

Longing to Know Jesus Better

MEMORY VERSE: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead” (Philippians 3:10, 11).

“As the student of the Bible beholds the Redeemer, there is awakened in the soul the mysterious power of faith, adoration, and love. Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores.”—[Education](#), p. 192.

Suggested Readings: *Testimonies for the Church*, vol. 3, pp. 22–32; *The Story of Redemption*, pp. 310–314. (At the bottom of this page)

1. RIGHTEOUSNESS BY FAITH

Sun, Oct 11

a. How does Paul uplift the need of faith in Christ without trusting in supposed merits of the flesh? Philippians 3:1–3.

Philippians 3:1–3

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. **2** Beware of dogs, beware of evil workers, beware of the concision. **3** For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

“The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and the less we shall feel like exalting ourselves. . . .

“None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ.

“At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, ‘Then shall ye remember your own evil ways, and your

doings that were not good, and shall loathe yourselves in your own sight.’ Ezekiel 36:31. . . . Then our lips will not be opened in self-glorification. We shall know that our sufficiency is in Christ alone.”—[Christ’s Object Lessons](#), p. 160.

2. JOY IN SERVING CHRIST

Mon, Oct 12

a. Describe Paul’s former attitude before He was converted to Christ. Philippians 3:4-6.

Philippians 3:4-6

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: **5** Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; **6** Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

“In the theological schools of Judea the word of God had been set aside for human speculations; it was robbed of its power by the interpretations and traditions of the rabbis. Self-aggrandizement, love of domination, jealous exclusiveness, bigotry and contemptuous pride, were the ruling principles and motives of these teachers.

“The rabbis gloried in their superiority, not only to the people of other nations, but to the masses of their own. With their fierce hatred of their Roman oppressors, they cherished the determination to recover by force of arms their national supremacy. The followers of Jesus, whose message of peace was so contrary to their schemes of ambition, they hated and put to death. In this persecution, Saul was one of the most bitter and relentless actors.”—[Education](#), pp. 64, 65.

b. What does Paul explain about the tremendous joy of full surrender to Jesus? Philippians 3:7, 8.

Philippians 3:7, 8

But what things were gain to me, those I counted loss for Christ. **8** Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

“The apostles counted not their lives dear unto themselves, rejoicing that they were counted worthy to suffer shame for the name of Christ. Paul and Silas suffered the loss of all things. They suffered scourging, and were in no gentle manner thrown upon the cold floor of a dungeon in a most painful position, their feet elevated and fastened in the stocks. Did repinings and complaints then reach the ear of the jailer? Oh, no! From the inner prison, voices broke the silence of midnight with songs of joy and praise to God. These disciples were cheered by a deep and earnest love for the cause of their Redeemer, for which they suffered.

“As the truth of God fills our hearts, absorbs our affections, and controls our lives, we also will count it joy to suffer for the truth’s sake. No prison walls, no martyr’s stake, can then daunt or hinder us in the great work. Come, O my soul, to Calvary. Mark the humble life of the Son of God. He was ‘a man of sorrows, and acquainted with grief.’ Behold His ignominy, His agony in Gethsemane, and learn what self-denial is. Are we suffering want? so was Christ, the Majesty of heaven. But His poverty was for our sakes. Are we ranked among the rich? so was He. But He consented for our sakes to become poor, that we through His poverty might be made rich. In Christ we have self-denial exemplified.”—[Testimonies for the Church, vol. 3, pp. 406, 407.](#)

3. THE GENUINE EXPERIENCE

Tue, Oct 13

a. What aim of Paul’s should we be eager to reflect today? [Philippians 3:9.](#)

Philippians 3:9

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

“The true Witness has said, ‘Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ What is the shame of this nakedness and poverty? It is the shame of clothing ourselves with self-righteousness, and of separating ourselves from God, when He has made ample provision for all to receive His blessing.”—[The SDA Bible Commentary \[E. G. White Comments\], vol. 7, p. 965.](#)

“The soul that loves God, rises above the fog of doubt; he gains a bright, broad, deep, living experience, and becomes meek and Christlike. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly in heart, to be pure and undefiled, as was the Prince of heaven when He walked among men.”—[Ibid., p. 907.](#)

b. Explain the focus of real Christian life. [Philippians 3:10, 11](#); [1 Peter 2:21.](#)

Philippians 3:10, 11

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; **11** If by any means I might attain unto the resurrection of the dead.

1 Peter 2:21

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

“[The apostles] pointed out the living way through self-denial and the cross. They had fellowship with their Saviour in His sufferings, and their greatest desire was to know Christ Jesus, and Him crucified. They considered not their own convenience, nor counted their lives dear unto themselves. They lived not to enjoy, but to do good, and to save souls for whom Christ died.”—[Testimonies for the Church, vol. 3, p. 26.](#)

“It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the cry for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed upon the thought of a divine presence ever beside him, ever looking upon him with pitying love. Bid him think of a Father’s heart that ever grieves over sin, of a Father’s hand stretched out still.”—[Christ’s Object Lessons, p. 388.](#)

4. PERSEVERING AGAINST TEMPTATION

Wed, Oct 14

a. How does Paul describe the continual, daily calling of every follower of Christ? 2 Corinthians 7:1; Philippians 3:12-14; 1 Corinthians 15:31.

2 Corinthians 7:1

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Philippians 3:12-14

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. **13** Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, **14** I press toward the mark for the prize of the high calling of God in Christ Jesus.

1 Corinthians 15:31

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

“There is a striking contrast between the boastful, self-righteous claims of those who profess to be without sin, and the modest language of the apostle. Yet it was the purity and faithfulness of his own life that gave such power to his exhortations to his brethren.”—[The Sanctified Life, p. 86.](#)

“O that every one might make choice of the heavenly gift, become an heir of God to that inheritance whose title is secure from any destroyer, world without end! O, choose not the world, but choose the better inheritance! Press,

urge your way toward the mark for the prize of your high calling in Christ Jesus.”—[Fundamentals of Christian Education, p. 235](#).

“We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to cry earnestly to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained. . . .

“The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation.”—[Testimonies for the Church, vol. 1, p. 340](#).

b. What physical temptation is often a spiritual trap? Philippians 3:18, 19.

Philippians 3:18, 19

(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: **19** Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

“Self-denial and a restraint upon the animal appetites are necessary to elevate and establish an improved condition of health and morals, and purify corrupted society. Every violation of principle in eating and drinking blunts the perceptive faculties. . . . Temperance in all things is necessary to health and the development and growth of a good Christian character.

“Those who transgress the laws of God in their physical organism will not be less slow to violate the law of God spoken from Sinai. 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. The agitation of the subject of reform in eating and drinking will develop character and will unerringly bring to light those who make a ‘god of their bellies.’”—[Counsels on Health, pp. 38, 39](#).

5. A DIFFERENT CITIZENSHIP

Thur, Oct 15

a. What appeal and promise challenges our hearts today? Philippians 3:20, 21.

Philippians 3:20, 21

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: **21** Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

“The people of God—the true Israel—though scattered throughout all nations, are on earth but sojourners, whose citizenship is in heaven.”—[Patriarchs and Prophets, p. 447](#).

“Dear Brethren and Sisters: Do we believe with all the heart that Christ is soon coming and that we are now having the last message of mercy that is ever to

be given to a guilty world? Is our example what it should be? Do we, by our lives and holy conversation, show to those around us that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, who shall change these vile bodies and fashion them like unto His glorious body? I fear that we do not believe and realize these things as we should. Those who believe the important truths that we profess, should act out their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for our conversation is not in heaven, whence we look for the Saviour.

“Angels are watching over and guarding us; we often grieve these angels by indulging in trifling conversation, jesting, and joking, and also by sinking down into a careless, stupid state. Although we may now and then make an effort for the victory and obtain it, yet if we do not keep it, but sink down into the same careless, indifferent state, unable to endure temptations and resist the enemy, we do not endure the trial of our faith that is more precious than gold. We are not suffering for Christ’s sake, and glorying in tribulation.

“There is a great lack of Christian fortitude and serving God from principle. We should not seek to please and gratify self, but to honor and glorify God, and in all we do and say to have an eye single to His glory.”—[Early Writings, pp. 111, 112.](#)

PERSONAL REVIEW QUESTIONS

Fri, Oct 16

1. What will keep me from becoming self-exalted?
2. Describe the amazing character transformation of Paul.
3. What should be the focus of my life?
4. How does excessive indulgence in appetite affect my spirituality?
5. What are some snares that may be hindering my Christian growth?

Suggested Readings: Testimonies for the Church, vol. 3, pp. 22-32

I have been shown that Brother B has serious defects in his character, which disqualify him for being closely connected with the work of God where important responsibilities are to be borne. He has sufficient mental ability, but the heart, the affections, have not been sanctified to God; therefore he cannot be relied upon as qualified for so important a work as the publication of the truth in the office at Battle Creek. A mistake or a neglect of duty in this work affects the cause of God at large. Brother B has not seen his failings, therefore he does not reform.

It is by small things that our characters are formed to habits of integrity. You, my brother, have been disposed to undervalue the importance of the little incidents of everyday life. This is a great mistake. Nothing with which we have to do is really small. Every action is of some account, either on the side of right or on the side of wrong. It is only by exercising principle in small transactions of ordinary life that we are tested and our characters formed. In the varied circumstances of life we are tested and proved, and thereby we acquire a power to stand the greater and more important tests that we are called to endure, and

are qualified to fill still more important positions. The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure. Minds thus trained do not waver between right and wrong, as the reed trembles in the wind; but as soon as matters come before them, they discern at once that principle is involved, and they instinctively choose the right without long debating the matter. They are loyal because they have trained themselves in habits of faithfulness and truth. By being faithful in that which is least, they acquire strength, and it becomes easy for them to be faithful in greater matters.

Brother B's education has not been such as to strengthen those high moral qualities that would enable him to stand alone in the strength of God in defense of truth, amid the severest opposition, firm as a rock to principle, true to moral character, unmoved by human praise or censure or rewards, preferring death rather than a violated conscience. Such integrity is needed in the office of publication, where solemn, sacred truths are going forth, upon which the world is to be tested.

The work of God calls for men of high moral powers to engage in its promulgation. Men are wanted whose hearts are nerved with holy fervor, men of strong purpose who are not easily moved, who can lay down every selfish interest and give all for the cross and the crown. The cause of present truth is suffering for men who are loyal to a sense of right and duty, whose moral integrity is firm, and whose energy is equal to the opening providence of God. Such qualifications as these are of more value than untold wealth invested in the work and cause of God. Energy, moral integrity, and strong purpose for the right are qualities that cannot be supplied with any amount of gold. Men possessing these qualifications will have influence everywhere. Their lives will be more powerful than lofty eloquence. God calls for men of heart, men of mind, men of moral integrity, whom He can make the depositaries of His truth, and who will correctly represent its sacred principles in their daily life.

In some respects Brother B has ability that but few have. If his heart were sanctified to the work he could fill an important position in the office with acceptance to God. He needs to be converted and to humble himself as a little child, and seek pure, heart religion, in order for his influence in the office, or in the cause of God anywhere, to be what it ought to be. As his influence has been, it has injured all connected with the office, but more especially the young. His position as foreman gave him influence. He did not conduct himself conscientiously in the fear of God. He favored particular ones more than others. He neglected those who, for their faithfulness and ability, deserved special encouragement, and he brought distress and perplexity upon those in whom he should have had a special interest. Those who link their affections and interest to one or two, and favor them to the disadvantage of others, should not retain their position in the office for a day. This unsanctified partiality for special ones who may please the fancy, to the neglect of others who are conscientious and God-fearing, and in His sight of more value, is offensive to God. That which God values we should value. The ornament of a meek and quiet spirit He regards of higher value than external beauty, outward adornment, riches, or worldly honor.

The true followers of Christ will not choose intimate friendship with those whose characters have serious defects, and whose example as a whole it would not be safe to follow, while it is their privilege to associate with persons who observe a conscientious regard for duty in business, and in religion. Those who lack principle and devotion generally exert a more positive influence to mold the minds of their intimate friends than is exerted by those who seem well balanced and able to control and influence the defective in character, those lacking spirituality and devotion.

Brother B's influence, if unsanctified, endangers the souls of those who follow his example. His ready tact and ingenuity are admired, and lead those connected with him to give him credit for qualifications that he does not possess. At the office he was reckless of his time. If this had affected himself only, it would have been a small matter; but his position as foreman gave him influence. His example before those in the office, especially the apprentices, was not circumspect and conscientious. If, with his ingenious talent, Brother B possessed a high sense of moral obligation, his services would be invaluable to the office. If his principles had been such that nothing could have moved him from the straight line of duty, that no inducement which could have been presented would have purchased his consent to a wrong action, his influence would have molded others; but his desires for pleasure allured him from his post of duty. If he had stood in the strength of God, unmoved by censure or flattery, steady to principle, faithful to his convictions of truth and justice, he would have been a superior man and would have won a commanding influence everywhere. Brother B lacks frugality and economy. He lacks the tact which would enable him to adapt himself to the opening providence of God and make him a minuteman. He loves human praise. He is swayed by circumstances, and is subject to temptation, and his integrity cannot be relied upon.

Brother B's religious experience was not sound. He moved from impulse, not from principle. His heart was not right with God, and he did not have the fear of God and His glory before him. He acted very much like a man engaged in common business; he had but very little sense of the sacredness of the work in which he was engaged. He had not practiced self-denial and economy, therefore he had no experience in this. At times he labored earnestly and manifested a good interest in the work. Then again he would be careless of his time and spend precious moments in unimportant conversation, hindering others from doing their duty and setting them an example of recklessness and unfaithfulness. The work of God is sacred and calls for men of lofty integrity. Men are wanted whose sense of justice, even in the smallest matters, will not allow them to make an entry of their time that is not minute and correct—men who will realize that they are handling means that belongs to God, and who would not unjustly appropriate one cent to their own use; men who will be just as faithful and exact, careful and diligent, in their labor, in the absence of their employer as in his presence, proving by their faithfulness that they are not merely men pleasers, eye-servants, but are conscientious, faithful, true workmen, doing right, not for human praise, but because they love and choose the right from a high sense of their obligation to God.

Parents are not thorough in the education of their children. They do not see the necessity of molding their minds by discipline. They give them a superficial education, manifesting greater care for the ornamental than for that solid education which would so develop and direct the faculties as to bring out the energies of the soul, and cause the powers of mind to expand and strengthen by exercise. The faculties of the mind need cultivation, that they may be exercised to the glory of God. Careful attention should be given to the culture of the intellect, that the various organs of the mind may have equal strength by being brought into exercise, each in its distinctive office. If parents allow their children to follow the bent of their own minds, their own inclination and pleasure, to the neglect of duty, their characters will be formed after this pattern, and they will not be competent for any responsible position in life. The desires and inclinations of the young should be restrained, their weak points of character strengthened, and their overstrong tendencies repressed.

If one faculty is suffered to remain dormant, or is turned out of its proper course, the purpose of God is not carried out. All the faculties should be well developed. Care should be given to each, for each has a bearing upon the others, and all must be exercised in order that the mind be properly balanced. If one or two organs are cultivated and kept in continual use because it is the choice of your children to put the strength of the mind in one direction to the neglect of other mental powers, they will come to maturity with unbalanced minds and inharmonious characters. They will be apt and strong in one direction, but greatly deficient in other directions just as important. They will not be competent men and women. Their deficiencies will be marked, and will mar the entire character.

Brother B has cultivated an almost ungovernable propensity for sight-seeing and trips of pleasure. Time and means are wasted to gratify his desire for pleasure excursions. His selfish love of pleasure leads to the neglect of sacred duties. Brother B loves to preach, but he has never taken up this work feeling the woe upon him if he preach not the gospel. He has frequently left work in the office which demanded his care, to comply with calls from some of his brethren in other churches. If he had felt the solemnity of the work of God for this time, and gone forth making God his trust, practicing self-denial, and lifting the cross of Christ, he would have accomplished good. But he frequently had so little realization of the holiness of the work, that he would improve the opportunity of visiting other churches in making the occasion a scene of self-gratification, in short, a pleasure trip. What a contrast between his course and that pursued by the apostles, who went forth burdened with the word of life, and in the demonstration of the Spirit preached Christ crucified! They pointed out the living way through self-denial and the cross. They had fellowship with their Saviour in His sufferings, and their greatest desire was to know Christ Jesus, and Him crucified. They considered not their own convenience, nor counted their lives dear unto themselves. They lived not to enjoy, but to do good, and to save souls for whom Christ died.

Brother B can present arguments upon doctrinal points, but the practical lessons of sanctification, self-denial, and the cross, he has not experienced in himself. He can speak to the ear, but not having felt the sanctifying influence of these truths upon his heart, nor practiced them in his life, he fails to urge the truth home upon the conscience with a deep sense of its importance and

solemnity in view of the judgment, when every case must be decided. Brother B has not trained his mind, and his deportment out of meeting has not been exemplary. The burden of the work has not seemed to rest upon him, but he has been trifling and boyish, and by his example has lowered the standard of religion. Sacred and common things have been placed on a level.

Brother B has not been willing to endure the cross; he has not been willing to follow Christ from the manger to the judgment hall and Calvary. He has brought upon himself sore affliction by seeking his own pleasure. He has yet to learn that his own strength is weakness and his wisdom is folly. If he had felt that he was engaged in the work of God, and that he was indebted to One who had given him time and talents, and who required that they be improved to His glory,—had he stood faithfully at his post,—he would not have suffered that long, tedious sickness. His exposure upon that pleasure trip caused him months of suffering and would have caused his death had it not been for the earnest, effectual prayer of faith put up in his behalf by those who felt that he was not prepared to die. Had he died at that time his case would have been far worse than that of the unenlightened sinner. But God mercifully heard the prayers of His people and gave him a new lease of life, that he might have opportunity to repent of his unfaithfulness and to redeem the time. His example had influenced many in Battle Creek in the wrong direction.

Brother B came up from his sickness, but how little did he or his family feel humbled under the hand of God. The work of the Spirit of God, and wisdom from Him, are not manifested that we may be happy and satisfied with ourselves, but that our souls may be renewed in knowledge and true holiness. How much better would it have been for this brother if his affliction had prompted to faithful searching of heart, to discover the imperfections in his character, that he might put them away, and with humble spirit come forth from the furnace as gold purified, reflecting the image of Christ.

The sickness that he had brought upon himself, the church helped him bear. His watchers were provided, and his expenses were in a great measure borne by the church; yet neither he nor his family appreciated this generosity and tenderness on the part of the church. They felt that they deserved all that was done for them. As Brother B came up from his sickness, he felt wrong toward my husband because he disapproved his course, which was so censurable. He united with others to injure my husband's influence, and since he has left the office he has not felt right. He would poorly stand the test of being proved by God.

Brother B has not yet learned the lesson that he will have to learn if he is saved at last—to deny self, and resist his desire for pleasure. He will have to be brought over the ground again and tried still more closely, because he failed to endure the trials of the past. He has displeased God in justifying self. He has but little experience in the fellowship of the sufferings of Christ. He loves display and does not economize his means. The Lord knows. He weighs the inward feelings and intentions of the heart. He understands man. He tests our fidelity. He requires that we should love and serve Him with the whole mind, and heart, and strength. The lovers of pleasure may put on a form of godliness that involves some self-

denial even, and they may sacrifice time and money, and yet self not be subdued, and the will not be brought into subjection to the will of God.

The influence of the D girls was very bad in Battle Creek. They had not been trained. Their mother had neglected her sacred duty and had not restrained her children. She had not brought them up in the fear and admonition of the Lord. They had been indulged and shielded from bearing responsibilities until they had no relish for the plain, homely duties of life. The mother had educated the daughters to think much of dress, but the inward adorning was not exalted before them. These young girls were vain and proud. Their minds were impure; their conversation was corrupting; and yet there was a class in Battle Creek who would associate with this stamp of minds, and they could not associate with them without coming down to their level. These girls were not dealt as severely with as the case demanded. They love the society of young men, and the young men are the theme of their meditation and of their conversation. They have corrupted manners, and are headstrong and self-confident.

The entire family love display. The mother is not a prudent, dignified woman. She is not qualified to bring up children. To dress her children to make a show is of greater consequence to her than the inward adorning. She has not disciplined herself. Her will has not been brought into conformity to the will of God. Her heart is not right with God. She is a stranger to the operation of His Spirit upon the heart, bringing the desires and affections into conformity to the obedience of Christ. She does not possess ennobling qualities of mind and does not discern sacred things. She has let her children do as they pleased. The fearful experience that she has had with two of her elder children has not made the deep impression on her mind that the circumstances demanded. She has educated her children to love dress, vanity, and folly. She has not disciplined her two younger girls. A D, under a proper influence, would be a worthy young man; but he has much to learn. He follows inclination rather than duty. He loves to follow his own will and pleasure, and has not a correct knowledge of the duties devolving upon a Christian. Self-gratification, and his own inclination, he would gladly interpret to be duty. Self-gratification he has not overcome. He has a work to do to clear his spiritual vision, that he may understand what it is to be sanctified to God, and learn the high claims of God upon him. The serious defects in his education have affected his life.

If, with his good qualifications, Brother B were well balanced and a faithful foreman of the office, his labor would be of great value to the office, and he could earn double wages. But for the past years, considering his deficiency, with his unconsecrated influence, the office could better afford to do without him, even if his services could be had for nothing. Brother and Sister B have not learned the lesson of economy. The gratification of the taste, and the desire for pleasure and display, have had an overpowering influence upon them. Small wages would be of more advantage to them than large, for they would use all as they pass along, were it ever so much. They would enjoy as they go, and then when affliction draws upon them, would be wholly unprepared. Twenty dollars a week would be laid out about the same as twelve. Had Brother and Sister B been economical managers, denying themselves, they could ere this have had a home of their own, and besides this have had means to draw upon in case of adversity. But they will not

economize as others have done, upon whom they have sometimes been dependent. If they neglect to learn these lessons, their characters will not be found perfect in the day of God.

Brother B has been the object of the great love and condescension of Christ, and yet he has never felt that he could imitate the great Exemplar. He claims, and all his life has sought after, a better portion in this life than was given our Lord. He has never felt the depths of ignorance and sin from which Christ has proposed to lift him and to link him to His divine nature.

It is a fearful thing to minister in sacred things when the heart and hands are not holy. To be a co-worker with Christ involves fearful responsibilities; to stand as His representative is no small matter. The fearful realities of the judgment will test every man's work. The apostle said, "We preach not ourselves, but Christ Jesus the Lord;" "for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The sufficiency of the apostle was not in himself, but in the gracious influence of the Spirit of Christ, which filled his soul and brought every thought into subjection to the obedience of Christ. The power of truth attending the word preached will be a savor of life unto life or of death unto death. Ministers are required to be living examples of the mind and spirit of Christ, living epistles, known and read of all men. I tremble when I consider that there are some ministers, even among Seventh-day Adventists, who are not sanctified by the truths which they preach. Nothing less than the quick and powerful Spirit of God working in the hearts of His messengers to give the knowledge of the glory of God, can gain for them the victory.

Brother B's preaching has not been marked by the sanction of God's Spirit. He can talk fluently and make a point plain, but his preaching has lacked spirituality. His appeals have not touched the heart with a new tenderness. There has been an array of words, but the hearts of his hearers have not been quickened and melted with a sense of a Saviour's love. Sinners have not been convicted and drawn to Christ by a sense that "Jesus of Nazareth passeth by." Sinners should have a clear impression given them of the nearness and willingness of Christ to give them present salvation. A Saviour should be presented before the people, while the heart of the speaker should be subdued and imbued with His Spirit. The very tones of the voice, the look, the words, should possess an irresistible power to move hearts and control minds. Jesus should be found in the heart of the minister. If Jesus is in the words and in the tones of the voice, if they are mellow with His tender love, it will prove a blessing of more value than all the riches, pleasures, and glories of the earth; for such blessings will not come and go without accomplishing a work. Convictions will be deepened, impressions will be made, and the question will be raised: "What shall I do to be saved?"

The Story of Redemption, pp. 310-314.

Paul was an unwearied worker. He traveled constantly from place to place, sometimes through inhospitable regions, sometimes on the water, through storm and tempest. He allowed nothing to hinder him from doing his work. He was the

servant of God and must carry out His will. By word of mouth and by letter he bore a message that ever since has brought help and strength to the church of God. To us, living at the close of this earth's history, the message that he bore speaks plainly of the dangers that will threaten the church, and of the false doctrines that the people of God will have to meet.

From country to country and from city to city Paul went, preaching of Christ and establishing churches. Wherever he could find a hearing, he labored to counterwork error and to turn the feet of men and women into the path of right. Those who by his labors in any place were led to accept Christ, he organized into a church. No matter how few in number they might be, this was done. And Paul did not forget the churches thus established. However small a church might be, it was the object of his care and interest.

Paul's calling demanded of him service of varied kinds—working with his hands to earn his living, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors he declared, "This one thing I do." (Philippians 3:13.) One aim he kept steadfastly before him in all his work—to be faithful to Christ, who, when he was blaspheming His name and using every means in his power to make others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose.

Writing to the Philippians, he describes his experience before and after his conversion. "If any other man thinketh that he hath whereof he might trust in the flesh," he says, "I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Philippians 3:4-6.

After his conversion his testimony was:

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." Philippians 3:8, 9, A.R.V.

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those

things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:10-14.

See him in the dungeon at Philippi, where, despite his pain-racked body, his song of praise breaks the silence of midnight. After the earthquake has opened the prison doors, his voice is again heard, in words of cheer to the heathen jailer, “Do thyself no harm: for we are all here”—every man in his place, restrained by the presence of one fellow prisoner. And the jailer, convicted of the reality of that faith which sustains Paul, inquires the way of salvation, and with his whole household unites with the persecuted band of Christ’s disciples.

See Paul at Athens before the council of the Areopagus, as he meets science with science, logic with logic, and philosophy with philosophy. Mark how, with the tact born of divine love, he points to Jehovah as the “Unknown God,” whom his hearers have ignorantly worshiped; and in words quoted from a poet of their own, he pictures Him as a Father whose children they are. Hear him, in that age of caste, when the rights of man as man were wholly unrecognized, as he sets forth the great truth of human brotherhood, declaring that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” Then he shows how, through all the dealings of God with man, run like a thread of gold His purposes of grace and mercy. He “hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.”

Hear him in the court of Festus, when King Agrippa, convicted of the truth of the gospel, exclaims, “Almost thou persuadest me to be a Christian.” With what gentle courtesy does Paul, pointing to his own chain, make answer, “I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.”

Thus passed his life, as described in his own words, “in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” 2 Corinthians 11:26, 27.

“Being reviled,” he said, “we bless; being persecuted, we suffer it: being defamed, we intreat”; “as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” 1 Corinthians 4:12, 13; 2 Corinthians 6:10.

Although he was a prisoner for a great length of time, yet the Lord carried forward His special work through him. His bonds were to be the means of spreading the knowledge of Christ and thus glorifying God. As he was sent from city to city for his trial, his testimony concerning Jesus and the interesting incidents of his own conversion were related before kings and governors, that they should be left without excuse concerning Jesus. Thousands believed on Him and rejoiced in His name.

I saw that God's special purpose was fulfilled in the journey of Paul upon the sea; He designed that the ship's crew might thus witness the power of God through Paul, and that the heathen also might hear the name of Jesus, and that many might be converted through the teaching of Paul and by witnessing the miracles he wrought. Kings and governors were charmed by his reasoning, and as with zeal and the power of the Holy Spirit he preached Jesus and related the interesting events of his experience, conviction fastened upon them that Jesus was the Son of God.