153.

OBEY—Acts 5:32

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

“RECEIVE YE THE HOLY GHOST”

“To us today, as verily as to the first disciples, the promise of the Spirit belongs.”—“Testimonies,” Volume 8, page 20.

HOW TO SEEK SPIRITUAL GIFTS

The fruit of the Spirit must appear in the life of the Christian; the gifts of the Spirit may not. Millions will be saved who never had the gift of miracles, but not one will ever be saved who did not possess the fruit of love. Many will be saved who never spake with tongues, but none will be saved who did not have fruit of temperance.

The fruit of the Spirit is eternal. „Love never faileth.” The gifts of the Spirit are only temporal. “Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease.” 1 Cor. 13:8, R. V. The fruit of the Spirit is the material which composes the house eternal. The gifts are but the temporary staging used for the building of the house, “for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.” Eph. 4:12, R. V.

“But when that which is perfect is come, then that which is in part shall be done away.” 1 Cor. 13:10. When the building is perfected, the staging is taken away; so when the body of Christ is perfected, the gifts will be taken away.

What would a man with the gift of prophecy do with this gift in heaven? What need would he have of visions of the glories of heaven when face to face with its glories? What would the discerner of spirits do with his gift in heaven, where there is but one Spirit? Of what use would be the gift of tongues, or the interpretation of tongues in heaven, where all speak one language? What would the evangelist do with his gift where all are eternally saved? Therefore as the tools of a building are to a building, so are the gifts of the Spirit to the fruit of the Spirit. A builder who did not understand and appreciate the relation of the tools and staging to the edifice, would not be a competent builder, and could not be trusted with either tools or building; so he who does not understand and appreciate the relation of the gifts of the Spirit to the fruit of the Spirit, can not and will not be entrusted by the great

Masterbuilder with the gifts of the Spirit for the work of building up the body of Christ.

He who seeks to manifest the gifts of the Spirit before he manifests the fruit of the Spirit, thereby shows that he is not in a condition to be trusted with the gifts. He who seeks miracles before meekness will never be entrusted with the gift of working miracles. He who follows after the gift of tongues more earnestly than after the grace of temperance, is not fitted to use even the one tongue he already has. He who covets the gift of healing more earnestly than the grace of love, is himself in need of healing before he can be entrusted with the gift of healing.

Here is the story of two men who wanted the gift of working miracles, when they were not in possession of the grace of long-suffering.

The Lord was on His way to Jerusalem to attend the Passover feast. He was preaching in the towns through which He passed. James and John were sent to „a village of the Samaritans, to make ready for Him.” But the Samaritans “did not receive Him, because His face was as though He would go to Jerusalem,” and they were bitterly opposed to going to attend the feast at Jerusalem and to any one who would go. This displeased James and John. They did not have that love that “suffereth long.” They ought to have sought it. But instead, they sought the gift of working miracles. If they had possessed the gift, they would have quickly exercised it, and burned up the Samaritans, and reported the destructions to the Lord. But they did not have the gift, and must go to Christ to obtain it. But instead of receiving it, they received a stinging rebuke: “Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men’s lives, but to save them.”

Any man possessed of power, but destitute of love, is a dangerous man. Power without love is what makes the devil what he is.

So important is the subject of spiritual gifts, that Paul devotes three chapters of his first letter to the Corinthian church to its con-

sideration; but not one word is spoken to discourage the Corinthians in their zeal after spiritual gifts. On the other hand, speaking by the Holy Ghost, he three times exhorts them to "desire earnestly" spiritual gifts. It is the ignorance concerning, not the zeal for, spiritual gifts, that the Holy Spirit rebukes. After proving that all the gifts are needed, the apostle commands them to "desire earnestly the greater gifts." 1 Cor. 12:31, R. V. It was not their zeal in seeking spiritual gifts which was rebuked. In their ignorance and carnality they had sought the gifts through pride, strife, jealousy, and envy. 1 Cor. 3:3. But Paul through the Spirit points out a "more excellent way" to seek them; and this way is shown, in the thirteenth chapter, and in the first verse of the fourteenth, to be to seek first the fruit of the Spirit, and afterwards the gifts of the Spirit.

After showing the immortality and importance of love, how that without this fruit of the Spirit, all the gifts of the Spirit are "sounding brass" and "nothing" (verses 1 to 3, R. V.), Paul, not wishing to quench their zeal for spiritual gifts, sums up the whole matter in this command, "Follow after love; yet desire earnestly spiritual gifts." 1 Cor. 14:1, R. V.

This is the "more excellent way" to seek for spiritual gifts. They must be sought through the love of the Spirit, through the love of Christ, that love which led Him to give up all for the salvation of sinning men. He who has that love will be led by it to desire earnestly to share in the gifts of the Spirit. Just in proportion as the builder loves the work of building, just in that same proportion will he seek the necessary tools and staging. So with the workers together with Christ; just in proportion as they love to build up the body of Christ, not themselves, just in that same proportion will they seek the gifts of the Spirit.

Do you long to see the unbelieving saved as a result of the exercise of the gifts? The Spirit declares that the unbeliever "will fall down on his face and worship God, declaring that God is among you indeed." 1 Cor. 14:25, R. V. Do the builders need that power to-day? Then, reader, let us seek it. Let us obey the commands of the Spirit, and seek the gifts of the Spirit, but seek them in the more excellent way marked out. "Follow after love; yet desire earnestly spiritual gifts." Reader, this is a command of God. Will you obey it?—"Power for Witnessing," pp. 140-144.

HOME MISSIONARY DEPARTMENT

BE IN TIME

BE in time for every call;
If you can, be first of all:
 Be in time.
If your teachers only find
You are never once behind,
But are like the dial, true,
They will always trust to you:
 Be in time.

Never linger ere you start,
Set out with a willing heart:
 Be in time.
In the morning up and on,
First to work, and soonest done;
This is how the goal's attained;
This is how the prize is gained.
 Be in time.

Those who aim at something great
Never yet were found too late:
 Be in time.
Life with all is but a school;
We must work by plan and rule,
Ever steady, earnest, true;
Whatever you may do,
 Be in time.

—Selected.

ACCEPTABLE SERVICE

IT will scarcely be questioned by anyone that labor to be accepted by the Lord must be done well. Negligence and carelessness will not receive His sanction. He requires the best that we can do. In ancient times the offerings for sacrifice were to be of the best of the flock. None other would be accepted. We read in Lev. 22: 20, "But whatsoever hath a blemish, that shall ye not offer; it shall not be acceptable for you." God does not change; a lame offering will not be received now any more than it would then.

There is the utmost reason in this. God has a right to our best talents—our best efforts. Besides, the quality of work done, and the manner of doing it, show the motive which prompts the deed. If our heart is in any work, we will do our best. If we have a friend whom we love devotedly, we select the choicest gifts to bestow upon him. We would not think of giving him something poor and worthless. So with the service which we offer to God. If it is marked by slackness and negligence, it shows that our heart is not deeply engaged in the work; that we are not actuated by perfect love to God, and to his service. By such work we virtually say that we do not think God's cause

is worthy of our best efforts. We dishonor God by so doing.

This is forcibly brought out in Mal. 1:6-10: "A son honoreth his father and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. . . . Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. **I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.**"

By the above scripture we learn that it is not enough that we simply work in the cause of God; our work must be the offering of love, and must be done well. A strong comparison is drawn. We would not think of making a slight offering to the governor; how then can we expect God to be pleased with it? We are too apt to bring the Lord's work to our own level, instead of being elevated by it to its own level. We cannot regard anything connected with the cause of God too highly. It is all sacred, even beyond our powers of comprehension.

It is a great privilege to be permitted to assist in the Lord's work. We should not engage in it with the idea that we are conferring a favor, or that God stands in need of our service, but that we need the work. If we take hold of it with the right motive, and in the proper manner, it will educate us. It will draw us out of ourselves, and break down our natural selfishness. It is just what we need. It is an absolute necessity for us to work in the missionary cause. Selfishness is the prevailing sin of the age, the root of all sin; and the least taint of it will shut us out of Heaven. The missionary work is the Lord's work, and if we engage in it we must seek strength from Him; we must follow closely the divine Pattern. His great love, if shed abroad in our hearts, will beget in us a love for others; His great sacrifice will make what we are pleased to call our sacrifices seem very small. And so by doing His work and beholding Him, we finally become changed into His likeness, and are fitted for His presence. Surely the missionary work is a glorious work. Who is there that does not want a share in it?

REPORT OF UNION MEETING HELD AT JACKSON CENTER, OHIO, AUGUST 30 TO SEPTEMBER 1, 1940

O WHAT a glorious privilege the Lord has again given us, to enjoy another union meeting together with those of like precious faith. Just one year ago we enjoyed our first meeting together in Jackson Center, Ohio; and again we have had the opportunity of having another meeting here.

We enjoyed the sweet fellowship of those dear ones who came so far to be with us. There were approximately seventy present at this special gathering. Many of our visitors came from Michigan, while others came from Washington, D. C., North Dakota, Missouri, Oklahoma, Florida and the southern part of Ohio. These few days we spent together seemed to bring to our attention the great love our Master has for us.

During the week and also on Friday afternoon some of our fellow Christians gathered at various homes, while others could not join us until after the Sabbath had drawn on. As we were unable to care for all the brethren in our homes, rooms were furnished for those remaining at Jackson Center.

Many inspiring songs and prayers were given, and every one enjoyed the lessons in truth given by our dear Brother Doerschler, Brother Welp, Brother Metcalfe, Brother Chapman, and Brother Rowe. These lessons seemed to bring us more closely in contact with our Saviour.

On Sunday afternoon our baptismal service was conducted in the Miami River, west of Quincy, Ohio. In our community, two souls were brought to Christ through baptism, while of our visiting friends, five received baptism. May God keep us ever faithful, even though the path may seem rough and steep. May God help us all to be victorious in the end.

During our service on Sunday evening we received the right hand of fellowship, which was followed by our service of feet washing and the Lord's Supper. I am sure everyone enjoyed this blessed meeting, this being our last evening together. The days which we spent together in feasting upon the Word of God will long be remembered. May we have many more such meetings is my prayer.

At this last meeting Brother Doerschler spoke to us concerning the "Home of the

Saved," where there will be a new heaven and a new earth. Let us strive hard to be ready when Jesus comes, that we may receive eternal life. It is my earnest prayer that each one of us may enter that promised land where we will have no parting.

—Sister Louise Fink.

The Power of Prayer

"LORD, what a change within us one short hour
Spent in Thy presence will suffice to make!
What heavy burdens from our bosoms take!
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!"

Overcoming

Says the blessed Saviour: "Be of good cheer: I have overcome the world." John 16:33. It is the privilege of the disciple of Jesus to feel an assurance from day to day that he is overcoming; that he is gaining victory over the devices and power of Satan; over the allurements and temptations of the world; and over the evil traits of his own nature, and the secret sins of his heart. The deep and earnest cry

from the soul, fixed to overcome and gain the victor's reward, will ever be, "Cleanse thou me from secret faults," as well as, "Keep back thy servant also from presumptuous sins."

To overcome in all things, and be numbered with the conquerors at last, is no small thing. The heart must be watched with a godly jealousy. It must be kept with "all diligence; for out of it are the issues of life." The treasure of the heart is good or bad. Good or evil things proceed therefrom. Now to have the heart in that condition that its issues will be good, and tend to life, it must be guarded with constant care.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." If we live in obedience to God, the blood of Christ is adequate to cleanse us from the dark stain of every sin.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Christ, his Son, cleanseth us from all sin." 1 John 1:7. Oh! the unspeakable privilege of being cleansed from sin; of being made white, free and pure; of being made ready to meet the Lord when he cometh.

This preparation of heart will only be attained unto by overcoming everything unholy, impure, and wrong in the sight of God. The remnant church will attain unto this eminent state of piety and happiness, by keeping the "commandments of God, and the faith of Jesus." And when the final victory is gained it is said of them: "And in their mouth was found no guile; for they are without fault before the throne of God."

Priceless treasure! Inestimable blessing! to be "without fault before the throne of God;" before him who "searcheth all hearts." Shall not this one thought inspire us cheerfully to suffer and toil on in the work of overcoming? "Yea, is it not sufficient to make up for all ours tears and trials? But, dear believer, dear brother, this is not your reward. No; listen to the Master's promise to the overcomer: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

Our Homes and Our Health

The Lesson From A Bird

While lying here upon my bed,
From my window I can see
Such A darling little birdie,
Perched in an evergreen tree.

Dear birdie, though you know it not,
A lesson you have given,
Of the tender care and guidance
Of our Father in heaven.

The day is cold, and stormy too;
But the Father has a care
For even the little sparrow,
And He gave it shelter there.

So I shall never be fearful,
When the way I cannot see;
If God so loves the little birds,
Then, He surely cares for me.

—Clara Goff.

Christian Dress

“OUR words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer.—“Testimonies,” Vol. IV. p. 641.

“I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God’s people.”—“Testimonies,” Vol. 1, p. 188.

Love of Dress Separates from God

“The world is crazy after show and fashion and pleasure. Licentiousness is steadily and fearfully on the increase. Why will not Christians be true to their high profession!”—“Testimonies,” Vol. IV, p. 647.

“Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy . . . Satan triumphs

that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at fashion’s shrine.”—“Testimonies,” Vol. 4, p. 634.

Who Is the Inventor of Foolish 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.”—“Testimonies,” Vol. IV, pp. 634, 635.

It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion, that weaken the body, as well as enfeeble the mind and belittle the soul.”—“The Ministry of Healing,” p. 291.

Influence of Improper Dress upon Ourselves and Unbelievers

“The love of dress endangers the morals, and makes woman, the opposite of the Christian lady, characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer, and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride, and vanity in dress.”—“Testimonies,” Vol. IV, p. 645.

“There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men; but God pronounces it an abomination. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety.”—“Testimonies,” Vol. I, p. 457.

“God designed that there be a plain distinction between the dress of men and women, and has considered the matter of sufficient importance to give explicit directions in regard to it. . . . Were the apostle Paul alive, and should he behold women professing godliness

with this style of dress, he would utter a rebuke."—"Testimonies," Vol. 1, p. 460.

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—"Testimonies," Vol. 4, p. 643.

THE PRESERVATION OF HEALTH

IT is a great blessing to be healed when sick. It is a greater blessing to be kept in health. We know that the Lord desires His people to be well. Sin, sickness, suffering, and death proceed from Satan, not from God.

"Many have inquired of me, 'What course shall I take to best preserve my health?' My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully; . . . and you will not be sick. . . ."

"Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not go to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor, believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter? . . ."

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of nature's laws! Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease. . . ."

"Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principle in other things."—"Counsels on Health," pp. 37-39.

The Scriptures declare in plainest language that our bodies are God's property. They are not ours to use as we please, but they belong to Him. We are to co-operate with Him in preserving them in health and purity.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:25-27.

Since God has so fully instructed us with reference to our duty in caring for our bodies, shall we not try to preserve them in the best condition? Shall we not study the instruction He has given us, that we may be in health? We cannot reasonably expect that He will work a miracle to accomplish what we can do for ourselves.

It is said that when Israel came out of Egypt "there was not one feeble person among their tribes." Their health was perfect until they "lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul." Ps. 105:37; 106:13-15.

"The mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Num. 11:4-6.

Israel desired food which God saw would not keep them from feebleness and disease. They cried like babies as they thought of the good things they had had in Egypt. God then wrought a miracle, and gave them the food they craved.

Never afterward could it be said that there was not a feeble person in all their tribes. They gorged themselves with quail.

"But while their meat (the food they had chosen) was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:30, 31.

After their banquet they were kept busy with funerals, burying those who had complained and murmured and were dissatisfied with the provision God had made for them. There is a lesson for us in this experience, and we are warned:

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all

these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:10-12.

"The sickness that has visited many families . . . need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth.

"We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God cannot do great things for His people because of their hardness of heart and sinful unbelief."—"Testimonies," Vol. III, pp. 171, 172.

We are further instructed:

"To many of the afflicted ones who received healing, Christ said, 'Sin no more, lest a worse thing come unto thee.' John 5:14. Thus He taught that disease is the result of violating God's laws, both natural and spiritual. The great misery in the world would not exist, did men but live in harmony with the Creator's plan.

"Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God. The great Physician who healed the sick in Palestine had spoken to His people from the pillar of cloud, telling them what they must do and what God would do for them. 'If thou wilt diligently hearken to the voice of the Lord thy God,' He said, 'and wilt do that which is right in His sight, . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.' Christ gave to Israel definite instruction in regard to their habits of life, and He assured them. 'The Lord will take away from thee all sickness.' Deut. 7:15. When they fulfilled the conditions, the promise was verified to them. 'There was not one feeble person among their tribes.' Ps. 105:37.

"These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul."—"The Desire of Ages," p. 824.

We are further told in the same connection what our work is to be for the suffering and dying in our world:

"We should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the great Healer. We should lay hold on His promise, and pray for the manifestation of His power. The very

essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength."—Id., pp. 824, 825.

Our merciful God forgives transgressions. This wonderful description is found in Psalm 107:17-21. A. R. V.:

"Fools because of their transgression.
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of food;
And they draw near unto the gates of death.
Then they cry unto Jehovah in their trouble,
And He saveth them out of their distresses.
He sendeth His word, and healeth them,
And delivereth them from their destructions.
O that men would praise Jehovah or His loving kindness.
And for His wonderful works to the children of men!"

"It is best for those who claim to be sons and daughters of God to avail themselves, while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health. . . . The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By the study of the human organism we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, will bring the sure result,—disease and suffering, that make life a burden."—"Healthful Living," p. 15.

The blessings that will come in consequence of properly relating ourselves to God physically by obeying the laws He has made for our good, are thus set forth:

"God has pledged Himself to keep this living machinery in healthful action if the human agent will obey His laws and co-operate with God."—Id., p. 31.

This plain instruction, carefully heeded, will place us where we can come to God in confidence, and ask Him to do what we cannot do for ourselves. 1 John 3:20-22.

"It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well."—"The Ministry of Healing," p. 227.

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease. When we do all we can on our part to have health, then we may expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health."—"Healthful Living," p. 236.

These instructions are plain and explicit. Let us be thankful that God cares for even our bodily health.

Young People's Column

HINTS FOR YOUNG CHRISTIANS

NEVER neglect daily prayer; and when you pray, remember that God is present, and that he hears your prayers. 1 John 5:14.

Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules. John 5:39.

Never let a day pass without doing something for Jesus. Every morning, reflect on what Jesus has done for you, and then ask for yourself, "What am I doing for him?" Matt. 5:3-16.

If you are ever in doubt as to a thing's being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

Never take your Christianity from Christians, or argue, because such and such people do so and so, that therefore you may. 2. Cor. 10:12. You are to ask yourself, "How would the Lord have me act?" Follow him. John 10:27.

Never trust your feelings, or the opinions of men, if they contradict God's word. If authorities are pleaded, still, "let God be true, but every man a liar." Rom. 3:4.

The Greatest Thing in the World

WE have been accustomed to be told that the greatest thing in the religious world is Faith. That great word has been the keynote for centuries of the Christian people; and we have easily learned to look upon it as the greatest thing in the world, yet we are wrong. If we have been told that, we miss the mark. In 1st Corinthians chapter 13, verse 13, the apostle Paul tells us: "The greatest of these is love." It is not an oversight, for he was speaking of faith just a moment before. He says: If I have all faith, so that I can remove mountains and have not love, I am nothing."

Do not forget he contrasts them. "Now abideth faith, hope, love," and without a moments hesitation the decision falls, "The greatest of these is love."

Peter says, "Above all things have fervent love among yourselves," and John goes further, "God is love."

The special ingredients of love are; Patience; Kindness; Generosity; Humility; Courtesy; Unselfishness; Sincerity and good temper. These make up the supreme gift, the stature of a perfect man.

Which is the "first commandment?" Jesus says: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." There is no other commandment greater than these.

Dear young people, if we train ourselves to these thoughts early in youth, we are sure to grow up with all these qualities, to be a good brother, sister, neighbor and friend.

The Lord allows trials of love and faith to come upon us, to see if we will stand firm and remain faithful and keep His commandments.

Not until our character is made spotless and our faith made perfect will we be permitted to enter the eternal home prepared by our Saviour.

"Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of heaven."

Wilma Mc Bride.

Address to the Young

BY MRS. E. G. WHITE

SOLEMN responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes; instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing, but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace, while humbly making known his wants, and with strong cries and tears pleading for heavenly strength to be for-

tified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring them on to perdition. Listen to the instructions from the inspired book of God. The sensibilities of the youth are so blunted that they regard not the injunctions of the holy apostle:—

“Children, obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth.” “Children, obey your parents in all things; for this is well pleasing unto the Lord.” Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn it; the peace of the ransomed will not be marred by disobedient, unruly, un-submissive children. No commandment-breaker can inherit the kingdom of Heaven. Will all the youth please read the fifth commandment of the law spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone: “Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.” The youth do not read the word of God enough to know its claims upon them; and yet these truths will judge them in the great day of God, when young and old will be rewarded according to the deeds done in the body.

Says John: “I have written unto you, young men, because ye are strong, and the word of God abideth in you; and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.”

This exhortation to young men extends to young women also. Their youth does not excuse them from the responsibilities resting upon them. They are strong, and are not worn down with cares and the weight of years; their affections are ardent, and if they withdraw these from the world, and place them upon Christ and Heaven, doing the will of God, they

will have a hope of the better life that is enduring, and will be crowned at last with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blasted and their expectations perish. Separated from God, they will then bitterly repent their folly in serving their own pleasure, gratifying their own desires, and, for a few frivolous enjoyments, selling a life of bliss that they might have enjoyed forever.

“Love not the world, neither the things that are in the world,” says the inspired apostle. Then he adds the warning, “If any man love the world, the love of the Father is not in him.” It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. They find their pleasures in the world and in the things of the world, and are strangers to the Father and the graces of his Spirit. God is dishonored by the frivolity and fashion, and empty, vain talking and laughing that characterize the life of the youth generally. Titus exhorts the youth to sobriety: “Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed; having no evil thing to say of you.”

I entreat the youth for their souls' sake to heed the exhortation of the apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. All should take heed to the words of our Saviour: “A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.” How little regard is paid even to the instructions of the heavenly Teacher. Many either do not study the word of God or do not

heed its solemn truths, and these plain truths will rise up in judgment and condemn them.

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not on Christ or the kingdom of Heaven. If envious feelings dwell in the heart, they will be manifested in words and acts. Those who measure themselves by others, do as others do, and make no higher attainments, excusing themselves because of the faults and wrongs of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify Satan by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink, and wherewithal they shall be clothed. These thoughts flow out from the abundance of the heart, as though



SEEDS OF INFLUENCE

A BIRD may pluck a seed from the stem and carry it to some distant isle. There the seed may spring up, bear fruit, and thus reproduce itself until the island is covered with its kind.

The same is true in the work of God, and in our influence over others. We may sow some seed of truth or scatter some message-filled literature which may be carried to the ends of the earth and there take root. It may lodge in the fertile soil of some heart longing to know the truth, and spring up and bear fruit to the glory of God. We may not be able to trace the influence as it speeds on its way; and only the day of God will reveal the full fruitage of the seed sowing. Let us not become weary in well-doing, "for in due season we shall reap, if we faint not." Gal. 6:9.



temporal things were the grand aim in life, the highest attainment. These persons forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The youth have their hearts filled with the love of self. This is manifested in their desire to see their faces daguerreotyped by the artist; and they are not satisfied with being once represented, but sit again and again for their picture, each time hoping that the last will excel all their previous efforts, and appear really more beautiful than the original. Their Lord's money is squandered in this way, and what is gained? Merely their poor shadow upon paper. The hours that should have been devoted to prayer are occupied upon their own poor

selves; precious hours of probation are thus wasted.

Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the great heavenly Artist is taking cognizance of every act, every word, and that their deportment, and even the thoughts and intents of the heart, stand faithfully delineated. Every defect in the moral character stands revealed to the gaze of angels, and young and old will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, whose motives were concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act will be exposed.

"Call Unto Me"

I will deliver thee. Ps. 50:15.

I will say, Here I am. Isa. 58:9.

I will delight in thee. Isa. 42:1.

I will be with thee in trouble. Ps. 91:15.

I will comfort you. 2 Cor. 1:4.

I will direct thy ways. Prov. 3:6.

I will hold thine hand. Isa. 42:6.

I will keep thy feet. Eccl. 5:1.

I will uphold thee with my right hand. Isa. 41:10.

I will bless thee. Gen. 22:17.

I will help thee. Ps. 33:20.

I will make thy windows agates. Isa. 54:12.

I will abide in you. John 14:16.

I will redeem thy soul. Ps. 34:32.

I will ransom thee from the power of the grave. Hos. 13:14.

—Lily Winder Gale.

Thou art my hiding place; Thou shalt preserve me from trouble. — Psalm 32:7.

THE COMING OF THE LORD

"OUR God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah." Ps. 50:3-6.

WE stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel, either in the history of the church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time in power and glory, to bring all things into subjection to Himself, and to be "Kings of kings and Lord of lords." Let us see what the psalmist says of this event in the passage under consideration.

The first word is a striking one—**Our God.**" It is the **family** word. None but the child can use it. That child is one of the family. He is related to His Heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint heir with Christ. He can look up, and say, "My beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from Heaven in flaming fire, "Lo this is **our** God; we have waited for Him; we will be glad and rejoice in His salvation." Yes; it is the family word. He who puts into our lips the sweet words, "Our father," enables us to look forward to that solemn hour, and say, "**Our God.**"

We are about to meditate on a solemn scene—God coming down to this earth in human form, as a devouring fire, with storms and tempests raging around Him. Oh! how necessary to be able to say, before we gaze upon it, "**Our God.**" What will it be if we cannot say, "**Our God?**" With what feelings of terror and alarm must it be viewed unless we can say, in prospect, "**Our God!**" Make sure of this, reader, before you go one step farther. Only this can make you calm in the prospect, and in the reality when it comes, to be able to say, "**Our God.**" Therefore it is that the Holy Spirit puts this little word first, on which we may dwell earnestly, soberly, searchingly, before we proceed to that which follows.

"Our God shall come, and shall not keep silence." In order clearly to understand what is meant here by God's "not keeping silence,"

we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-first: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." Here God reviews the character of those who profess to know God, yet in their lives deny Him. Men have been taking God's covenant "in their mouth," in other words, making a **profession** of religion, while, all the time, the **power** of religion has been absent. Underneath this profession, sin and iniquity of the worst form have been carried on. Men have really been "hating" God, and casting His words behind them.

"Theft," "adultery," "evil," "deceit," "false witness," "slander,"—have not all these things been going on at a fearful speed? All this while God has "kept silence." He has not interfered to strike men down, in such acts, with His arm of judgment; so the wicked begin to say, "Where is God? Tush! doth God see?" If there be a God, why does he not interfere? Either there is none, or else He is "altogether such an one as ourselves." Thus the world has gone on—the wicked "flourishing as a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not always be so. "Our God shall come, and shall not keep silence." He shall come and "reprove" men and "set" each act and deed "in order," "before the eyes" of the wicked. It is interesting to notice how nearly all the features of the wicked, described in this chapter, and which history has endorsed as the dominant principles in the world, are again reproduced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of the coming? "A fire shall devour before Him; and it shall be very tempestuous round about Him."

Here, again, the Holy Spirit confirms this testimony by St. Paul: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Yes, from one end of Christendom to the other, one piercing cry shall rend the heavens; "Ye rocks and hills fall on us, and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that has neglected the needful preparation: "Lord, Lord, open to us;" but "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts, on all sides, will be "failing them for fear and for looking after those things which are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully; for they know their redemption is nigh, their hour of triumph is at hand. Oh! to stand among that **little band** in that awful hour, and be able to say, "Our God!"

But what will the Lord do then? "He shall call to the heaven from above, and to the earth, that He may judge His people." The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise **first**; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Then all shall rise together at one and the same summons from on high, "and so shall we ever be with the Lord." "Ever with the Lord!" Oh! the joy of these words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say, in such a world of sin, and sorrow, and death as this, "Come, Lord Jesus, come quickly!"

But mark the psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"My saints!" How the Lord appropriates them as

His own! "They shall be Mine in the day when I make up My jewels." What precious words—"My saints," "My jewels!" What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us, and yet, "My saints!" "My jewels!" Oh, what grace! what wondrous love!

But mark another word here. "Gather My saints." "He shall gather the lambs in His arms." He shall gather them as a shepherd His sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body shall be dropped forever, and they shall be clasped in an embrace such as they have never known on the earth, to a bosom of infinite love.

But mark another word here. "Gather my saints **together**." It is the family meeting. It is the grand reunion. It is the glad assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered together. So the apostle speaks of our "gathering together unto Him." And again, "We which are alive and remain shall be caught up together with them." No more separations! All together! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought!

But mark yet one word more, the sweetest of all. "unto **Me**." Ah! what would all the others be without this? Nothing, nothing! The foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is **any** meeting without Him? The very notes of Heaven would be discord; its jasper walls would be hideous; its very air would be oppressive. It would all be dreariness, and darkness, and death. With His name every song is sweet. In His smile, every countenance is bright. Every chord of the golden harps will vibrate with His praise. Every voice will be vocal with His name. Jesus, Jesus, Jesus!—through eternity. For this the Lord Himself prays: "Father, I will that they also whom thou hast given Me, be where I am, that they may behold My glory." Love can only be satisfied with the presence of its object. So with the Saviour. He longs for us. He waits for us. We **must** be with Him. How can He be happy without us?

But who are these thus gathered? Mark it well, reader: "Those who have made a covenant with Me by sacrifice." They are these

(Concluded on page sixteen)



The Children's Friend

For Parents and Children
who would follow Jesus.

Suffer little Children to come unto me.
LUKE 10:16

HE KNOWS BEST.

LET Jesus lead thee: surely he knows best
Which way is safest for the earnest soul;
Walk where he leads, and trust him for the rest,
And he will bring thee to the highest goal.

Let Jesus help thee: surely he knows best
What is thy strength, and what thy toil and need;
Do what thou canst, and leave to him the rest,
And he will make thy thrust thy noblest deed.

Let Jesus teach thee surely he knows best
What hidden dangers lie along thy way:
Go watch and fight and pray, and leave the rest
To him who is thy everlasting stay.

—Selected.

KISSES ON INTEREST.

A FATHER, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours; still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are: but if you had done your share of work during the last ten years, the contrast would not be so marked. Her

face has more wrinkles than yours—far more; and yet if you were sick, that face would appear more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."—Sel.

OLD-FASHIONED MOTHERS

THANK God some of us have had old-fashioned mothers. Not a woman of the period, enameled and painted, with her great chignon, her curls and bustle, whose white jeweled hands never felt the clasp of baby fingers; but a dear old-fashioned, sweetvoiced mother, with eyes in whose clear depth the love light shone, and brown hair just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us now, like the beautiful perfume from some wooded blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces may fade away, and be forgotten, but hers will shine on. When in the fitful pauses of business life our feet wander back to the old homestead, and crossing the well-worn threshold, stand once more in the room so hallowed by her presence, how the feeling of childhood, in-

sent the matter more in detail and in the common language of our time. The way is made so plain that none need fail. And a truly joyous experience awaits the people of God when they receive the showers of the latter rain:

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the

truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord the loud cry of the third angel.'—'Early Writings,' p. 271.

In view of such a visitation from the Lord, how earnestly we should make the "needful preparation" for its reception.

A. W. Doerschler

Open for All

The safest place in the world. Are you in it?

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him My salvation.—Psalm 91.

ALWAYS TO PRAY

KEEP the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altar borrow their fire here; therefore, let this burn well. **Secret devotion** is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be regular, frequent and undisturbed. Effectual prayer availeth much. Have you nothing to pray for? Let us suggest the church, the ministry, your own soul, your children, your neighbors, your relatives, your country, and the cause of God throughout the world. Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay.

Let us go with weeping and ask for the spirit of grace and of supplications. Let us set apart special seasons of extraordinary prayer. For if this fire should be smothered beneath the ashes of worldly conformity, it will dim the fire on the family altar, and lessen our influence in the church and in the world.

The text will apply also to the altar of the heart. This is a golden altar indeed. God loves to see the hearts of his people glowing towards himself.

Let us give God our hearts all blazing with love, and seek his grace, that the fire may never be quenched; for it will not burn, if the Lord does not keep it burning; many foes will attempt to extinguish it; but if the unseen hand behind the wall pour thereon the sacred oil, it will blaze higher. Let us use texts of Scripture as fuel for our heart's fire; they are live coals; let us attend sermons, prayer-meetings; but, above all, let us be much alone with Jesus. Let us never forget the divine command: "Pray without ceasing. In everything give thanks."—Spurgeon.

TEACHING means much more than many suppose. It requires great skill to make the truth understood. For this reason every teacher should strive to have an increased knowledge of spiritual truth; but he cannot gain this knowledge while divorcing himself from the Word of God. . . . He must eat and digest the Word, and work in Christ's lines. The soul that is nourished by the bread of life will have every faculty vitalized by the Spirit of God. This is the meat which endureth unto everlasting life.—'Testimonies,' Vol. VI, p. 153.